

REV. JOHN W. BOSWELL, D.D., Editor,
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JAN. 7, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 1.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2763



REV. W. W. HOLMES.

A New Orleans Pastor Who Gets in Touch
With His People.

forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A strange precedent has been set by a municipal judge at Baton Rouge, the capital city of Louisiana. One of the preachers in the city, in a sermon, made some remarks, we do not know what, relative to a city officer, which said officer did not relish. He hailed the preacher on the street, knocked him down and kicked him. This was against the peace and dignity of the city, and the officer was brought before the Police Court for trial. After hearing the evidence, the judge addressed the officer, one Mr. Garig, as follows: "On account of the prominence of the parties, and in view of the fact that Mr. Garig believed that he had provocation for the difficulty, I will assess a fine of \$20 against you." We quote *verbatim* the decision as reported by the *Daily Picayune*.

* * *

The three men in jail at Nashville, held under charge of murdering Ex-senator E. W. Carmack the 9th of November last, after thorough investigation, have been denied bail by Judge W. M. Hart, and must remain in prison until the trial, which is set for Jan. 20. This is the first point scored in favor of the prosecution, and doubtless is a surprise to the public. The prominence of the murderers, and the sympathies of the whole whisky gang in Tennessee being with them, had led to the conclusion that the defense could secure anything that might be asked for, even to acquittal, if not commendation by a jury. How the trial will terminate, no one can foresee, but of this we are sure, the prosecuting attorney, who is a man of upright character, and finest intellect, will do everything within his power to secure conviction. But juries are uncertain. The case will be followed with keenest interest by the people throughout the whole Southern country.

* * *

Until recently, the postage on a letter of ordinary weight between the United States and England was five cents. It is now reduced to two cents. The first day the low rate went into effect, there was in New York an increase of 90,000 letters over the usual number. This large increase was probably due to the fact that many persons put off their letter-writing for a few days, waiting for the low rate, but the increase shows what a reduction in postage will do. Now, if Congress will inaugurate the "parcel post," and give the farmers of the country an opportunity to trade with their merchants by mail, and will stop the abuse of the "second-class" mail privilege, the deficit of \$10,000,000 in the post-office department will be wiped out, and the service be made to produce revenue. Years ago, the

the following significant paragraph on corn, the king of the country: "The national corn exposition recently held in Omaha was a revelation to thousands of people who entertained the idea that 'corn is merely corn.' A few years ago the uses of corn were confined to feeding stock, making corn bread and mush. Now this cereal is taking its proper place among the food-stuffs of the world, and its many by-products are being utilized to the fullest extent. As a result the price of corn is enhanced, and the price of corn land grows daily. The corn raising area is restricted, and the future enlargement of the corn crop is dependent upon intensified farming rather than upon the utilization of added acreage. The corn producer no longer selects his seed haphazard, puts it into the ground after hasty preparation and depends upon chance. Agriculture is becoming an exact science, and state agricultural schools are doing a splendid missionary work in preparing the way for scientific soil culture. The Omaha corn exposition will give an added incentive to further investigation and experiment, and the results will be beneficial in many ways. It is not hazardous to predict that the days of ten-cent corn are forever gone from the West."

* * *

About four million Christmas trees are used in this country every year just for the pleasure of children. A great outcry is made on this account and the United States Forest Service has been asked: "Is the custom a menace to the movement for forest preservation?" The Forest Service answers the question by saying: "The Service upholds the Christmas tree custom, but recognizes at the same time that the indiscriminate cutting of evergreens to supply the holiday trade has produced a bad effect upon many stands of merchantable kinds of trees in different sections of the country. Waste and destruction usually result when woodlands are not under a proper system of forest management. Foresters say that it is not by denying ourselves the wholesome pleasure of having a bit of nature in the home at Christmas that the problem of conserving the forests will be solved, but by learning how to use the forests wisely and properly. The ravages through forest fires must be checked, the many avenues of waste of timber in its travel from the woods to the mill and thence to the market must be closed, and almost numberless important problems demand attention before the Christmas tree." One remedy for the waste, if it be such, is to make a business of raising Christmas trees, and the time is coming, under the educating process of the Forest Service, when it will be a recognized business. Until then, we must allow anybody and everybody to cut a Christmas tree wherever one may be found.

* * *

The cheapening of human life, not to say the utter disregard for its sacredness, is one of the

and the people are growing more and more intelligent, and the churches are increasing in numbers and in strength, and are zealous in good works, the increase in crime is strange. It can be accounted for in two ways:—1. Evil men have grown worse and worse. 2. The courts fail to adequately punish evil-doers. The *Times-Democrat* attributes the increase (1) to the habit of carrying concealed weapons, and (2) to "fighting liquor." Underlying these is the evil instinct, and it is the classes who carry weapons, and indulge in liquor that are growing worse and worse. We have laws against the concealed weapons. Why are they not enforced? And when bad men unlawfully carry weapons and indulge in lawful liquor, we should not be surprised at the consequences—fights and killings. The *Times-Democrat* says the "savage impulse to kill must be educated out" of men. But how that can be done, allowing it to be possible, while the savages are allowed to fire their instincts with whisky, we are not informed. When all the moral forces of the country join together and put down the liquor trade, both by State and national legislation, the fight against carrying pistols will have been won, and killings will be of rare occurrence. The courts can help much, even with the legalized saloons in operation, if they will speedily and adequately enforce the laws of the law. But as long as men do not fear the law, human life will remain cheap, and killing will go on.

* * *

Mr. L. P. Hill, of Birmingham, Ala., in a letter to the *Times-Democrat*, says: "I would like to call your attention to good results that have been wrought in Birmingham, since the closing of the saloons, about one year ago, and would refer you to a report made by Dr. Sutton, chief clerk and statistician in the office of the sanitary department of the city of Birmingham, the office wherein are kept the vital statistics of the city. This is a summary of the first ten months of 1908, as compared with the first ten months of 1907, and I want to state to the calamity howlers that property has not depreciated 75 per cent as they said it would, when the saloons would be closed, but, on the contrary, property has increased in value and houses once occupied by saloons are now occupied by reputable business houses. The figures are official and show remarkable decrease in the violent death rate. The following are the figures on violent deaths for the two years:

	07.	08.
Gunshot wounds	66	39
Stab wounds	11	1
Fra.ured skulls	25	10
Unknown violence	96	57
Railroad accidents	72	15
Acute alcoholism	11	0
Opium poison	6	1
Broken back	16	1
Total	294	130

This comparison shows that every form of violent death has decreased. The most remarkable fact of all is the great decrease in railroad accidents. This decrease amounts to 72 deaths in 1907, as compared with 15 deaths in 1908, from the same source. Other violent deaths are decreased in proportion. The above figures are official and cannot be controverted. They are the actual record of the health department of the city of Birmingham, and completely refute the statements contained in Northern anti-prohibition journals to the effect that prohibition has not decreased the death-rate in Birmingham."

IF THE "PASTOR FALLS DOWN."

When the preacher "falls down," the popular way of meeting such a situation is to turn him off and get another. So says the editor of *The Interior* (Chicago), who apologizes for the seeming slur on the minister. "Being just one human man on a job big enough for a half-dozen superhumans, he's only too certain to fall down somewhere sooner or later." The editor's business is not here with the man who falls down, but with the people who straightway turn him off. To them he supplies somewhat more liberal reasoning about the case. Thus:

"That might be fair if the pastor's job was just one plain job that one set of qualifications was sufficient for. Then when he failed in that one line you'd be justified in saying it was all off—that he had missed his calling."

"If a carpenter can't fit two boards together, he'd better go and heave coal-fitting boards. If all there is to carpentering is so with most occupations, they are single, narrow lines."

"But the business of being a preacher is different; it's about a hundred lines wrapt up into one man's task, and it's beyond any decent and reasonable human requirement to expect any one individual to come out with a hundred-percent success."

"Just give a clear and honest thought to what a variety of abilities a minister's position demands of him."

"He needs to be a smooth, fluent orator. He ought to have not merely words, but ideas too; he very decidedly needs to be a thinker. He needs a lot of book knowledge—theology, philosophy, history, and the like—but it won't do for him to read books all the time; people won't stand for him unless he is also very much of a mixer—perfectly at home among men."

"And, of course, the modern preacher should be an organizer—masterful as a general in fitting people into the places where they belong. He doesn't dare, however, to show a bit of a general's spirit of command; he's bound to manage people wholly by persuasiveness—which takes enormous persuasiveness. The preacher should be an acute, accurate, discreet business man—in order to keep the church temporalities out of tangle. And above all he must be a spiritually-minded man, though at the same time it is highly important that he must not be a visionary; people won't listen to him if he is not practical."

"Just see what a tremendous bundle of qualities you've got. You could make a lawyer, a politician, a business man, a teacher, a settlement worker, a popular lecturer, an author, a philosopher, a man-around-town, an ascetic, a military commander, all out of that combination, and have a lot of qualities left over to distribute along a whole line of occupations from family physician to church janitor."

"Yet you're supposing that you've hired the whole combination in the pastor of your church, and are expecting to get the benefit of each of these various elements of strength—all out of one man."

"But you won't; somewhere in the list you're due for a disappointment. If your

minister's a great preacher, it's more than likely he won't be very strong on organization. If he's a gentle, comforting pastor, he may very probably be a good deal lacking in the pulpit. If he is a deep student, he may be awkward out among men. If he's a hearty good fellow to meet, he may impress you as not very deep intellectually or even spiritually. Some day before long you'll find a weak side to him."

Then the question will come up as to what you are going to do about the discovery. Of course, the next preacher will have his weakness too, is the writer's reminder, with these additional words:

"And you'll do a rank injustice to the man you drive away. No man should be driven out of a pastorate for his defects of ability. There are only four good reasons for shoving out a preacher—his being lazy, being silly, being selfish, or being morally crooked."

"When a minister lacks honor, self-sacrifice, industry, or horse-sense—any one—he's not fit for anybody's pastorate."

"But all other deficiencies than these are curable. Many of them the preacher himself should be able to cure. But all the short-comings that the minister either can't cure or doesn't cure—these are up to his church to take care of."

"Every church, when it calls a new pastor, ought to watch narrowly to see where he is going to fall down. But not so get a chance to complain—God forbid! When the pastor falls down, then the church has discovered where it can help him."

"If the preacher shows up inefficient in organizing the people for work, then that's the signal for the men in the church who are strongest in the knack of organization to turn in and line up the membership for effective results."

"If the pastor seems to get tangled and befuddled when money matters are to be dealt with, then let men used to handling dollars step forward and get the money worry off the pastor's mind."

"If the pastor is slow and timid about calling on strangers and diffident in meeting new-comers, let the folks that have easy social graces go in strong for friendly visiting and hand-shaking."

"If the Sunday School lags in the prayer meeting is dull, and the pastor doesn't seem to know what to do about it, let the congregation boom these features of work with their own effort."

"If the pastor falls down on his preaching, it's harder for the church to fill in that defect—which, by the way, is reason enough why the pastor ought to try specially hard not to fall down there. But even poor pulpit work a live congregation can do a great deal to remedy."

"They can listen hard, that will inspire the preacher. They can praise his best abilities; that will encourage him to cultivate his most valuable gifts. They can lift detail matters off his shoulders; that will leave him more time for study. They can give him money for books and conventions; those will freshen him. And they can pray for him; God only knows what that will do."

Finally, here's a rule for a going and growing church:

"Count on your pastor's abilities as his chance; count on his inabilities as your chance."—*The Literary Digest*.

NORTH MISSISSIPPI CONFERENCE.

THE HIROSHIMA PLEDGE.

At the Young People's Conference at Winona last Spring, the young people of North Mississippi pledged one thousand dollars of the eight thousand dollars to be raised to put the Kindergarten Department of the Hiroshima Girls' School of Japan on a solid footing. We have there an unparalleled opportunity. The Educational Department of Japan has agreed that if certain conditions were met in the Hiroshima

School that her graduates would be received as teachers into the government schools on government pay without questions. In other words, we have an opportunity of turning our Christian teachers, graduates at Hiroshima, into Christian propagandists on government pay. Certainly the government does not engage them as teachers of Christianity, but employs them as being the most efficient teachers obtainable, and, being Christians, they "cannot but tell the things they have seen and heard." We cannot estimate the value of such an offer.

If it were to pass unheeded now such an offer would probably never come again. Japan's extremity is now our opportunity. It must be seized. We have just a short time now in which to raise the amount. Who will come to the help of this great cause? It has been partly subscribed and a small amount paid. We will report from time to time in these columns what has been paid. Send your subscriptions and contributions at once to Mr. J. B. Carothers, Batesville, Miss., or to the undersigned, and we will receipt you for it and forward it to the Mission Room. The money is needed as fast as it can be raised. Do not put this off longer. Let us redeem our pledge and meet this opportunity that will never again be presented to the Christian Church.

The cash contributions to the present, as furnished by Treasurer J. B. Carothers, are as follows:

Dr. Johnson, Greenwood.....	\$ 5 00
Coldwater League.....	5 00
Ripley, Junior League.....	5 00
Ripley Sunday School.....	5 00
T. W. Lewis, individual.....	25 00
Houston Senior League.....	13 00
Houston Boy's League.....	4 00
Young Ladies' Mission Society, Houston.....	4 50
Miss Harper, Okolona.....	5 00
L. R. Bingham, Carrollton.....	10 00
Epworth League, West.....	1 02
Booneville.....	10 00
Total paid.....	\$92 52
Forwarded Mission Room.....	82 52
On Hand.....	10 00

This is a good start. Now let's pay it off in the next sixty or ninety days. We will give the subscriptions in a week or two, also report amounts paid. Send your subscription at once and the cash as soon as you can raise it. Now, "At it, all at it, always at it."

Cordially, J. H. HOLDER.

By desiring what is perfectly good, even when we don't quite know what it is and cannot do what we would, we are part of the divine power against evil, widening the skirts of life, and making the struggle and darkness narrower.—George Elliot.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.
INCORPORATED.

W. F. M. S.

MRS. C. B. CARTER.

It is not "my job" to report on foreign subjects, so this is "free gratis." Mrs. C. B. Carter, who has been the life of the Juvenile Foreign Mission Society of Ruston, organized by Miss Davies in April, is soon to leave us; and while we have not yet "resolved" any formal resolutions, it is an open secret among us that we are losing the very best we have. And while we know "our loss" is "somebody else's gain," we are not fully reconciled.

This Juvenile Society has sixty-five members, with an average attendance of forty, and has raised for all purposes \$29.05. We had hoped that Brother Carter's educational duties would allow his family at least to remain in Ruston, but a man with so big a job as he has with the whole State for "his parish," needs a bigger place to live in, and we are reluctantly forced to commend them to Shreveport and Shreveport to them.

MRS. A. C. MCKINNEY.

W. H. M. S.

BELATED REPORTS.

Mrs. H. R. Singleton writes for Alexandria Auxiliary:

"I am ordering seven books for the Reading Course, five for individuals and two for the Society. Will try to interest all the members, and feel sure something will be accomplished. Most great movements have had small beginnings. Our Auxiliary tendered Mrs. Kennedy, who was with us last week, a beautiful reception. We received several new members. We have new persons becoming interested, as a result of every public meeting."

Brother and Sister Singleton are "live wires." If it were not for the help and inspiration we get from our already over-burdened pastors' wives our work would move much more slowly. God bless them, every one. We are expecting to have a report from Monroe before Sister Wynn has resided there many months. She could no more thrive without a Home Mission Society than her husband could without his "board" of stewards.

Mrs. Cary writes from Donaldsonville: "After reading your letter to our women, they all decided that it would be impossible to take up the Reading Course, having already taken up the Sunday School Teachers' Training Course. Later on we may think about it." How much we appreciate that "may"—however busy we are, "there's always room for one more," and when the need for information is felt sufficiently to cause us to realize, how much better work we can do when we know how, difficulties will disappear, and we will "study" in order "to show ourselves approved."

The president of Ruston Auxiliary, Mrs. J. M. Sims, wrote personal letters to all the lady members of the church who were not members of our Society. Twelve new members were secured. This is not a very great "ingathering" when we consider that we have about three hundred such "lady members." But the Master told us, "Many are called; but few chosen." So we are glad of even small results. We now have fifty members. The offering for the week of prayer amounted to seven dollars and twenty-one cents, which any one can see does not represent much self-denial. We made the mistake of holding the Home and Foreign jointly, and our women are so in the habit of dropping a nickel in the basket—"the motion prevailed." We are paying \$6 monthly to support one of our orphans. This year we collected \$163.66, besides \$120.30 for our carpet fund, which added to the \$85 on hand, which makes nearly enough with which to cover our floor.

MRS. A. C. MCKINNEY.

INTERCOLLEGIATE GAMES.

Mr. Editor: I have just read an article taken from the *Evening News*, of Jackson, Miss., with reference to the recent action of the Mississippi Conference agent inter-collegiate games. If correctly reported, then the action of the Faculty most certainly is not the right one. Two propositions are here given:

First—That, knowing the sentiment of the Mississippi Conference, and some members at least of the North Mississippi Conference, the Faculty to hold out any hope of a change-taking place is utterly, hopelessly futile, and that to "lay low and saw wood" is cultivating deceit.

Second—That if any members of the Faculty, not to say Board of Trustees, by word or act, should aid an attempt to ignore the plain instruction of the Conference, they will render themselves *persona non grata* to the Conference.

It is my opinion that it is high time that the Church of God should declare itself with reference to modern sport. For, as sure as we are living, the present craze is sapping the mental force and spiritual vigor of our religion.

G. H. GALLOWAY.

TO THE LOUISIANA CONFERENCE.

The Conference Board of Education guaranteed \$500 on the salary of Briscoe Carter, Commissioner of Education, the same to be paid out of the 1909 collections. As the money was needed in advance, the chairman of the Board was authorized to borrow the amount from the Centenary College appropriation, and to give Centenary a note for said amount payable in ninety days. To meet this note the churches of the Conference are expected by the Board to make an early payment on the 1909 assessment.

Let every preacher-in-charge who possibly can do so collect and forward some amount before March 15 to Rev. W. W. Drake, Treasurer, Lake Charles, La.

R. H. WYNN, Chairman.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Our Brotherhood at Nashville, Tenn., is now the "Methodist Benevolent Association," doing a general insurance business, and on such conditions as deprive our preachers of the benefits, because of the expense. The annual assessments run from \$13.70, at the age of 20 years, to \$57, at the age of 60 years.

Shall the original purpose of the Brotherhood be lost in this administration, or shall we revive and retain it? The answer to these questions must determine our benevolence toward our brethren and their families, as well as toward our own.

I believe by co-operation we may easily devise a satisfactory plan by which we can largely help each other at very slight cost to each member. I do not think the average death in our Conference would exceed three per annum. I suggest the following:

First—That we secure a membership of one hundred preachers, and that we assess each one nine dollars per annum, and ten cents for incidental expenses. This would provide \$300 for the family of any preacher who might die during any year.

Second—If less than three should die in any year, the reserve could be carried over for a year of greater sorrow to us. The nine dollars and ten cents may be paid at once, or three dollars every four months.

Third—Would it not be a good business proposition for our Joint Board to assume a membership equal to that of our Association? By this means they would so far aid claimants in

the hour of sorrow and need as to make future claims not so great.

These are only suggested thoughts to be matured and enlarged in the event of an organization.

Let every preacher who will endorse this plan and agree to join the Association write me at Shubuta, Miss., and I will announce the result and suggest a plan for immediate organization.

J. M. WEEMS.

NOTE OF THANKS.

TO THE PREACHERS OF THE DURANT DISTRICT.

Mr. Editor: During the session of our Conference at Water Valley I received, through the express, a box containing a very handsome suit of clothes, accompanied by the following note:

"This suit is a very meager expression of our high esteem and true friendship for you. Please accept it from the preachers of your District."

My heart was filled with gratitude for both the valuable gift and the kind expressions of appreciation of my labors with them. Our associations for the past year have been delightful. They, with their families, will ever have my warmest affection and Christian sympathy. I pray to so live that I may always be worthy of the high esteem in which I am held by these noble men of God. May blessings most abundant be showered upon them. S. M. THAMES.

IS IMMERSION IN WATER EQUAL TO SCRIPTURAL BAPTISM?

By Rev. E. D. Phillips.

All who hold that immersion is the only Scriptural mode of baptism, contend also that immersion is the exact counterpart of baptism. "To baptize is to immerse. To immerse is to baptize." They contend that these words mean mode—nothing but mode. So, if the words were properly defined we would have in all dictionaries: Baptism: 1, immersion; 2, mode. Immersion: 1, baptism; 2, mode. Mode: 1, immersion; 2, baptism.

On the face of this position (which needs only to be stated to be refuted) they claim that all lexicographers and commentators have agreed; and hence the question is settled and no longer debatable. These bare assertions without proof, coming from every Baptist pulpit, Sunday school and press in the land, have caught the uninformed and the unsuspecting completely off their guard. Methodists have made concessions on mode (nothing else), by example, if not by precept, that are used by immersionists, quite out of proportion. Methodist concessions are on the ground that while water is one part of the ordinance, the manner of applying it is not so essential as to always conform to one mode. Baptists claim from this concession that the whole field of controversy has long ago been conceded to them; so that they have now no more to do than to show their poor erring brethren the full force of their own concessions.

Quite relieved from the burden of proof (happy riddance for them) they have only to preach baptism, to have immersion implied, understood and accepted. If anything more is necessary it can be taught in the homes of the people. Our Methodist people, with all the truth on their side (as we see it), are poorly informed on the subject. They yet think that it is only a question of mode against mode; and hence only a matter of choice, and hence unworthy their time and consideration. The Baptist position is mode (immersion) in lieu of the ordinance. With them immersion answers to every divinely appointed symbol in the ordinance. I see the Baptist predicament; that since immersion is but one act (a mere sinking in water) baptism must be made to conform to that one act—no more, no less—otherwise immersion is not equal to baptism, and if not equal they are left without a repre-

sentative word by which immersion can be recognized and hence upon this position they stake their all.

My position is that baptism is an ordinance word and includes five parts and no one part is equal to the whole.

If I am permitted to speak through the Advocate to the people I will labor ere I am done, to bring the ordinance in its true and proper relation before them. The reader should bear in mind that if there is the least discrepancy between the words under consideration that the claim of equality is lost. Webster defines "equal": not disagreeing in quantity; same magnitude, dimensions, the same value, the same degree, or the like; neither inferior nor superior, greater nor less; better nor worse, etc.

I am going now to assert (subject to correction) that there is not so much as one dictionary on earth, large or small, that defines "baptism," immersion, as one and the same word. "Baptidzo," classic (heathen) Greek, touches immersion slightly, but rarely, in the slums of Greek literature; but in sacred use it never touches immersion. Then, if Webster can be relied on as authority, immersion, so far as definitions are concerned, does not touch baptism in either sacred or profane use. Webster defines baptism sacred use by "the act of baptizing; the application of water to a person as a sacrament. . . . This is usually performed by sprinkling or immersion." "The act of baptizing" applies to the ordinance. "Sprinkling or immersion" are current modal terms, neither of which is baptism if separated from other parts of the ordinance. Baptism as an ordinance word includes and conveys to the mind all that is implied in the ordinance. This could not be but for the fact of previous legislation giving all the parts in specific detail. After this was done, repetition of all the parts was unnecessary.

We will now refer to a time when the ordinance received definite shape. Five particulars will be given: A divine lawgiver; an administrator; an ordinance word corresponding with baptism in meaning; subjects; and the mode or manner in which the water was to be applied to the people. Let us see how this statement agrees with Numbers viii, 5, 6 and 7: "And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them. And thus shalt thou do unto them, to cleanse them: sprinkle water of purifying upon them." "The Lord spake," no one else could speak in giving an ordinance to the people. It must be of divine authority, else the people will not regard it. To whom was it given? To Moses, a leader of the people divinely appointed. Who else could at that time administer the ordinance?

But why select the Levites as subjects? They were the ministers, and hence must first receive cleansing before they could administer to others. But why use cleanse as an ordinance word? Because it conveyed the idea of purity, and the ordinance was a purifying ordinance. But why did the Lord command Moses to sprinkle the water of purifying upon them? How could a little water sprinkled upon the people cleanse them? It pleased the Lord to sprinkle the people because of its symbolic relation to the Spirit and to Christ as the purifier of the people. It was not a question of water regeneration or of removing dirt. Christ was to cleanse them with his own blood (Heb. ix, 13, 14). As to their bodies, "Let them shave all their flesh, and let them wash their clothes, and so make themselves clean." (Num. viii, 7.)

We have seen the rise of the ordinance with definite statement. Nothing is guessed at, nothing is presumed; but everything that pertained to the ordinance at that time fully expressed. Nineteen years later, this ordinance, by the command of the Lord to Moses, was supplemented with bloody symbols and other types of importance, all relating to the crucifixion of Christ and all transpiring with his death upon the cross. (Num. xix, Heb. xiii, 11, 12.) It is well to note that every supposed change in the ordinance came about not by repealing any part of it, but either by supplements divinely appointed, as occasion demanded; or by exchange in the ordinance word. There is no law against using one word for another when they mean the same. Perfect familiarity with all the terms of the ordinance led

to its direction by any prominent word contained therein; and not only so, but any word identical in meaning could easily be exchanged one for the other.

A command to cleanse, purify, wash, sprinkle or sanctify the people implied that the ordinance in its fulness should be administered. But a command to wash, cleanse, purify, or sanctify yourselves did not require the priest. It is said of Josiah that he "cleansed" (purged, R. V.) Judah and Jerusalem." (II Chron. xxxiv, 5.) "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Then will I sprinkle clean water upon you, and ye shall be clean. (Ezek. xxxvi, 25, 26, 27.) "Gather the people, sanctify the congregation, assemble the elders (old men, R. V.), gather the children, and those that suck the breast." (Joel ii, 16.) Here we have sanctify as the ordinance word. The congregation, including old men, children, and those that suck the breasts, are the subjects. The mode is not mentioned in this connection, but they all knew the mode. So we see that all were sanctified by sprinkling.

Purify was used quite frequently in directing the ordinance, and is closely associated with baptism in the New Testament. Malachi spoke of Jesus as a "purifier." "And he shall purify the sons of Levi and purge them as gold and silver." (Mal. iii, 3.) John the Baptist said: "He (Jesus) shall baptize you with the Holy Ghost and with fire." (Matt. iii, 11.) The Levites, with others, received this Holy Ghost baptism at Pentecost. (Acts ii, 1, 2, 3, 4.) The same act is recorded in Acts xxv, 9: "Purifying their hearts by faith." Purifying and baptizeth are used in exchange. (St. John iii, 25, 26.) Here the question was not about the difference in "purifying" and "baptizeth," for there was none; but the trouble was a spirit of jealousy about the number baptized. It looks as if John was purifying and Jesus was baptizing, and Jesus was in the lead; anyway, it was all the same class of work, and hence no ground for contention. Much more could be given, showing how baptism was easily exchanged with cleanse, purify and such like.

But how could words expressing purity be exchanged for a sham word? Jesus did not speak classic (heathen) Greek, nor did his disciples. "Baptidzo," classic use, is said to have twenty meanings, not one of which is immersion, if what the Baptists do is immersion.

Dr. J. Ditzler, in the Graves-Ditzler Debate, says on page 37: "In no instance on earth do the classics apply baptidzo to any act that is the baptism of the Baptist; not once do they. In no instance does it apply to the action of their baptism." The same author tells us that A. Campbell (immersionist), in his maturest work, "Christian Baptism," cites baptidzo 24 times. He renders it sink 10 times, overwhelm 10 times, overflow 1; but of the entire list he does not render it dip a single time. Ditzler cites "Conant, head of Bible translators, prince of Baptist scholars in the east—New York." Out of 63 consecutive cases . . . immersion 10, overwhelm 45, overwhelm 84—that is 53 against 10 for immerse; 63 against none dip! Does it always mean to dip?

Baptidzo never means to dip. But the Baptists always dip. Therefore Baptist baptism is not equal to baptidzo. A. Campbell and Conant being the judges. However this may be, my position is that in the exchange of words no reference was made classic usage.

The Old Testament was the only source of appeal for Jesus and his disciples. It is unfair to check Jesus up by a language he never used. Baptism was from its earliest sacred use made to convey all the ordinance implied. While it contains all, it defines nothing in particular. As it gradually became the exponent of a better dispensation it out-classed its old associates. But to this day no other definition is found that approximates so nearly the full meaning of the word, as "wash," "cleanse," "purify," or "sanctify." It seems that a great many lexicographers do not define baptism in its sacred use, but only give its classic and current definitions; but wherever one defines, it is by "wash," "cleanse," "purify," etc. It is claimed that immersion never means to "wash," "cleanse,"

COFFEE TALKS

No. 3.

Freshness.

To insure good coffee it is very necessary that the roasted article be perfectly fresh. The aroma and flavor that make coffee so agreeable comes from an oil in the coffee berry that evaporates very rapidly upon exposure to the air. When this oil has escaped, flat, insipid, tasteless coffee is the result. This is the great objection to roasted coffee sold in bulk and open barrels: when you buy such, you get only the shell, from which the spirit has flown. One of the superior merits of

LUZIANNE COFFEE

is its Perfect Freshness. It is roasted in gigantic closed receptacles and goes hot into air-tight, dust-proof, damp-proof cans before the least particle of its aroma escapes. Open a can of it and note the delicious odor that exhales from it. This coffee is so popular that dealers frequently order by the carload—30,000 lbs. at a time. It's sold everywhere.

THE REILY-TAYLOR CO.,
NEW ORLEANS, U. S. A.

"purify," or "sanctify." Ditzler on Baptism, p. 170, says: "In no language of which we have any knowledge does any word that properly and primarily implies immersion, dipping—that is, used generally and properly for mersion, immersion, or dipping—mean to wash, cleanse, or purify. In no lexicon, and in no writer in Latin, Greek, Hebrew, Syriac, Arabic, Teric, Ethiopic, Chaldean, Italian, Spanish, German or Portuguese, did we ever find a passage where immerse, dip or plunge meant to wash or cleanse or purify."

Scriptural baptism in type and antitype always means to wash, cleanse or purify. Immersion never means to wash, cleanse or purify. Therefore, immersion is not equal to scriptural baptism.

The whole immersion theory is based on a change of the most radical character. Until John reached Jordan it had never been heard of; nor then, for it was not mentioned. But baptism was mentioned. But how could baptism mean immersion, unless some one said so? What part of the body is to be dipped? How long must he remain under the water? The Jews had nothing in their church ritual that resembled immersion. How, then, did they know to go to Jordan with a change of raiment? But who took authority to repeal God's law and substitute immersion in its place, and never give a reason for the change, and never record the fact?

There is no law without definite statement recorded and made known to the people. All obedience is subsequent to a divine command. But there is no divine command to immerse. Therefore, immersion is not obedience to His commands. God is not a man to make rules and tear them up before his purpose is served.

It is the mission of the ordinance of the law to bring us to Christ, not through the clanking of discordant notes, but in beautiful symmetry, rising in gradation until finally it reaches the cross, without a symbol lost or impaired; where, amid the awful agonies of that hour, unseen and unknown to men, it is linked to the gospel by the blood ties of Jesus.

Soon after the triumph over the cross and the tomb, Jesus, standing with his disciples upon Mount Olivet, said to them: "All power is given unto me in heaven and earth. Go ye therefore, and teach (make disciples of, R. V.) all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." These words, falling from divine lips, gave the ordinance its last and best supplement.

EELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pct Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 749 Camp St., New Orleans, La. Catalogue sent free.

emblazoned on more banners and known to more people and praised by more tongues and enshrined in more hearts and ruling more lives than ever before. The clear eye looking toward the East, sees the first beams of the morning gladdening hearts devoted to Christ. Following the Sun in his sweep through the heavens, that eye beholds him every moment shining upon the disciples of the Lord. When that Sun buries himself among the golden clouds of the West his last lingering rays play upon the brows of the children of God. If that eye looks to the North, it sees the eternal snows tracked by men and women who know the name of Jesus. If it looks to the South, it sees that land sweltering under a torrid sun have heard that name. That clear eye sees this name continually going forth carrying in it salvation for lost souls and awakening in men wherever it goes the conception of the only civilization which can develop the resources which lie hidden in human minds and entice from nature the secret of her mysterious processes and persuade her to yield up her garnered treasures for the benefit of humanity. That clear eye sees men and women and children everywhere, in all grades of society, helping to spread this name. The open ear hears thousands of printing presses speaking this name out boldly in all the languages of earth. The telegraph clicking the "good tidings" along the electric wires, is girdling the globe with messages declaring the triumphs of this name!

Every generation from the time this prediction was uttered until now has been full of remembrances of this name. We realize that the very atmosphere of the present is saturated with the perfumes of love which flow out from this name. What of the outlook for the future? Is this light to go out in darkness? Now that it has risen above the horizon and is ascending in splendor to the zenith, what greater light is to pale its effulgence? It has shone in all the past with a growing intensity and in an ever-enlarging sphere—the only light that ever revealed hope to mankind—and now what is to hinder it shining on and on in an ever-widening glow of beauty until the world shall be enveloped in the glory of the second coming of her Lord? We may expect this prophecy to continue in fulfillment because the Scriptures are more generally diffused than ever before. If there is any fact potent to observation, it is that this diffusion of the Divine Word is enlarging in every direction. There never was a time when the Holy Book was more widely circulated or more closely read or more assiduously taught. Where the Bible is read and taught this name is remembered. Where the Bible goes the ordinances of Christianity go, and where these are set up they are set up in this name and as it is going forth in every direction and these ordinances accompanying it, we are warranted to look for the realization of the prediction of Malachi: "From the rising of the sun unto the going down of the same, my name shall be great among the Gentiles; and in every place, incense shall be offered unto my name and a pure offering, for my name shall be great among the heathen, saith the Lord of Hosts." So there is a time coming when praises to this name shall be sung in every nation—when all seashores and mountain-tops and riversides and valleys will echo with the glorious melody—when the ensign of the sacramental host of God's elect will wave in triumph in every breeze and everywhere there will be erected monumental trophies of the victories won by this name. The history of the past raises this presumption, and the opponents of the Lord must do a mightier work than they have yet done before this presumption will be weakened. Look at the work which must be done in order to blot out the remembrance of this name and stop the progress of the cause for which it stands! That work must erase from the memory of the world a large part of its history, for much of that history derives its significance from the name of the Redeemer. It must cast the best

love of the ages into a limbo of everlasting forgetfulness, for it is all redolent with the odor of that precious name. It must destroy every Bible and every Christian book and every infidel book, for they are all full of that name. It must destroy every Christian organization, for that name is its bond of union. It must burn down every Church in the globe, for that name has been carved by the Divine Hand upon the cornerstone of every house erected for Divine worship. It must take hold of the Christian Era and fold it up like a garment and lay it away in a place hidden even from the eye of God, for that name has influenced everything in that Era, being the most potent factor in all its on-goings. It must wrench this old earth from her orbit and fling her beyond the established harmonies of the universe to wander forever in perplexing mazes unguided by thought and ungoverned by law, for an incarnate Christ has pressed this old soil with his blessed feet and thereby sanctioned every physical law and modified every physical fact and put a new meaning into every historic movement, and the earth is not what it was and never can be again.

Some infidels of the present-day, having deided themselves with the idea that some scientific facts contradict the general trend of Scripture teaching, are exulting in some fancied successes, when they are trying to convince themselves that they have won. Even some lugubrious Christians are indulging in melancholy forebodings in regard to the future of Christianity. Both these classes have read the history of the past to little purpose. If they had read the history correctly they would have seen that there have been darker days than we look out upon to-day. In the fifteenth and sixteenth centuries Christianity seems to have been nearly paralyzed to death. The keenest vision could detect but few rays of hope. That paralysis was electrified into vigorous life by the thunders of Luther and the Reformation. In the beginning of the eighteenth century such was the condition of religion in England that Voltaire confidently predicted the speedy overthrow of Christianity in that country, but the very next generation witnessed the whole land struggling in the birth-pangs of a spiritual regeneration under the preaching of Wesley and Whitefield.

Brethren, the Christian man who in the light of all this past history, sits down in despondency for the cause of Christ has a blurred vision, and he degrades the lofty name he bears. One reason that people do not see the effects of the influence of Christ in the world is that their range of vision is too restricted; their horizon is too contracted. They have the strange notion that Christ's influence is confined to the narrow limits of the visible church, when the truth is that Christ is the chief factor in all historic forces and that he is everywhere present to turn the streams of civilization into the channels in which they should flow. What does it mean when the autocrat of all the Russias invites all European sovereigns to a conference relative to placing the great armies of the old world upon a peace-footing? It means that the Prince of Peace is moving upon the hearts of the kings of the earth. What does it mean when all the civilized nations of the world unite to establish the Hague Tribunal for the purpose of settling international differences without the arbitrament of war? It means that the influence of the Prince of Peace has acted so strongly upon national consciences that the nations are getting ready to fulfill the ancient prediction that they "will learn war no more, but will beat their swords into plowshares and their spears into pruning-hooks." And so for those who are operating with un-to earnest and faithful work for the spread of seen forces, very quietly, but with tremendous power, the despondent Christian, get into the sphere of Christian activity and have your vision cleared by the illuminating power of truth working in every direction for righteousness and your despondency will be converted into a large and beautiful hopefulness for the future.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location.

Send for Catalogue
W. L. CLIFTON, A.B., Ph.E., President
Grenada, Miss.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter, Mgr.

My brethren, Jesus Christ set the seal of truth to all prophecy by his incarnation, and that incarnation introduced a new factor into the forces at work in the world. This new factor has made all the past secure, and is leading all the forces which point to the future. The world is not what it was because Christ has lived and worked in it. By his life the world has been stirred out of its lethargy. By his teaching unimaginable possibilities have been revealed to human minds. By his death and resurrection the gates of immortality have been opened to every human being. The influence of his life has become a fixed element, operating with incalculable power upon all the relations of existence. The influence of this divine-human person is now just as much an unalterable law, entering into and modifying and controlling the conditions of human life, as the law of gravitation enters into and modifies and controls the conditions of physical matters. This influence can never be separated from life and expelled from the world. Be of good cheer, Christian, for Christ is here to stay until all the purposes of God in redemption are accomplished. Just as his human body was ready to rise and ascend to heaven, he uttered the divine paradox: "I, I am with you always." His incarnation secured all the past. His last words secure all the future. And so for those who are operating with un-to earnest and faithful work for the spread of his cause over the whole world.

The spiritual life has, like all life, its beginning, its development, and its consummation; or reconciliation, sanctification, and salvation; all being based on the redemption which was wrought for us through the Incarnation, Life, Death, Resurrection, and Ascension of our Lord.—Southern Churchman.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. W. W. Drake,
Rev. N. E. Joyner, Rev. J. M. Henry.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

MISSIONS IN THE CITY.

Possibly there is not a city in the United States that has not one or more sections of mission ground. New Orleans is no exception, if, indeed, it is not the most inviting field to be found anywhere. It is perhaps true that as large a proportion of its citizens are nominal Christians as any city in the country. But after that has been said, and admitting that the thousands of nominal Christians are devoted adherents of some Church, principally the Roman Catholic Church, it remains true that other thousands are quite without God, and without hope—as much heathen in life and conduct as if they lived in the heart of China. They are among the poor and ignorant—but not confined to these classes. Some of them, if not wealthy, are fairly well to do, and of good education. We might venture a step further and say that among some of the rich could be found individuals, if not whole families, who, if not ignorant of God, belong to that class who "do not like to retain God in their knowledge," and are practically as bad off morally as the poor and degraded.

Besides, in our great city, not a few good, respectable poor people are to be found who came from the country to seek their fortunes and have been disappointed. They are poorer than when they came, and if ever they identified themselves with the Church, they have, through shame, ceased to attend and have been lost sight of. Others, once in good circumstances, have been reduced to poverty and have lost place and hope, and are in retirement so far as the Church is concerned. To win these back would be hard, but not a hopeless task. Then multitudes of immigrants land at the port of New Orleans every year. Most of them are poor and ignorant, but have in them the elements of good citizenship, and notwithstanding they hail from Roman Catholic countries, they can be touched by kindness on the part of Protestants, and if not won to Protestantism, they can be made to feel that Protestants are friends. This would help to inspire in them the spirit of Christian liberality. It would pay for all the trouble that the Church may take to help them.

We are glad to know that a forward step has been taken in New Orleans in this important matter. The men and women in the city of the

missionary spirit, the General Board of Missions, and the Woman's Home Mission Society have joined efforts and are giving their money to the work. Laborers are on the ground, and the foundation is being laid for much usefulness. We bid them goodspeed. We are not personally acquainted with all the details of the plan proposed. But our columns are open to Brother Joyner and his co-workers, and to those who have employed him in this important field. New Orleans as a mission field has been talked of for a long time. Now let something be done. Let the people see that the Church is in earnest, and the means for carrying on the work will be forthcoming.

With all our churches in the city busy at work, and in a better shape and spirit than for a long time, and the great mission perfected in Royal Street under management of a man who knows what mission work is, we have great hope for Protestantism, and for our own beloved Church.

THE TRUTH AS IT IS IN JESUS.

The frequency of St. Paul's allusion to the truth, and the emphasis he puts on the subject are noticeable. This is particularly true in his epistles to Timothy and Titus, his sons in the Gospel. His reason for magnifying the truth and making it prominent was sufficient and apparent. In his second letter to Timothy, he says: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Another thing is apparent. St. Paul made the doctrine he preached the standard by which others were to determine the soundness of their teaching. In reference to this he speaks as if the Gospel were the product of his own mind, and its work marked out by his own hands, and therefore, to be accepted by his hearers without question. For example: In at least three places he uses the term "according to my Gospel." But, while he speaks with authority, he does not intend to make the impression that he conceived and put in operation the scheme of redemption. He speaks thus because the Gospel was a direct revelation to him, and by him to be transmitted as revealed. Anything else he declared to be spurious, and its proclaimer to be accursed. Addressing the Galatians, he said: "I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And to the Corinthians he declared: "I delivered unto you, first of all, that which I also received."

With these assurances it is hardly necessary for us to look elsewhere to find St. Paul's reason for insisting on "the form of sound words," and cautioning his followers against any man, or set of men, who should undertake to subvert the faith. Notwithstanding, some, troubled by perverters of the Gospel, were "removed from him that called them into the grace of Christ unto another Gospel." At this, the Apostle marvelled, and was grieved. It could not be otherwise than

a grief to a man of God to see his work destroyed, and so ruined forever by men who bring to them doctrines contrary to the truth and simplicity of the Gospel.

And should men wonder to-day that a father of spiritual children should be "jealous over them with a godly jealousy"? They well know that soundness in the faith is necessary to a sound religious experience, and for no consideration would they have them moved away from the rock on which Christ Jesus. Among us, it is not uncommon even among the brethren of the same denomination to ridicule men, who in their zeal stand for "the old paths" against those who set forth strange doctrines; while the man who affects to despise orthodoxy and proclaims "new things," is looked upon as a hero and declared to be "up-to-date." There is no easier way for a man to achieve notoriety than to deny the settled doctrines of his Church, which among evangelical Christians always embrace the fundamental and vital doctrines of the Gospel.

And are not men led to the denial of the truth as it is in Jesus, by first having their faith shaken in the miraculous or supernatural? This is sometimes effected by reading into early Biblical history a meaning contrary to the facts, and by explaining the miracles on natural principles. Should a man stand before an average congregation and prove that the story of Adam's innocence and shameful fall is only an allegory, he has gone about as far as it is necessary to destroy the faith of his hearers in the doctrine of natural depravity as set forth in our Seventh Article of Religion. That done, it is easy enough to reject the truth as presented in the Eighth Article. Let him explain the recorded miracles on natural principles, or show that Bible writers were inspired in no way different from that in which all men of genius are inspired, he has succeeded in fixing the conviction that, if what he says is true, there is no need of an atonement such as was foreseen and foretold by Isaiah, and preached by St. Paul, and that the Bible is not an infallible book.

Not a few of us have lived up to this good hour under the impression that what we call the vital doctrines of the Gospel are unalterably fixed, and that our Methodist theology maintains and expounds them in their purity and simplicity. They are the only doctrines preached to-day with success. We mean by this to say: they are the only doctrines that produce conviction, repentance and salvation. Other things are preached, great excitement is aroused, and numbers are added to the Church, but that they are saved, we venture not to affirm. We have known a so-called evangelical preacher to create the biggest kind of interest, and have scores of persons respond to his appeals, without once mentioning the prime conditions of the Gospel, or extorting a single penitential prayer. And this was in a community of average intelligence and wealth. What is true of this class of preachers is true of those preachers who have "a fad" or "a hobby" and appeal to special classes. They succeed after their way. We do not wonder at their success when they appeal to a special class, urged to accept something new or novel in place of the "old-time religion." But we do wonder that one who professes to be set for the defence of the faith should so far forget his vows as to seek converts by preaching a Gospel so nearly in accordance with the desires of human nature.

When the people called Methodists, thrust out, in the Providence of God, to raise a holy people, and succeeded by preaching the truth as it is in Jesus, depart from the simplicity of this truth, what may they expect? Not a holy people, but a community holding to the form, while denying the power of godliness. It is still our mission to press the truth upon the attention of dying men. By the truth we have conquered, and are conquering. We are not ready to give it up and abandon the field.

A GREAT CALAMITY.

The most disastrous calamity of modern times befell the people of Southern Italy last week, when an earthquake, followed by a tidal wave, and fire, destroyed, it is estimated, more than 200,000 lives. The city of Messina and Reggio, and other smaller places, suffered untold damage. The whole civilized world stands appalled—not alone at the loss of life and property, but at the destitution and suffering of the thousands who lost everything but life. From all parts of the world, reached by telegraph, comes the news that the heart of humanity has been touched and measures for relief have been adopted. Our own people, as well as the near neighbors of the sufferers, are responding nobly.

As soon as the news reached the king of Italy, at Rome, he started for the scene of disaster, and has heroically looked after his suffering people. And not only he, but his faithful wife, the queen, has been by his side, and persistently refused to leave him as long as he was exposed to danger. They have set a noble example—one that will be remembered in the years to come. How true it is that "a touch of sorrow makes the whole world kin."

PERSONALS.

Rev. R. H. Thurman desires his correspondents to address him at Brookhaven, Miss., care of the Y. M. C. A.

Rev. L. E. Roberts, appointed to Flora, Miss., has entered upon his work—has preached three Sundays, and is highly pleased. He feels that he has a "fine charge."

Rev. W. H. Lewis, presiding elder of the Meridian District, will reside in Meridian, his address being 1303 15th Avenue. Correspondents will please take notice.

Rev. E. L. Cargill is domiciled in the parsonage at Wilson, La., and thinks he will like his new field all right. We trust he may have great success.

Rev. J. H. Bass, in remitting money for subscriptions, adds: "Yesterday (Dec. 27) was my first day at Ripley. We had a fine congregation and a cordial reception."

Rev. J. J. Brooks, writing from Gunnison, Miss., says: "I am comfortably settled in my new parsonage home, met a royal reception, and am expecting a prosperous year."

With copy for the first round of quarterly meetings for the Shreveport District, by Rev. T. J. Warlick, come for the Advocate wishes for a "happy and prosperous new year."

The address of Rev. H. A. Gathin, preacher-in-charge of the Braxton Circuit, Mississippi Conference, is Mendenhall, Miss. Correspondents are requested to address him at that place.

Prof. W. H. Underwood, of Magnolia, La., who has been a constant reader of the Advocate for twenty years, was a pleasant caller at this office last week. We greatly appreciated his visit.

Rev. P. H. Fontaine, appointed to Tallulah Charge, has since Conference been changed to Waterproof. He is on the work, and says "the outlook is very good." He enters upon the work "with faith for success."

Rev. W. F. Long, General Secretary of the Sunday School Association of Mississippi, has appointed Jan. 23 as "visitation day" for Jackson, the purpose being, we suppose, to take the religious census of the city.

Rev. D. M. Geddie is well pleased with his new home. He is pastor of the Winona Circuit, and lives in the circuit parsonage, located in Winona. The people are very kind to him—almost every day brings some expression of appreciation.

Rev. C. K. Hall, local preacher on the Waterford Circuit, tells us that Rev. W. L. Broom has made a fine impression on the people of his new

charge, who did not forget to show their appreciation in a substantial way. The brethren expect a prosperous year.

Presiding elders, likewise, get warm receptions. Rev. J. R. Jones, the young "beloved" of the Jackson District, testifies: "The good people of Jackson and the district are receiving us very cordially." We thank him for good wishes and an invitation to visit him this year.

Rev. Briscoe Carter, Commissioner of Education for the Louisiana Conference, has located in Shreveport, and desires all communications for him addressed to 1056 Sheridan Avenue, Shreveport, La. We thank Brother Carter for New Year greetings, and good wishes for the Advocate.

New Year's greetings come to us from afar from Wesley Hall, Vanderbilt University, through Dr. W. F. Tillet, from Rev. J. E. Wray, Houston, Texas, and from Rev. Theo. Copeland, St. Louis. We acknowledge, also, greetings from Rev. A. J. Townsley and Rev. W. W. Holmes, New Orleans.

On Monday, Dec. 21, Rev. J. W. Lee, of the Louisiana Conference, and Miss Lena Merritt were united in marriage at Lottie, La., Rev. R. H. Harper officiating. Immediately after the ceremony the happy couple left for Brother Lee's new charge, Kentwood, La. We congratulate our brother on his good fortune.

Rev. Dr. J. A. Rice, pastor of Rayne Memorial Church, spent last week at Ruston, La., where he delivered a series of lectures to the Southwestern Students' Conference. A report of Dr. Rice's work for the two years past has reached us, but not in time for this week's issue. It shows that great and important work has been done.

Rev. J. W. Ramsey: "We arrived at Enterprise, our new home, Dec. 21. A heavy rain was falling when we got off the train, but we were met at the depot and conducted to the parsonage, where there was a cheerful fire and a warm supper awaiting us. We have been given a warm reception and the prospects for the new year are bright."

The church at Senatobia, Miss., has received the newly appointed pastor, Rev. S. L. Pope, in a cordial manner. He starts out "with an encouraging outlook." The trustees have arranged to spend about \$500 on improving the parsonage. When the work is completed the parsonage will be among the most comfortable in the Conference.

A card from Mrs. H. F. Gaines, of Gruntown, Miss., informs us that her husband, Rev. H. T. Gaines, on Sunday morning, Dec. 27 ult., had a hard chill, which terminated in pneumonia. On the 30th he was very sick, and the family uneasy over his condition. Sister Gaines asks the prayers of the Church in behalf of her stricken husband. We trust the sickness may be of short duration.

One of our old and valued friends, the Rev. H. P. Lewis, kindly says: "There never has been a time during the fifty-one years I have been reading our dear old Advocate that I prized it more highly than I do now. I look upon it as a dear, good friend that has been visiting my home weekly for over fifty years." We thank our dear brother. Such expressions are encouraging.

Rev. T. J. O'Neil, the young presiding elder of the Newton District, has started on his first round of appointments, and is working and praying for a great year. Brother O'Neil calls attention to a slip of the types made in our issue of Dec. 31. The report, as printed, gave the superannuated endowment fund credit for \$100,000,000—just a thousand times more than the treasurer has in hand. It should have read \$100,000.

Died, Dec. 10, 1908, at her home, 4930 Odell Street, St. Louis, Mrs. Bessie M. Herring, wife

of Marcus D. Herring, late of Charlotte, N. C., and Byhalia, Miss., and daughter of H. B. McCreary, of Utica, N. Y. We sympathize deeply with our Brother Herring, who was one of our faithful co-laborers at Byhalia many years ago. We often took sweet counsel together. May the Lord be good to him in his great sorrow.

The following note from Rev. H. B. Watkins brings the sad news of the death of Mrs. W. F. Baggett, wife of one of our preachers, Brother Watkins says: "The brethren will sympathize with Rev. W. F. Baggett in the loss of his wife, whose death occurred on Saturday, Jan. 2. Brother Baggett had been appointed to Caseyville, but had not moved when the illness of his wife came. We buried her Sunday afternoon at Advance Church, on the Oloh Charge. I shall be glad to give a suitable memoir later. Sister Baggett leaves five small children to mourn the loss of a tender mother."

Rev. J. A. Poe, writing from Montpelier, Miss., says: "Please tell my friends that I am very well pleased with my new work, and I expect to have one of the very best charges in the Conference in no very distant future. We are taking steps to build two new churches, one at Woodland, and the other at Mantee, both of which are growing towns on the M. J. & K. C. Railroad. Our people seem to be loyal and progressive. Give my love to all the brethren. I wish them all a happy New Year, and great grace and success in all the work of the Lord all the year; and you, dear editor, certainly have my love and prayers."

Rev. H. W. May met a very cordial reception at the hands of the good people at Rayville, La. They showed their appreciation in a substantial way. The local paper says: "Quite a crowd of the Methodist congregation and the young people of the town gave Rev. H. W. May, the Methodist pastor, a pretty little surprise on last Monday evening when they went to his home for a pound party, the pastor and his family to be the recipients of little pound gifts as tokens of friendship and welcome to their new home. Mr. May was visibly affected by these sincere and loving expressions of confidence and esteem on the part of his new flock."

DISTRICT STEWARDS' MEETING.

The district stewards of the Hattiesburg District are requested to meet in Hattiesburg at Main Street Methodist Church, on Tuesday, Jan. 12, 1909, at 11 o'clock a.m. Pastors are requested to call the attention of their district stewards to this announcement and urge their attendance. M. B. SHARBROUGH, P. E.

FROM DR. SAWYER.

At the late session of my Conference, having been granted on my motion a supernumerary relation, I desire to spend the coming year in evangelistic work. I am ready to hold meetings in my own and neighboring Conferences for those pastors who may desire my services. Brethren, write me at 2421 Chestnut St., New Orleans, La. Write promptly. JOHN T. SAWYER.

NORTH MISSISSIPPI CONFERENCE MINUTES.

Copy for the Minutes was forwarded to the printer the week Conference adjourned and there is every reason to hope for a prompt delivery of the work.

Let all who wish their quota of Minutes prepaid send me 25 cents at once, otherwise they will be sent collect at a higher rate. Extra copies will be furnished pastors at 5 cents each, not prepaid, provided order is received before the Minutes are issued, as our funds are too limited to publish extra copies and take chances on their sale. Fraternally, J. R. CORWISS,

Secretary.

The Home Circle.

HOW ONE BOY MET RESPONSIBILITY.

The midshipmen of His Majesty's Ship Sorcerer were assembled for instruction in ordnance and gunnery under the gun lieutenant. Boys who are intended for officers in the English navy are taken at a very early age, and some of the boys who sat in a semi-circle before Mr. Kelton were little fellows who looked as if they might as well have been at home with their mothers.

Suddenly there was an explosion, and a cloud of smoke filled the room. Mr. Kelton had asked for a demonstration of a certain percussion fuse, and for an answer some one had thrown a large torpedo.

"Merrill," called Mr. Kelton, sharply, "stand up!"

The boy, whose face had colored, and who looked painfully conscious, stood up.

"What do you mean, sir," said Mr. Kelton, "by such a piece of larking?"

"If you please, sir," answered the boy, "I didn't throw it."

"Didn't you? Well, who did?"

A deep silence followed his question, while Horace looked around at his companions with an eager expression. If Mr. Kelton had been watching him, he would have seen that Harry Lotham fidgeted a little.

"Merrill," said Mr. Kelton, "we're here among officers and gentlemen. No one admits having thrown that thing. It was near you and your face betrayed you. I believe that you did it."

"I did not, sir," said Horace, firmly, but respectfully.

"That will do. I shall recommend that you be given extra duty, and refused liberty to go ashore to-night."

Horace looked as though he were going to cry, but he manfully restrained his tears. He had set his heart on that reception, because all the officers of the fleet were going, and his uncle and cousins were to be there.

"He'll tell," said Harry Lotham, when the class had been dismissed.

"No, he won't," replied Paul Merryweather. "He isn't half a bad sort, though he is slow."

However, Horace did not tell. He fell into a bitter mood and wished that he were a farmer's boy. The other boys did not enjoy his discomfiture very long, for they learned that they too were going to be left on board. It was necessary that three or four midshipmen be left aboard in charge of the ship, especially as she was the flagship of the fleet.

In the afternoon the admiral left the ship in his barge, accompanied by his flag officers. Horace leaned over the rail and looked dismally at the shore, which was not quite two miles away. All around the Sorcerer lay the other seven ships of the fleet, riding calmly at their anchors.

"I'd like to know what I'm going to do till midnight," he muttered. "I think I'll turn in early."

At five o'clock a breeze suddenly sprang up from seaward.

"We're going to have a summer blow," said Paul Merryweather, who was walking the deck.

"Yes, sir," said the quartermaster on the watch; "an' it's goin' to blow hard, sir, you'll see."

"You're always croaking," said Paul.

"Werry good, sir," said the quartermaster, walking away and gazing out to sea through his spy-glass.

At 5:30 the whitecaps were beginning to roll in thick. At six o'clock there was enough sea on to start the whole fleet bobbing up and down. The old quartermaster shook his head and muttered:

"I'd be very glad, I would, if them officers was aboard now for wot's acomin' at 8 bells, fur it's my werry humble opinion they won't get here then."

The wind began to blow in sweeping gusts, and the eight vessels began to pitch. Some got out second anchors, and Paul, who was in charge of the deck, followed this excellent example.

"I think," he said to Harry Lotham, "we're in for a smoky sou'wester of the worst sort."

"Right you are, Paul," replied Harry. "What a fix w'd be in if the lieutenant didn't get back!"

In an hour from now the best launch in His Majesty's navy won't be able to get off here."

Paul looked anxious and uncomfortable.

"This is pretty rough. I don't want the responsibility."

"Soft's our senior," exclaimed Harry. "He's in command of the ship. What a lark!"

"Lark? Not much," answered Paul. "He's in command of the whole fleet."

"Why'y!" cried Harry. "That's so. Admiral Sir Horace Merrill, K. C. B. Oh, that's too good!"

Paul shook his head. The gale was increasing, and some of the ships were pitching heavily.

"Quartermaster!" called Paul.

"I'm afraid Mr. Kelton will not be able to get off."

"No, sir, he won't, sir, nor nobody else. That sea's too eavy, sir. They couldn't make headway against it, sir."

"How are we holding on?"

"Werry well, sir, so far."

There was a doubtful tone in the quartermaster's voice which alarmed Paul.

"Harry," he said, "go and find Merrill."

Harry found Merrill asleep in his stateroom.

"Here, admiral!" he shouted, "turn out. There's the old scratch to pay. It's blowing a howling gale."

"Well, what of it?" said Horace, sitting up.

"What of it? You're a sweet admiral. Don't you know you're in command?"

"Hasn't Mr. Melton come back?" asked Horace, with sudden anxiety.

"Come back? Come on deck and take a look?"

But Horace was already aware from the motion of the ship that the weather was heavy. He hastened on deck and was dismayed at the scene.

"You're in command of the fleet," said Paul.

Horace turned pale, sat down on an arm-chest, and buried his face in his hands.

It was a sudden and terrible responsibility for the boy. Eight splendid warships were trying the dangerous experiment of riding out a sudden gale, at anchor, with a lee shore less than two miles astern of them. If any ship parted her chains, she would in all probability be a wreck. And this midshipman, a boy of fifteen, found himself the senior officer on board the flagship.

"If you please, sir," said the quartermaster, "the Bumblebee is dragging her anchors."

Horace sprang to his feet. It was inky dark,

and he could see nothing except the swaying lights of the other ships. The Bumblebee had signaled her trouble.

Harry Lotham said, "Now, then, admiral—"

"Silence!" said Horace, shortly. "Boatwain's mate, call all hands, and up anchors. Quartermaster, signal the fleet to get under way and go to sea."

Harry nearly fell down with astonishment as the boatwain and quartermaster hastened to obey these surprising orders.

"I told you he wasn't a bad sort," said Paul.

"My!" exclaimed Harry. "I wouldn't like to be in his shoes when the fleet comes back."

For a few seconds the ebony sky was illuminated with the flashing signal lights. Smoke began to pour out the funnels of the eight cruisers, and in half an hour the whole fleet went butting the great billows out into the open sea, where there was no danger of going on a lee shore.

After thirty-six hours, the gale having broken, they steamed back into the harbor and anchored in their former stations. Almost as soon as the Sorcerer's anchor went down, the admiral's barge was alongside, and the commanding officer came aboard.

"Who is the senior officer here?" he said.

"I am, sir," said Horace, saluting.

"Did you order this fleet to go to sea?"

"Yes, sir," said Horace, meekly.


There was a breathless silence for a moment, and then the admiral, extending his hand:—

"My boy, you'll be an honor to your profession. You saved the fleet."

"I told you he wasn't a bad sort," said Paul to Harry, after that young man had apologized to Horace and confessed to Mr. Kelton.—*Harpers Young People*

To pray together in whatever tongue or ritual is the most tender brotherhood of hope and sympathy that men can contract in life.—*Madame de Staël*

Duty does not consist in suffering everything, but in suffering everything for duty. Sometimes, indeed, it is our duty not to suffer.—*Dr. Vinet*



DOCTOR Tichenor's Antiseptic

THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards.

"It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT.

THE LOUISIANA CONFERENCE JOINT INSTITUTES.

At a conference of representatives of the several boards co-operating, it was planned to have first class institutes conjointly by the Boards of Missions, Sunday Schools, Epworth Leagues, Education, Laymen's Movement and of the Women's Societies, at such central points as Shreveport, Monroe, Alexandria, Lake Charles, Baton Rouge and New Orleans.

The General Boards of Missions, Laymen's Movement, Sunday Schools, and Women's Boards are ready to send us their best workers, and these together with our home talent, will make a teaching force that will make a first-class institute. If we keep abreast with the State Teachers' Institute, we must be aggressive, not to mention the many lines of instruction given the many professional callings and religious workers all about us.

The time has come when our people need more instruction and less exhortation. If the one in any sense supplants the other. Our former puny efforts at Methodist Institute work has not commanded the respect of our own people, much less of the world at large. It was the unanimous conviction of those in consultation that instead of having divided efforts by the several boards we could best all combine and have joint institutes of a first-class type, and this is what we are calling on the Louisiana Conference to support.

Now, please, brother presiding elder, pastor, or whoever you may be, don't plan for the work of your individual interest until you have heard from our joint committee.

The committee is composed of Prof. O. S. Dean, representing the Laymen's Movement; Brother A. M. Mayo, Sunday School Board; Rev. W. W. Holmes, Board of Missions; Rev. R. H. Wynn, Board of Education; Rev. P. O. Lowrey, Epworth League Board; Mrs. S. A. Montgomery, Woman's Foreign Mission Board; and Mrs. E. R. Kennedy, Woman's Board of Home Missions.

The writer was chosen chairman; Rev. R. H. Wynn, vice-chairman; and Brother A. M. Mayo, secretary and treasurer.

At an early date we will call the committee to meet at Alexandria, at which time we will be pleased to entertain invitations from camp meeting trustees or from accessible churches to furnish one-week institutes—from Monday night until Friday night, perhaps—including a comprehensive course in Bible instruction, and the work represented by the several boards of our Church. Let us hear from you. You will hear from us a little later.

P. O. LOWREY.

KOSSUTH CIRCUIT.

Dear Dr. Boswell: Twenty-five years ago we were read out by the presiding Bishop to Kossuth Circuit, which consisted of four appointments. At the recent session of the North Mississippi Conference, Bishop H. C. Morrison read us out to the same Charge, which now has three appointments—two of which we had charge of the first time. It has been our rule since our first year in the itinerant ministry to get together our earthly

possessions as soon as possible after Conference and move to our new field, if a move was ordered, so we trunked, barreled and crated our goods and started for our field of labor. We arrived here, Tuesday the 15th, after spending from Friday afternoon until Tuesday morning with loved ones in Tupelo. We had the pleasure of listening to an excellent sermon by Brother J. H. Felts, the young presiding elder of Aberdeen District, at 11 a. m. Sunday.

The next morning after our arrival, kind tokens of love and interest in the pastor and his family began, and on Saturday, the 19th, a company of sisters, representing Baptist, Presbyterian and Methodist Churches, and several brethren came to the parsonage, bringing with them turnips, molasses, onions, Irish and sweet potatoes, peas, dried and canned apples, eggs, butter, soda, sausages, ribs, shoulder, sugar, chickens, dressed and alive, lard, popcorn, etc.; books and some cash.

It is needless to say this was appreciated by the preacher and his wife. During the twenty-five years that have intervened since our first appointment to this charge, many changes have taken place. The most of those who composed the membership of the church then have died or moved away. We have met a few we knew before. Our earnest desire is to be the greatest possible blessing to these people. Pray for us that the word of the Lord may have free course and be glorified.

G. W. GORDON.

FROM HOULKA, MISS.

Dear Advocate: I arrived at Houlika on the 14th of December at 4:30 p. m. The good people of Houlika gave us such a warm reception we felt perfectly at home from the first. It was with a degree of regret that we left the good people of Nettleton, for myself and family had learned to love them. But on our arrival at Houlika we were met with such a warm reception we at once felt that we were amongst the best of friends. The good women, Sisters Walker, Baskin, Brown, Crofford, Guinn and others met us at the parsonage, and expressed a degree of regret that we did not let them know of our coming so they might have had good things for us. Sister John Baskin took us to her home and gave us a most excellent supper, after which we returned to the parsonage, gave thanks to God for his goodness and retired, to spend a restful night in our new home.

Now, we have met with so many glad surprises, we hardly know how to express our appreciation to the good people here. Brother Boyd, of old Houlika, surprised us with almost a load of canned fruit, soon after our arrival here. Brother Waldroy surprised us yesterday with a nice Christmas turkey, and last night the good people of the town stormed us. Men, women, boys, and girls, a jolly crowd, indeed, and such a pounding as they gave us of good things, you never saw—ham, sugar, coffee, lard, rice, potatoes, butter and other good things too numerous to mention. Really, we haven't language to express our appreciation to the good people of Houlika for their kindness bestowed on us. It certainly inspires us to want

to do our best. God bless the good people here. Pray for us that we may give them the best year's work of our lives.

Success to the Advocate.

T. J. DURRETT, P. C.

Marriages.

Dec. 27, 1908, at the residence of the bride's father, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. J. E. WILKERSON to Miss S. E. SWEATMAN, both of Meridian.

Dec. 23, 1908, in the Zeagler Hotel, Olla, La., by Rev. H. Armstrong, Mr. C. BURCH and Miss BRAZZIE GELLEN, both of Trout, La.

Oct. 11, 1908, at the residence of the bride's parents, by Rev. T. J. O'Neil, Mr. CHAS. W. BURNHAM, of Patrick, Miss., and Miss ESTELLE LINDSEY of Palahatchie, Miss.

Oct. 28, 1908, at the Methodist parsonage in Morton, by Rev. T. J. O'Neil, Mr. LYNN MOORE and Miss LILLA BISHOP, all of Morton, Miss.

Nov. 22, 1908, at the residence of the bride's parents, by Rev. T. J. O'Neil, Mr. C. F. MASSEY and Miss LULA WADE, all of Scott County, Miss.

Dec. 16, 1908, at the residence of the bride's brother, by Rev. T. J. O'Neil, Mr. Z. Z. ASWALDT and Mrs. INA BOONE, both near Morton, Miss.

Dec. 21, 1908, at the residence of the bride's parents, by Rev. T. J. O'Neil, Mr. A. E. SEARCY and Miss NOLA HIRST, both of Palaski, Miss.

Dec. 22, 1908, by Rev. J. H. Evans, Mr. W. S. ROSSER of Richardson, and Miss FANNIE BISHOP, of Collins, Miss.

Dec. 24, 1908, by Rev. J. H. Evans, Mr. J. M. EVANS, of Edwards, Miss., and Miss PEARL ROGERS, of Collins, Miss.

POTATO GROWING.

If the potato grower is to make money from his crop he must, since labor is so high, secure proper machinery for handling same. The pioneer makers of this class of machinery are the Aspinwall Manufacturing Co., Jackson, Mich. Mr. Aspinwall, president of this company, has devoted his entire life to the study of potato culture and the manufacture of implements for the economical handling of the crop.

In 1907 they offered for the first time their No. 3 potato planter. This machine plants a larger range of seed than ever before and the misses are less than 1 per cent. It has a canvas hopper in place of the wooden one formerly used, which overcomes all tendency to clog or bridge, whether the seed be cut or whole, large or small. They also have a new double cylinder high pressure two-horse four-row sprayer, which is giving most excellent satisfaction, wherever it has been used. They spare neither time nor money to keep their machines not only up-to-date, but just a little ahead of the times. If interested, write the Aspin-

wall Manufacturing Co., Jackson, Mich. for copy of their 1909 catalogue, giving full and detailed description of the two machines mentioned above, together with the rest of their line.

DE KALB, MISS.

Mr. Editor: I am entering upon my second year on the DeKalb Charge with bright prospects for more successful work than we were able to do last year, I trust. The good people gave me a warm reception on my return from Conference, for which I feel grateful.

The good women have bought and put into the stove-room a new stove; also matting on the floor of the hall, and some other needful conveniences in the parsonage, for which we are very grateful. I have never served a more appreciative people in my life than the people of DeKalb. Our business men closed the doors of their stores on Christmas day, which is commendable in them to say the least of it.

Success to you and the Advocate during the year 1909, is my prayer.

Fraternally, R. H. BARR, P. C.

What must strike, I do not say with fear, but with awe, the mind of any reflecting being is this—that in that other world, of which we know so little, we have no one on whom we can rely, but God only. Let us sometimes be alone with him in this world, for the time will come when we shall be alone with him.—Benjamin Jowett.

12 PACKETS GARDEN SEEDS for 25 CENTS, postage paid

And a coupon that will be good for an extra 25 cents worth of seeds if returned to us with an order for garden seeds amounting to \$1.00 or more. Write quick for a copy of our beautiful illustrated catalogue of

RELIABLE SEEDS,
TREES, BULBS, AND PLANTS,
POULTRY AND BEE SUPPLIES.
OTTO SCHWILL & CO., Seedsmen,
(Established 1869.)
Box 70, Memphis, Tenn.

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. **WM. C. GIBBATTY Co.,** The Cabbage Plant Men, P. O. Box 630 Young's Island, S. C.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FERRY'S SEEDS

Nobody can know every thing. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 22 years we have become experts. Sow Ferry's Seeds and reap the results of our experience. For sale everywhere. Read our 1909 catalogue and profit by our experience. Sent free on request. Address **D. M. FERRY & CO., DETROIT, MICH.**

THE GOOD OLD HYMNS.

There's lots of music in 'em, the hymns of long ago;
 An' when some gray-haired brother
 sings the ones I used to know,
 I sorter want to take a hand—I think
 o' days gone by—
 "On Jordan's stormy banks I stand
 and cast a wishful eye."

There's lots of music in 'em—those
 dear, sweet hymns of old,
 With visions bright of lands of light
 and shining streets of gold;
 And I hear 'em ringing—singing, where
 memory dreaming stands,
 "From Greenland's icy mountains to
 India's coral strands."

We hardly needed singin' books in
 them old days; we knew
 The words, the tunes, of every one the
 dear old hymn-book through!
 We had no blarin' trumpets then, no
 organs built for show;
 We only sang to praise the Lord,
 from whom all blessings flow."

An' so I love the dear old hymns, and
 when my time shall come—
 Before the light has left me and my
 singing lips are dumb—
 If I can only hear 'em then, I'll pass
 without a sigh,
 "To Canaan's fair and happy land,
 where my possessions lie!"

(Atlanta Constitution.)

Epworth League

By Rev. H. Whitehead.

TOPIC FOR JAN. 10, 1909.

FOR US WHO ARE LOST.

Matt. 1, 21; Eph. 1, 7; Acts iv, 12.

1. The Savior.

The crowning prophecy concerning
 Jesus was that he should save his
 people from their sins. The glory of
 the Master's life was that he came to
 seek and to save that which was lost.
 The Pharisees ridiculed Jesus and his
 disciples because the Master associ-
 ated with sinful men, and those whom
 the leaders in Israel regarded as out-
 casts. When the Messiah received the
 name that he was to bear among men
 by the Holy Spirit he was called Je-
 sus, which means savior.

2. He came to save us.

The Word of God makes it very
 plain that all men are sinners. The
 experience of men tells the same tale.
 The only man who denies sin is one
 who is so deeply in its bondage that
 he cannot conceive of any life but one
 under the fetters of sin.

Or, as it is stated elsewhere (II Cor.
 iv, 3, 4): But if our gospel be hid, it
 is hid to them which are lost: in
 whom the god of this world hath
 blinded the minds of them which be-
 lieve not. They are blind to their
 lost condition. Every man that care-
 fully searches his own heart recog-
 nizes his own sin and the need of a
 great Savior. We do not need to
 hunt for the sinners; Jesus came to
 save us, and we need him.

3. He is to save us from our sins.

The world has tried to find its es-
 cape from sin through all the cen-
 turies, but in vain. There is no rem-
 edy that man has invented that can
 cure a soul. When we know that a
 life has evil traits and a vile disposi-
 tion, there seems to be no earthly
 power that can change its nature. But
 Jesus can make the vilest clean. He
 can and does change the nature of

the heart. We sometimes spend time
 trying to prove the wondrous records
 of the past that have come down to
 us. The best proof does not lie in
 musty records, but in the abiding
 power of Christ to save a soul to-day.
 Of these things we who have tasted
 his power are the living witnesses.
 We can testify that, whereas we were
 blind, now we can see; that, whereas
 we were dead in sin, now we are
 alive in Christ Jesus. You can safely
 put it down as one of the evident
 things, that the gospel which does not
 save from sin is not the gospel of
 Christ. You do not know the living
 one, unless he actually saves you, and
 makes of you a new creature.

FROM ACKERMAN, MISS.

Dear Dr. Boswell: I thank Bishop
 Morrison for returning me to Ack-
 erman for another year. We hope to
 have a good year. These are a noble
 folk. There is only one trouble with
 these Ackerman people. When they
 begin to pound a preacher about
 Christmas, they have very little mer-
 cy on him, though the storm has at
 last past, and we have calm. And
 after all, it was a happy time; and
 we thank God that it was as it was.

J. D. SIMPSON.

MORE ROSES.

A pleasant story about Andrew
 Carnegie is told by a tourist from
 Scotland.

At Skibo Castle Mr. Carnegie
 had during the summer a beautiful
 rose garden. There were thous-
 ands of red and white and yellow
 roses always blooming there, and
 the villagers were free to saunter
 in the garden paths to their hearts'
 content.

One day the head gardener
 waited upon Mr. Carnegie.

"Sir," he said, "I wish to lodge a
 complaint."

"Well," said the master.

"Well, sir," the gardener began,
 "I wish to inform you that the vil-
 lage folk are plucking the roses in
 your garden. They are denuding
 your rose trees, sir."

"Ah!" said Mr. Carnegie, gen-
 tly, "my people are fond of flowers.
 are they, Donald? Then you must
 plant more."—*Ex.*

Lord, bless me in my joy. All
 these sweet, earthly things are gifts
 from thee. They are little rills
 from the river of thy pleasure, of
 which thou makest me to drink. I
 am so glad, Lord Jesus, that thou
 didst not only weep at the grave
 of Lazarus, but that thou didst re-
 joice with thy friends at the mar-
 riage feast of Cana! I am so glad
 that we are commanded to rejoice!
 But, Lord, let not my earthly joys,
 no matter how pure and holy, make
 me for one moment to forget thee.
 In the midst of the sweet secret
 thoughts of my human joys may
 my meditations of thee be sweeter.
 Be thou, Lord, my chiefest delight,

The Silent Man

The Furniture in Tebault's
 store is silent, sad and seductive;
 it doesn't even speak. It is sold so
 cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

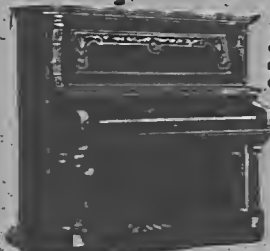
217-223 Royal St.; 610-612 Canal St.
 New Orleans, La.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation (The Celebrated Effectual Cure
 Without Internal Medicine.)

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received:—"Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal
 Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance,
 Vienna, 24th March, 1895." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards &
 Son, 157 Queen Victoria St., London, Eng. All Druggists or M. FOUGERA & CO., 90 Beekman St., N. Y.

Write for My Introductory Offer on a Fine
Sample EPWORTH PIANO or ORGAN

I am sending some of the finest, sweetest-toned
 Epworth Pianos and Organs we make into many
 communities as samples of our work. It's our
 special way of advertising, as we have no agents
 or stores. If you write at once, I will tell you how
 you can try one of these fine instruments
 in your own home entirely at our expense of
 freight and all. Then, after you've tried it for
 a month or so—after you've had your friends
 try it—after you've tested its easy action—after
 you've enjoyed its rich, sweet tone for which
 Epworth Pianos and Organs are celebrated—after
 you are convinced that—all in all—it's one of the
 finest-looking, sweetest-toned instruments you
 ever saw or heard, then, if you wish, you may
 buy it at our special introductory price and take:



Your Choice of 27 Plans of Easy Payment

on the piano or five plans on organ. You may select the plan that's easiest for you and
 we will trust you, no matter where you live. I guarantee each sample piano and organ to be
 as fine as those I made for the famous song writers, Prof. E. G. Everett, Prof. C. H. Gabriel, and the hundreds
 of other well-known musicians you will find in the free book we are going to send you. This is the best chance you will
 ever have to get a fine piano or organ on your own terms. WRITE A POSTAL OR LETTER TODAY and say, "Send me free
 Sample Offer, Plans of Easy Payment and Book about latest which best—piano or organ." Address carefully as follows:
 H. R. WILLIAMS, Vice-Pres., Williams Organ & Piano Co., Room 200, 57 Washington St., Chicago.
 62

my underlying joy, my everlasting
 treasure.—By Lucy Rider Meyer.

AN INDIAN BOY'S
AMBITION.

A young Indian, a lad of sixteen
 or seventeen years, died the other
 day at the Hampton Institute. His
 "papers" showed him to have some
 sensible conceptions of things. On
 a sheet of paper he had written his
 reasons for coming to the Institute.
 He hoped for an education; he
 wanted to help his people; but the
 last reason was the most striking:
 "That I may learn the art of self-
 control." Perhaps he did not know
 it, but therein lay the foundation
 of a real life. The crowning fruit
 of the Spirit is self-control. It is
 the one great fruit that will make
 a life full-rounded and complete.
 There are many useful people; their
 usefulness is often marred by this
 one lack—self-control. "He that
 ruleth his own spirit is greater than
 he that taketh a city." There are
 masters of others who are slaves
 to themselves; there are rulers of
 kingdoms who are slaves to a ty-
 rant temper. Had that lad grown
 to years, and learned the fine art

of self-control, he would have be-
 come one of the greatest men
 among his people. Here is the be-
 ginning of kingship—and every one
 may be crowned, if he will.—*Intel-
 ligencer.*

Quarrel not at all. No man
 who resolves to make the most of
 himself can spare time for personal
 contention. Still less can he af-
 ford to take all the consequences,
 including the vitiation of his tem-
 per and the loss of self-control.
 Yield larger things to which you
 can show no more than equal right,
 and yield lesser ones though clear-
 ly your own. Better give your
 path to a dog than be bitten by him
 in contesting for the right. Even
 killing the dog would not cure the
 bite.—*Ex.*

Said the president of one of our
 great universities, in addressing his
 students: "Show me the young
 man who has had failure, and has
 now won his way to success, and
 I will back him." A man who has
 never had any failure, whose course
 has been one of unbroken prosper-
 ity, has not the resources of
 strength and endurance stored
 away in his life that he has who
 has suffered defeats and then has
 risen again and pressed forward to
 victory.

6 ABIELE ST.,
 Detroit, Mich.
BLYMYER
BELL CHURCH
BELLS.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 UNLIKE OTHER BELLS
 SWEETER, MORE DUE-
 ABLE, LOWER PRICE.
 OUR FREE CATALOGUE
 TELLS WHY.



MADE \$12 PER DAY
Selling This 7-Piece Kitchen Set
From secure statement of E. J. CHESINGHAM
AGENTS

are earning money—
 selling from \$5 to \$50
 sets per week. You
 can do this! Send your
 address today and let
 us **PROVE IT**. Experi-
 ments successful. We
 show you how to make
 \$20 to \$25 a day. **OUT-
 FIT FREE** to workmen.
THOMAS MFG. CO.
 - 405 Maine Bldg.
 Dayton, Ohio

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Parker Memorial	Dec. 27
Mary Werlein and McD.	Jan. 3
Louisiana Avenue	Jan. 10
Epworth	p.m. Jan. 13
Siddell	Jan. 16, 17
Donaldsonville and Vacherie	Jan. 24
Plaquemine and White C.	Feb. 7
Carrollton Avenue	a.m. Feb. 14
Algiers	p.m. Feb. 14
Covington Ch. at C.	Feb. 21
Felicity St.	a.m. Feb. 28
First Church	p.m. Feb. 28
Rayne Memorial	Mar. 7
Second Church	Mar. 14

The District Stewards are requested to meet in the pastor's office of the First Church Monday, Jan. 18, at 7:45 p.m. E. N. PARKER, P. E.

Alexandria Dist.—First Round.

Boyce	Feb. 6
Colfax	Feb. 9
Natchitoches	Feb. 13
Lecompte	Feb. 16
Chicot	Feb. 20
Bunkle	Jan. 3
Simsport	Jan. 5
Opelousas	Jan. 10
Pollock	Jan. 13
Selma	Jan. 17
Masters Chapel	Jan. 19
Glenmora	Jan. 23
Woodworth	Jan. 24
Eden	Jan. 31
Jena and Harrisonburg	Feb. 1
Trout	Feb. 2

Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Plaindealings, at P.	Jan. 9, 10
Benton, at Benton	Jan. 11
Simsboro, at Simsboro	Jan. 15
Blenville, at Blenville	Jan. 16, 17
Haynesville, at H'ville	Jan. 18, 19
Arcadia	Jan. 23, 24
Homer	Jan. 30, 31
Winnfield	Feb. 3
Jonesboro, at Dodson	Feb. 4
Gibbsland, at Gibbsland	Feb. 6, 7
Vernon, at Wesley	Feb. 10
Ruston	Feb. 14, 15
Lisbon, at Lisbon	Feb. 15
Bernice, at Bernice	Feb. 20, 21
Ringgold, at Ringgold	Feb. 27, 28
Lanesville, at Lanesville	Feb. 29, 30
Cotton Valley, at C. V.	Mar. 6, 7
Minden	Mar. 8

The District Stewards will please meet me in Gibbsland, at the Church, Feb. 6, 1909. A full attendance is very much desired.

R. W. TUCKER, P. E.

Baton Rouge District—First Round.

Baker, at Baker	Jan. 9, 10
Zechariah, at Slaughter	Jan. 10, 11
St. Francisville, at St. F.	Jan. 16, 17
Jackson	Jan. 17, 18
St. Feliciana, at Oak Grove	Jan. 23, 24
Baton Rouge 1st Church	Jan. 31, 1
Baton Rouge 2nd Church	Jan. 31, 1
Denham Springs, at D. Spgs.	Feb. 6, 7
Port Vincent, at Pt. Vincent	Feb. 7, 8
New Roads, at New Roads	Feb. 13, 14
Ponchartroula, at Ponch.	Feb. 20, 21
Hammond, p. m.	Feb. 21
Dependence, at Tickfaw	Feb. 27, 28
White City, p. m.	Feb. 28
Centwood, p. m.	Mar. 1
Helena, at Days, a.m.	Mar. 3
Mermon, at Hackley, p.m.	Mar. 4
Franklinton, at Frankton	Mar. 5
Magalonsa	Mar. 6, 7
Oak Grove, at P. G.	Mar. 10

Baton Rouge District stewards will please meet at Slaughter, Jan. 11, at p.m. C. C. MILLER, P. E.

Crowley Dist.—First Round.

Lafayette	Jan. 9, 10
Innings	Jan. 10, 11
Lawleria	Jan. 16, 17
Franklin	Jan. 17, 18
French Mission, at Lydia	Jan. 18
Abbeville	Jan. 23, 24
Gneydan	Jan. 24, 25
Prudhomme, at P.	Jan. 30, 31
Crowley	Jan. 31, Feb. 1
Eunice, at Eunice	Feb. 2
Lake Arthur	Feb. 6, 7
Bell City	Feb. 7
Lake Charles	Feb. 13, 14
Sulphur, at Sulphur	Feb. 14, 15
Longville	Feb. 16
Patterson	Feb. 20, 21
Morgan City, at Berwick	Feb. 21, 22
Jeanerette	Feb. 22
Indian Bayou, at I. B.	Feb. 27, 28
Rayne	Feb. 28, Mar. 1
St. Martinville	Mar. 3

The District Stewards will please meet me at Lafayette Jan. 12. A full attendance is very much desired. Let the pastors see that the stewards for their respective charges are duly notified. J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Keatchi	Jan. 9, 10
Pelican, at Pelican	Jan. 16, 17
Coushatta, at Campti	Jan. 23, 24
Grand Cane, at Stonewall	Jan. 30, 31
Bossier City	Feb. 6
Shreveport, First Church	Feb. 7, 8
Texas Avenue	Feb. 10
Creswell Street	Feb. 11
Zwolle, at Noble	Feb. 13, 14
Mansfield	Feb. 14, 15
Wesley	Feb. 20, 21
Greenwood	Feb. 24
Hornbeck	Feb. 27, 28
Leesville	Feb. 28, 29
Many, at Many	Mar. 6, 7
La Chute, at La Chute	Mar. 13, 14
Provincial, at Provincial	Mar. 20, 21
Pleasant Hill	Mar. 27, 28
Ida, at Gilliam	Apr. 3, 4
Bon Ami	Apr. 10, 11
De Ridder	Apr. 11, 12
Dry Creek	Apr. 14, 15
Fullerton	Apr. 17, 18
Mooringsport	Apr. 21

T. J. WARLICK, P. E.

DIFFICULT CASE OF ECZEMA CURED.

"I have been afflicted with eczema for the past year; was under the care of a physician all that time. I have used your Soap and Tetterine for three weeks and am entirely well. I am a lady eighty-four years old."

Miss Sarah A. Dean, Myricks, Mass. Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Canker Sores, Blisters, Corns, Chills, and every form of Skin Disease. Tetterine Soap, Tetterine Soap, Your Druggist, or by mail from the manufacturer, The Shapirine Co., Savannah, Ga.

WANTED.

Responsible man with horse and buggy in each community, salary \$5.00 to \$10.00 per day, to take orders from owners of Farms, Orchards and Home Gardens. A splendid opportunity for farmer's sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. I. Box 630 Young's Island, S. C.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital.....\$200,000.00
Assets.....479,860.90

LIBERTIA INSURANCE CO.

No. 305 Camp Street,
NEW ORLEANS, LA

LOSSES PROMPTLY PAID.

WESLEYAN COLLEGE.

Macon, Ga., Oldest and Best.

WESLEYAN CONSERVATORY OF MUSIC

Macon, Ga., Largest and Best.

Expression, Art, Physical Culture, and Business Instruction Same Standard.

COLLEGE PLACED IN CLASS A, FIRST GRADE OF COLLEGES, by General Board of Education, M. E. Church, South, the requirements of which are equivalent to those established for Class A by the United States Government.

First-class in all respects. Health record unsurpassed. Discipline liberal, but careful. Rates lower than those of any college of or near the same class in the Union. Not conducted for pecuniary profit, but to accomplish the best and most work for the least money. Standard rates for literary, tuition, library and matriculation fee and board (including light, fuel and laundry) school year \$237.00. No unpublished charges or unjust discriminations to secure pupils. Catalogues free. Fall term, September 16th.

DUPONT GUERRY, President.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue. Address, E. B. MILLER, Pres. Owensboro, Ky.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships, provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed.

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President. General Superintendent.
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, JAN. 14, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 2.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2764.



REV. FELIX R. HILL, D.D.,
Pastor of First Methodist Church, New Orleans.
One of the Most Efficient Pastors in
Methodism.

1944

[The page contains several lines of extremely faint, illegible text.]

[The page contains faint, illegible horizontal lines suggesting ghosting or extremely faded text.]

[illegible][illegible][illegible][illegible]

This image shows a blank page from a document. It contains no text or figures. There are some very faint, sparse horizontal marks across the page, which appear to be scanning artifacts or dust particles. The overall background is light gray.

(continued)

to
The polit-
pend.
ation
au-
ment
then
uder
ent
by

[illegible]

On January 18-9, I went home to be with my wife—three Saturdays. After a few days' absence, I hastened home early to get home children. What precious were to see. My wife and children seldom get to see me, the distance from our place being so great. They knew I was coming, and were a few days with their eyes. I stayed three days and started for Old Point and Church. I had wished the few times, on camp meeting occasions, to have gone in the winter. My first camp Sunday was large and very attractive, and good service. I spent the afternoon, a week. Night and day in the morning and night. Allen Farmer, with his wife and two sweet little children— it was

"The same time the weather was
 fine, and I wish you would visit Sister
 Finner, Farmer. She is a good
 woman in trouble. I don't think our
 father often. I told him I would
 visit her home, provided he would tell
 her. He did so. In due time I mounted
 Dolly. She had served me faithfully
 many years. Poor Dolly was after-
 wards in Liberty. In due time I
 dismounted Sister Gerald. I dismount-
 ed my faithful "Dolly" and in a little
 time when the front porch advanced to a
 new gate that was just a little ajar, be-
 hind stood a woman with her eyes fixed
 on me. She was in trouble. She evidently
 was the sheriff or one of his deputies.
 As I sped near enough, I held out my

right hand and said, "Sister Gerald, I presume." She simply nodded her head slightly without saying anything. I said, "Sister Gerald, my name is Lewis. I am your pastor, I came to make you a pastoral visit." She at once opened wide the door, grasped my hand, while tears filled her eyes. The surprise to her was an agreeable one, while the occasion afforded me great joy.

That was a visit that paid. No preacher was ever more welcome in that home than I. During the five years I was her pastor, she seldom failed to fill her place in Church on preaching-day. She lived six miles from Adams Church. She had no buggy, but she had a good two-horse wagon. On Sunday morning mother and children would get in the wagon and go to Church. The second year I was there most of her children were converted and joined the Church. This happened thirty years ago. The mother went home to rest many years ago. Most, if not all her children and grandchildren are walking in the footsteps of their mother and grandmother.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, etc."—St. James i. 27.

H. P. LEWIS.

Liberty, Miss.

SOME EXPERIENCES AND OBSERVATIONS.

BY REV. T. B. HOLLOWMAN, D.D.

"MAN PROPOSES, GOD DISPOSES."

More than ten years ago the writer heard a wag say that he felt like he had been "knocked off the Christmas tree." This was a new expression, and set me to wondering whether the experience belonged to the physical, mental or æsthetical, but "all things come to those who wait," so when Bishop Morrison gave us that (so unexpected) lift from Main Street, Hattiesburg, at our last Conference, I realized the full meaning of being "knocked from the Christmas tree," and when I had recovered but a little I took in, also, the experience of that other fellow who said that he felt like he had "let his water-millon drop." What queer creatures some of these Bishops are and how they do break into our plans! But just think, Mr. Reader, of grips all packed for a Christmas frolic with the children, appointment for one Sunday called in and other things in like manner, then to be informed by the commanding officer that your orders call for readjustment of all plans! Remembering the promises made more than thirty years ago, I turned my feet backward and began, instead of a Christmas frolic, unloading of shelves and packing of boxes until the argument that a Methodist preacher should be a man literally of "one book," and the possessor of not more than two coats, grew unanswerable. Boxes all deposited on the cars, we (or I) began the three-days' trip overland with horse and buggy. Much of the distance we had time for thought and comparison, for there were long reaches at times between houses, but what an advantage we had over those pioneers of a hundred years ago! The way was often dim, but now and then we were reminded that we were within civilization by the sound of the locomotive which ran up or down the Gulf and Ship Island Railroad. Unlike the screams of the wild beasts, to which our fathers listened,

these noises were reassuring and comforting to us.

A PLEASANT EPISODE.

The second day's drive brought us to the town of Magee, just at night-fall. Driving into the livery stable and turning the faithful traveler over to the keeper with injunction that he should be well cared for, I asked directions to a hotel, when a gentleman approached with this question: "Is this T. B. Hollowman?" "Yes." "Well, you are the man who performed the marriage ceremony for me twenty years ago, and you can't go to a hotel in this town." So, with grip in hand, he led the way to a cozy, comfortable cottage, where I found delightful reception; and the children seemed to take in the fact of the former pleasant associations. It was the home of Will Gardener, whom I had been with when he took the beautiful Mamie Hunter from the home of her sainted grandfather, Rev. George Bancroft, of precious memory.

"TWICE A CHILD, AND ONCE A MAN."

The end of the third day brought us into the neighborhood of old acquaintances and friends; so, leaving the horse and buggy in reliable hands, we proceeded to defy all opposition to that frolic with the boys. Christmas morning! "Santa Claus" and "Christmas-gifts"—who can look upon the fireside-scenes and not feel all the young blood course hurriedly through his veins! It is "twice a child, and once a man," and so it is with the Christmas festivities. Our own childhood when we took from the long stockings what Santa had put therein, then the time when we played Santa ourselves, that the little ones might be happy, and now joining in with the third generation, and a boy again! The first stage four times in the year would not have been too often, the second stage once in the twelve-month enough, and now in the third stage just as often as might be possible to gather the happy children around us.

TEARS FALL IN PLEASANT PLACES.

Christmas over, we turned our faces towards the field appointed for our labors for another year, and now we are comfortably housed in the parsonage at Edwards, and hear many pleasant things concerning our immediate predecessor, at whose feet it was our privilege and good fortune to sit and study the first intricacies of the Latin and the Greek. Days long gone, but memories that deepen and brighten with the recurring years!

Others may have larger fields, but none can receive a larger welcome than has the pastor, and wife at Edwards. Others may preach to greater congregations, but none to more appreciative or more intelligent than the flock to whom we shall minister.

From Edwards, as headquarters, we are also to take oversight of the flock at Clinton—and now how does that sound? The very center of Baptist strength and influence in the State—the rock of Gibraltar, which would defy the combined fleets of Nelson, Semmes and Dewey. Well, we read that once a sling with a small smooth stone accomplished a wonderful victory. At this point we go trusting in the God of all grace, although it may prove, Sampson-like, that our greatest work may result in our death.

As a Clinton Baptist is synonymous with the strongest, so *per contra* must a Clinton Methodist be weak and grounded in the faith.

But one says, will he never stop? Well, yes, go on.

A GOOD DEED MISUNDERSTOOD.

The Rev. Doctor Wilson was pastor of one of the largest and most prosperous churches in the city of Bridgeton. The Church, though very large, was certainly not thronged with the poor and suffering, but the Doctor was one of the kindest and most sympathetic of men, albeit he was rough and rugged in appearance and speech. One day he learned that in a lonely space near the seashore, a certain widow with several children was living in dire poverty. With impulsive eagerness Doctor Wilson jumped into his buggy, and drove to the widow's cottage.

The scene which there met his gaze was such as to disturb even a hard heart, much more one as sensitive as this pastor's. The bleak winds found their way through cracks and crevices quite freely; the coal-bin was empty; clothing was scant; and the supply of food was about gone. Under the circumstances, the pale, worn mother did not look either hearty or cheerful; no more did the ill-clad and ill-fed children.

The good Doctor, unaccustomed to a sight so distressing, felt as if something was tearing in his heart. After a hurried conversation, the widow asked, "Doctor Wilson, will you pray with me?"

"Pray," thundered the Doctor; "I haven't any time to pray."

He then jumped into his buggy, and drove in hot haste back to the city. He visited grocer, baker, butcher and coal-merchant. Excitedly, he ordered generous supplies of necessities—and luxuries too!—and insisted that the various delivery-wagons follow him at once. These errands done, he started back to the lonely house by the seashore, heading the unique procession of wagons which carried abundant supplies.

He busied himself about the house, not losing a minute, until he had the place as warm as a hearth, and the family generously fed and entirely comfortable. Then he said: "Now I'll pray with you all afternoon, if you wish."

The most curious thing that happened that day was something which occurred between the two visits of the Doctor, while he was busily purchasing the supplies in the city. One of the few neighbors of the widow, having her curiosity excited by the unusual sight of a buggy standing before that lonely house, dropped in to see what it meant. The widow said to her: "Doctor Wilson—the pastor of that rich Church, you know—has been here, and I asked him to pray with me, and what do you think he said? He said he had no time to pray with me!" And the two women were righteously indignant.

The situation was, of course, made plain to the widow upon Doctor Wilson's return. So far as she was concerned the matter was set right. But her neighbor had gone to another friend, and reported what she had heard, and this one passed the story on; and so it went until—well, it is amazing how such a story will travel, and how few persons who hear the first half of it ever hear the second half. So it came about that large numbers of people believed that Doctor Wilson was cruel and heartless. Probably some of them believe so to this day.

Thus the Doctor's impetuous goodness was the occasion of misunderstanding his whole character. Is it not likely that we often misunderstand God's goodness because we do not wait until the end before rendering our judgment? The ancient poet well said: "And now men see not the bright light which is in the clouds."—Rev. Henry Ketcham, in *Christian Intelligencer*.

COFFEE TALKS.

REASONING

[illegible]

LUZIANNE COFFEE

It is the only difference and something it is
 a matter of a few years more will give enough
 time for the machine to make it perfect
 and the machine will be able to make
 it as well as the machine it is installed
 in.

SOLD EVERYWHERE

THE PENN. TAYLOR CO.
NEW ORLEANS, LA

RECEIVED

... was an in-
dist-
pastor,
his
report,
shed
report
reg-
poses
last
and 68
usually
of a
to a
by this
of
added
of

During the past decade, the people have been removed from the church. New people have been brought to the church. The church has been kept in the past.

the existing in rather-
socie-
to teach.
are in-
of
house

There is a class of young men in the Sunday school who have been attracted in this manner to the church every evening a week. They are the members of Rayne Methodist church, who have been attracted to this new evangelistic service. The influence of this service is one of the most

...the daily Sunday School is the original place where classes of young women & business men's class

has recently been organized. Several prominent business men are in regular attendance. It has been taught several years by W. B. Reily, president of the Reily-Taylor Coffee Company, but he has been compelled to be out of the city so much of late that he induced Gov. C. D. Shands to take the leadership with a strong corps of officers. It is growing steadily. There are always more men than women in this vigorous school, which has been conducted so many years most faithfully by J. R. Westerfield, one of the best-posted Sunday School men in the South.

The women of the congregation have done well. Both Home and Foreign Missionary Societies are doing most efficient work. Mrs. L. B. Parker is president of the Home, and Mrs. F. A. Dicks, of the Foreign, with fine backers in both. Not the least thing accomplished during this year was the establishing of work among the Italians. Dr. Rice wrote to Dr. Nelson in the Spring that if the Mission Board at Nashville would furnish and support a man, Rayne Memorial would back and direct a work for these aliens on our shores.

Dr. Nelson immediately transferred E. Zito from Ybor City, Fla., where he had been set to work six months before. Mr. Zito had been brought from Rome, Italy, by the Mission Board, to work among immigrants. A house was furnished and the results have been so gratifying that both the women's and general boards have united in an enlarged work in the nature of an institutional church, to be superintended by Rev. N. E. Keyner, under the supervision of the united boards. Larger quarters have been rented and a force of workers will be collected there at once. It is now to be the center of all Methodist activities in this city.

The Epworth League is to be reorganized at once. A large congregation greeted the pastor yesterday and a feeling of hopefulness pervades the entire church. There were a great many expressions of pleasure at the return of Dr. Rice, who did not conceal his pleasure at being returned. Everybody is looking for a great year in this growing congregation.—*The Times-Democrat*.

FAREWELL RECEPTION TO REV. H. W. VAN HOOK.

No minister of the Gospel ever left his field of labor to go to another pastorate bearing with him in greater measure the love and esteem of his people than did the Rev. H. W. Van Hook, of the Main Street Methodist Church, Biloxi, who, on Wednesday, Dec. 30, left here to take up his new year's work at Woodville. For seven years Brother Van Hook has been in the midst of the people of Biloxi and has labored day in and day out for the welfare of its inhabitants. So zealously has he worked and so generously has he contributed of his strength, talents and influence toward furthering all those measures that were for the best interests of the community, that not only the members of his own Church and congregation, but scores of citizens, church members and non-church members, have counted his departure as a distinct loss.

Perhaps this very high regard for Brother Van Hook and the regrets occasioned by his leaving could not have been more fittingly or more strongly disclosed than was done at the farewell reception to Mr. and Mrs. Van Hook at the White House on the Saturday night preceding his departure. Over 100 guests, including persons not members of the Methodist Church, attended. During the course of the evening, which, by the way, was a particularly pleasant one socially, Mr. Van Hook was presented with a handsome solid gold watch, with Howard movement, bearing the inscription, "To Rev. H. W. Van Hook, from his Friends." Prof. T. K. Boggan, superintendent of schools, made the very appropriate presentation speech.

Miss Katie Henley, one of the school teachers, then presented him with a set of sterling silver military hair brushes, a gift from the teachers of

the public schools.

Mrs. Van Hook was then asked to come forward, and Mrs. G. F. Carroll, on behalf of the ladies of the Main Street Church, tendered her a silk-lined case of beautiful design, containing a set of silver teaspoons and table-spoons.

On Monday night, at the meeting of the Biloxi Lodge of Masons, Mr. Van Hook, who is a member of that order, was presented with a handsome Knight Templar Charm as a token of esteem and of regret at his departure.

Mr. and Mrs. Van Hook carried with them the best wishes of the people of Biloxi for good health and much success in their new field.

—H. V. Root.

Biloxi, Miss.

A GOLDEN WEDDING.

Dear ADVOCATE: On the 25th day of December, 1908, Mr. and Mrs. J. A. Lewis, of this place, celebrated the golden anniversary of their wedding in a very impressive manner. A large company of people, composed of relatives and friends, assembled at the Methodist Church at 11 a. m. Songs were sung, Scriptures read, and a number of pointed and interesting talks were made. It was touching to see the aged parents and all their children—five sons and one daughter—file into the Church and occupy a front pew together.

After a few introductory remarks by the writer, Prof. F. W. Hamilton, now chancery clerk of this County, addressed the audience. His long acquaintance and association with the family as instructor gave him a fine opportunity for a speech, which he used in a pleasing and masterly way. Ex-State Senator N. B. Crawford, who was present at the wedding, was booked for an address, but illness kept him away.

Mr. J. A. Lewis, who represents his County in the Legislature at Jackson, and received at the last election the largest vote polled for any one man in the County, was next to speak. Naturally, the occasion overwhelmed him, but suppressing his emotion he referred to a number of events in his married life in a characteristic speech. He said in part: "We've been married fifty years and have never asked for a divorce yet. We've had peace in our home. If there was any whisky-drinking, card-playing and danc-ing in our home, I have no knowledge of it."

Referring to the Lewis family in general, he said further: "A divorce has never been known in the Lewis family. They don't marry to divorce. It is understood when they marry it is for life."

Rev. T. W. Lewis, the first born, and recently appointed pastor of the First Methodist Church, Columbus, Miss., the fifth time, and Hon. W. N. Lewis, the second son, and a successful attorney-at-law, located at Davis, Okla., and Rev. E. S. Lewis, the third son, and presiding elder of the Wmoma District, North Mississippi Conference, all followed their father in a tender, beautiful way. Their speeches were to the point and sparkled with wit and humor. No pen can picture the joy that filled and thrilled the heart of the grand old mother and father as they sat and listened to their boys, high up in the stations of life, commending the wisdom in the rigid government, principles taught, and good example in the home of their youth and young manhood. Who! who could read their thoughts? All the other ministers of the town made good talks and extended their congratulations.

The happy couple received many worthy compliments, and a lot of handsome presents—the most valuable, perhaps, being fifty dollars in gold from their children. Mrs. Mamie Whitson, of Jackson, Miss., the only daughter, whose husband—now in heaven—was a member of the North Mississippi Conference for a number of years, is indeed one of the elect women. She is accomplished, possessed with a sweet spirit, and devoted to her Church.

Mr. J. S. Lewis, of this place, the fourth son,

a bright Christian and genial in disposition; and Mr. Dixie Lewis, of Chattanooga, Tenn., the fifth son, a bookkeeper and the secretary of a Methodist Sunday School in that city numbering eleven hundred, made no speeches, but each is a fine success.

Too much cannot be said in favor of the wife and mother—Mrs. Bettie Foster Lewis. Her strong mental powers and most excellent Christian character are reproduced in her noble sons and daughter. The real speech of the occasion was made by her, not at the Church, but in the home on Christmas morning in response to the one made in presenting the gift of gold. The best developed then. Imagine the rest. Thank God for such a true and great mother.

The meeting at the Church closed with singing "When the roll is called up yonder, I'll be there," and a general handshaking. The children and friends renewed the promise to meet these dear old soldiers of the cross in heaven. Tears were in abundance, and there was real rejoicing. That was a memorable hour, and the day will never be forgotten by many who witnessed the scene. May the great and good Father bless abundantly and continually the whole family in all good things.

L. W. CAIN.

Houston, Miss.

MISSISSIPPI COLLEGE.

A reference to "intercollegiate games" in the last issue of the ADVOCATE may make a wrong impression. I write, therefore, to say that there has not been any Faculty action whatever respecting the resolution passed by the Mississippi Conference at its recent session, relative to this matter. When we learned of the action of the Conference an announcement was made in the College Chapel for the information of the students. The attitude of the College is the same that we have maintained for the past seven years.

We are now closing the first term of the current session. In a few days we shall be in the midst of the semi-annual examinations.

Our second term begins Feb. 1. That will be a favorable time for new students to enter.

With one of the greatest opportunities that ever came to a Church confronting us, may we not confidently expect the co-operation of all of our preachers in promoting the interests of this great enterprise?

W. B. MURRAH.

TEACHERS' BUREAU.

As schools are making up their faculties for next year, or soon will be, now is the time for a teacher who wants a place to register with the Teachers' Bureau of the M. E. Church, South. This Bureau is conducted by the General Board of Education of our Church, and its service never costs a cent beyond the registration fee of \$2. For particulars, address our Secretary of Education, Rev. J. D. Hammond, Nashville, Tenn., care Methodist Publishing House.

NOTE FROM DR. C. W. CARTER.

Mr. Editor: I want you and all my other friends to know something of my whereabouts. At my own request, unadvised by any one, the Conference graciously granted me the privilege of going on the Honor Roll. I thought that fifty-one years of service along various lines of itinerant work entitled me to ask such a favor. I will be glad to hear from friends occasionally, so you may let them know that my postoffice address is, Natchitoches, La.

C. W. CARTER.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

THE BAPTIST CHURCH IN AMERICA.

My article in the *Advocate* of recent date was a little more than Brother Lawrence could stand, so he writes me, that in order to give his people some good reading on the real facts in the case, he replied to me. Likewise, I am glad to give my people some reading on the case in hand. I want to thank him for the brotherly manner in which he reviewed my article. So we shall proceed on the same line. We shall deal with facts, just as they occur.

As to infant baptism, I will show Mr. Lawrence that infants have a right to the ordinance. He will certainly admit that all who Christ calls are entitled to this right. Let him read Mark x, 14: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Christ used a child to show his Disciples what they should be in order to get to heaven—as meek, as teachable, their wills to be as pliable as that of a child, to be led by the Father's will, and not theirs. Luke xviii, 15. "And they brought unto him (Christ) also infants, that he would touch them." Now, if they are fit subjects for heaven, surely no one would be cruel enough to deny them covenant relation with the Church of Christ. I would never for one moment hesitate to baptize any one that is fit for heaven, for baptism only represents personal righteousness obtained by the atonement or the operation of the Holy Spirit.

I want Brother Lawrence to turn his mind to the jailer's household. Is it not clear enough there that some were baptized who did not make a profession of faith? Is he prepared to prove to me or any set of men governed by the testimony in the case that there were no infants in the jailer's household? Acts xvi, 28-34.

We are also informed that Lydia's household was baptized, and there is no record of any professing faith but Lydia. Is he prepared to prove in this case there were no infants, or little children in that home? Acts xvi, 14-15.

My opponent will certainly admit that it was customary to baptize the entire family then as is characteristic in many parts of the mission field to-day. This was a custom of the Jews which he cannot deny. As circumcision symbolizes the "circumcision of the heart, in the spirit," so baptism symbolizes the same great act—the moral purification of the soul. Baptism being a less rigorous rite than circumcision, is more congenial to the Christian economy than to the latter, which was not inappropriate to the earlier and less benign dispensations. Says Peter: "For the promise is unto you and to your children." I want Mr. Lawrence to remember there has never been a covenant to any people that did not embrace the children also, neither was there ever any objection to infant baptism prior to 1250.

I want Mr. Lawrence to give me one passage of Scripture showing some one was immersed: give the book, chapter and verse. I have been hearing Baptist preachers for several years affirm that Christ was immersed and the Apostles were immersed. I want the plain Scripture for these things, not his word, nor that of any one else. Mr. Lawrence says the Baptists did not descend from R. Williams, but their true descent is from the Baptist Churches of Wales and Piedmont, extending back to the Apostles.

Mr. Lawrence here reminds me of a Baptist preacher I heard preach a sermon on Baptism at Dubach, where he said, "He don't have to prove it, all we have to do is to just say so." No wonder the *Chronicle*, not long since said, "Baptists thrive where ignorance prevails."

Mr. Armitage says, "The first sign of a Church is found some time previous to March, 1639, when Williams and eleven others were baptized, and a Baptist Church was formed under his lead." Hubbard tells us that he was baptized by one Williams; then Williams baptized him and some ten more." *Armitage Hist.* p. 658. "In the baptism of these twelve we find a case of peculiar necessity, such as that in which the validity of 'lay-baptism' has never been denied. So far as appears there was not a Baptist minister in the colony at the time. Williams was an ordained minister in the Church of England, and had been re-ordained at Salem, May, 1635, after the Congregational order." *History of Baptists*, p. 650.

Here is Benedict's account: "This church, which is the oldest of the Baptist denomination in America, was formed in March, 1639. Its first members were twelve in number, viz., Roger Williams, Ezekiel Holliman, Stockley Westcott, John Green, Richard Waterman, Thomas James, Robert Cole, Wm. Carpenter, Francis Weston and Thomas Olney. As the whole company, in their own estimation, were unbaptized, and they knew of no administrator in any of the infant settlements to whom they could apply, they, with much propriety, hit upon the following expedient: Ezekiel Holliman, a man of gifts and piety, by the suffrages of the little company, was appointed to baptize Mr. Williams, who in return baptized Mr. Holliman and the other ten."—*Benedict's History of the Baptist Denomination*, p. 450.

Here is Dr. Cramp's account: "The result was, however, that twelve men declared themselves Baptist in principle. Then the question arose, How were they to be baptized, since they had no minister? They might have sent to England, but indefinite delay would have been the trouble. In this dilemma they adopted the only expedient that seemed to meet the case. One of their number, Thomas Holliman, was chosen to baptize Mr. Williams, who then baptized the others. This was in March, 1639."—*Cramp's Baptist History*, p. 461.

It is evident from this that both the Providence and Newport churches practiced dipping at that time; and it is evident that Roger Williams doubted whether the authority they had received from Holliman and himself was sufficiently good. Armitage thinks it was "a case in which the validity of lay-baptism has never been denied." Benedict also thinks it was. "Any company of Christians may commence a church in gospel order by their own mutual agreement, without any reference to any other body. This is the Baptist doctrine." Cramp is of like opinion.

Brother Lawrence claims, in the face of the above facts (and facts they are, or else his own church historian is at fault), that the Roger Williams church soon disbanded. Hear Mr. Armitage on this special point: "Few bodies on earth have been honored with such a line of pastors for two and a half centuries, and few churches have been so faithful to the great first principles of the gospel."—*History of the Baptists*, p. 660.

"The second Baptist church in Rhode Island

HUBERT G. TODD, PRINTER, 414 GRAVIER STREET, NEW ORLEANS

New Type. New Machinery.
Fine Workmanship.
Church and League Printing a Specialty.

Are You Building or Furnishing a House?
For your HARDWARE, go to

The United Hardware Co. Ltd.,
1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
Fire and Casualty Insurance.

736 UNION STREET. PHONE MAIN 585.

was formed at Newport in 1644 by Dr. John Clark and eleven others. Dr. Clark became the pastor, which office he resigned in 1651, when he accompanied Roger Williams to England on business connected with the charter of the colony. He was succeeded by Obadiah Holmes."—*Cramp's Baptist History*, p. 462.

This was the second Baptist church in America, founded five years after the first. Some maintain that the first church at Providence soon perished, and that this, at Newport, is in reality the first.

By whom was Dr. Clark re-baptized? There was no other Baptist Church in America, but the one founded by R. Williams, and this was in his neighborhood. He must have been baptized by Roger Williams, or by some one whom Williams had baptized, and Roger Williams was baptized by E. Holliman. He is the only apostle, or John the Baptist, it runs back to.

With this I will let Mr. Lawrence rest awhile.

Yours cordially, W. T. WOODWARD,
Haynesville, La.

W. H. M. S.

DISTRICT MEETING.

The New Orleans District meeting of the Woman's Home and Foreign Mission Societies will convene at Louisiana Avenue Church, Friday, January 29, 1909, at 11 a. m. and continue throughout the day. All auxiliaries in the District are earnestly requested to send delegates. All ministers, and others interested in the work, are cordially invited to attend.

Mrs. J. MUMFORD.

Dist. Sec'y, W. H. M. S.

Mrs. D. C. WORRELL.

Dist. Sec'y, W. F. M. S.

NOTICE.

All auxiliaries of the Home Mission Society in the Hattiesburg District will continue to report to the secretaries of the Districts from which they were taken until the Annual Meeting when a secretary for the new District will be elected.

Auxiliaries in the Vicksburg District will note the change of address of their District Secretary, Mrs. J. W. Campbell, from Rolling Fork, to Washington, Miss.

Mrs. T. B. HOLLOMAN,

Conference President.

Now, before this interview, from the time

(To be continued.)

Phone Main
ROOMS and BOARD
634 and 638 SOUTH STREET
(Lafayette Square)
Corner St. Charles St. NEW ORLEANS, L.
Unlimited Meals. Alvin Porter, Mgr.

Christian Advocate.

REV. JOHN W. BCSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. W. W. Drake,
Rev. N. E. Joyner, Rev. J. M. Henry.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

DEATH OF MRS W. C. BLACK.

A telegram from Dr. W. C. Black, received Monday morning, conveyed the sad news of the death of his beloved wife. She passed away at the East End parsonage, Meridian, Miss., at 3:30 p.m., Sunday, Jan. 10, 1909. The funeral services were held in the afternoon of Monday, the 11th. No further particulars. We deeply sympathize with our brother in his great sorrow. We trust the grace he has so often commended to others in distress will console his own heart in this trying hour. Some friend, we hope, in due time will furnish a suitable memoir.

THE DEATH OF A FRIEND.

Within the last four months we have lost two very dear friends. First, our preacher friend, Gilderoy-Porter, left us for the better world. Then, on Dec. 20 last, our friend, W. W. Garland, went to his long-sought home in heaven. He passed away in Morrilton, Ark., where he had lived more than twenty-five years. He was a layman and as true to God and his church as ever lived. He was born in Tennessee, the son of a pioneer Methodist preacher, and early in life professed religion—was soundly converted, and gave himself to the church. He was ever faithful to his first love, and did what he could to sustain its institutions. He worked well in any department—for he loved them all, but was especially devoted to the Sunday School. To that work he was peculiarly adapted, and for many years served in the capacity of superintendent. In all our long and varied career we have never seen a better, or one more successful. He was prepared for it. First of all, he loved the work; then, he could lead the singing, and lead in prayer, and, if need be, expound the lesson. And he was not ashamed to exhort the scholars to come to Jesus. He had a rich, religious experience, which he would modestly relate whenever occasion required.

Our acquaintance began in 1874. We met as strangers, but somehow we were almost immediately attracted to each other, and from that day to the day of his death we were warm personal friends, and through all these thirty-five years we kept in constant touch with each other, either in person or by letter. The last letter received from him was about six weeks ago. He was in feeble health, but strong in the faith, and look-

ing forward with joyful hope. Preparation had long since been made; he had nothing to fear, and nothing to hold him back, save his dear wife, who had been faithfully by his side nearly fifty-four years. He left her the day after the fifty-fourth anniversary of his marriage.

Physically he was large and handsome, a man of commanding appearance. Spiritually he was "a prince in Israel," a full-grown man in Christ Jesus. We mingle our tears with the tears of dear Sister Garland, and with her rejoice in the hope of seeing him again. Blessed hope of the resurrection! "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." We comfort one another with these words.

ANOTHER BROTHER GONE WRONG.

The editor of the *Midland Methodist* has been indulging in the Higher Criticism. He infers from the internal evidence of Second Timothy that Paul's disciple and helper was at the time "in danger of losing his zeal for Christianity, if not his faith in God." Will the editors of the *New Orleans*, *Wesleyan*, and *Texas Christian Advocates* kindly give attention to the case of this their erring brother, Dr. Winton.

The editor of the *Midland Methodist* is no more our brother than he is Dr. Winton's brother. Why not give attention to the erring brother yourself, Doctor? We beg to be excused. We do not care to criticize a man whose writings we never see. The *Midland Methodist* dropped us from its mail list about a month after Brother Shuler took charge, and we have not seen a copy since. Besides, we have more than we can do in looking after Brother Winton.

Later.—We told Brother Ike Campbell, of our Publishing House, to remind the *Midland Methodist* men that they had ruthlessly cut us off, and to please restore our name to the list. He did so, and last week we got a copy. We will keep our eyes on it, whether we say anything or not.

THE RELIGIOUS CANVASS OF NEW ORLEANS.

The interest in the coming religious canvass of this city continues to increase as the time draws near. On last Sunday several mass meetings were held by different denominations to study and pray over the work that each needed to do. At First Methodist Church the services were conducted by Rev. F. N. Parker, D.D., with Rev. E. F. Schuessler, Rev. J. T. Sawyer, D.D., and Rev. A. I. Townsley as speakers. It is expected that 3600 persons will take part in the canvass, which will reach to the city limits in all directions.

PERSONALS.

Rev. W. H. Lane met with a cordial reception on his new charge, and everything bids fair for a good year's work. He includes work for the *Advocate* as part of his business.

Rev. W. S. Lagrone, Missionary Evangelist of the North Mississippi Conference, is located at Winona, Miss. Communications addressed to him at that place will reach him.

The Presbyterians have a hospital in this city, and to-day (Jan. 14) at 3 p.m. will open a "free clinic." We thank the managers for an invitation to be present on the occasion.

Rev. G. R. Ellis, who for a short time was on the superannuate list, is again in the regular work. His post office address is Seminary, Covington County, Miss., where his friends are requested to address him.

Rev. W. G. Burks, on his return to Grenada Circuit for the second year, met a warm reception, and has entered hopefully upon a year of hard work. We trust he may be blessed with great success.

Rev. A. J. Coburn, pastor of our Church at Farmerville, La., says: "I am starting out nicely, and am expecting a good year, in spite of the

boll-weevil." He began the good work by sending us a long list of subscribers.

Rev. W. M. Sullivan has started well the second year at McComb City. He is making a thorough canvass for the *Advocate*—has sent us ten names, and "will send more soon." We thank Brother Sullivan for his good work.

A note from our dear friend and brother, Dr. W. T. J. Sullivan, who sustained such a severe injury last fall, informs us that he "mends at a creeping pace; may not walk for a long time without a crutch." May grace be continued to the patient sufferer!

With a wish for "a happy and prosperous year for the whole *Advocate* force," brother J. T. Otts, of Homer, La., sends us a list of fourteen subscribers, with promise of an effort to secure another list. The list of *Advocate* friends lengthens, and we are grateful.

Mrs. A. G. Hall, writing for Brother Hall from Lamar, Miss., sends us the half of one club of subscribers, with the money, and promises to make up the remainder as soon as possible. They have our thanks. Sister Hall says: "We are pleased with our new place."

Rev. R. A. Davis reached his charge, Bienville, La., on the evening of Jan. 7. The good ladies had prepared a warm supper, and his reception was pleasant every way. This reconciled him to the separation from old friends at Tallulah. He enters hopefully upon the work of the new year.

Rev. M. M. Black, the new pastor at Port Gibson, has been given an exceedingly cordial welcome, and is greatly encouraged by the outlook. He and his family are deeply grateful for the many substantial tokens of kindness which they have received since their arrival in that pleasant charge.

Rev. O. P. Armour, of Buena Vista, Miss., has made a good start on his new work—has been kindly received; had many tokens of appreciation. He finds the *Advocate* in many homes, and will try to put it in many more. Brother Armour, having light work, will be glad to assist brethren in revival work during the summer.

Rev. R. I. Allen, of Carrollton, Miss., sent in a club of twenty subscribers for the *Advocate* and *Go Forward* under the combination offer which we are making. He is the first to respond. Who will be the next? Brother Allen expects to add quite a number to his club by the time he has completed the canvass of his charge.

Rev. J. E. Wray has entered with his characteristic energy and helpfulness upon his charge, Shearn Memorial, Houston, Tex. He was cordially received by the Church. By the way, *Zion's Herald* (Boston) contains a striking sermon preached by Brother Wray in First Church, this city, on the "Planetary Passion for Christianity," from the words: "God so loved the World."

Dr. S. H. Werlein, of Little Rock, Ark., is making full proof of his ministry—giving his people a wholesome gospel. A short time since he enlightened them on Christian Science fallacies, and on Christmas night he delivered an address "against lawlessness and the carrying of concealed weapons." We would be glad to publish this address in full, but a flood of matter on hand forbids it.

Rev. W. M. Foster, of Alba, Tex., renewing his subscription, appends this pleasant word: "I don't want to miss the weekly visits of the *Advocate*, of which I was a reader many years while I was in the bounds of the North Mississippi Conference. When I see the names of Amos Kendall and T. C. Wier, who were my presiding elders, and remember many others of the 'old guard,' I love to see the *Advocate's* bright face in the great Empire State of the West."

Rev. S. L. Pope was enthusiastically received by the good people of Senatobia, Miss., and enters hopefully upon his new work. About five

hundred dollars will be expended upon the parsonage, which will make it very comfortable. With a loveliness of character which reminds one of St. John, Pope combines an energetic zeal akin to that of Paul. When to these are added the sapience suggested by his first name, Solomon, it will be seen that an irresistible trinity of fitness is constituted.

One never is astonished on hearing of some new feat of the inimitable and redoubtable R. A. Clark. Like the wonderful wizard of Menlo Park, he is forever doing something astonishingly good, but we have learned better than to be surprised. His latest feat is the establishing of a sprightly church paper, the first issue of which has just appeared. His own likeness adorns the title page, and the editorial page is replete with juicy little paragraphs from his pen. The enterprise will doubtless greatly facilitate his work in Okolona.

Sunday, Jan. 3, was a high day among the Methodists of Carrollton, Miss. In the morning the Presiding Elder, Rev. E. S. Lewis preached a practical and helpful sermon to a large congregation, in which children and young people were numerous, so much so as to attract attention. In the evening there was a rally service, which was inspiring. Reports were had from the Missionary Societies, the Sunday School, the stewards, etc., for all the work of 1908, and the presiding elder preached again to the delight of all. Great is Carrollton! And happy is the pastor, Rev. R. I. Allen.

The people of Greenwood are delighted with their new preacher. One would naturally ascribe this to their well-known generosity of nature, were it not for the fact that this has been a chronic condition with the constituency of the Rev. H. S. Spragins for these many years. The coincidence bears looking into, and argues that they are a fortunate people. Presently Bishops will be afraid to send any but the very cream of our men there, for such a rule is being fast established. This growing little city is easily among the most delightful charges in our territory.

Rev. R. A. Meek, presiding elder of the Greenville District, informs us that Rev. Otis G. Andrews, of Memphis, has been appointed to Lake Cormorant Mission. "He was formerly a student at Millsaps College, and is considered a young minister of much promise." Brother Meek proposes to inaugurate a campaign in the interest of the NEW ORLEANS CHRISTIAN ADVOCATE. In this, he will doubtless be successful, as in all other work he undertakes. He will hold the first district meeting of the year at Shelby, Miss., beginning Thursday, Jan. 21. It will be a good time to press the claims of the ADVOCATE.

At the evening service last Sabbath Brother T. V. Ellzey preached in Carrollton, Avenue Church, New Orleans. Rev. H. T. Carley, pastor. Brother Ellzey is the State Secretary of the Louisiana Sunday School Association. His discourse was a strong appeal for Sunday School work, his argument going to prove that the world's greatest need to-day is Christian citizenship. Next to the family, the Sunday School is the greatest agency for the development of the children into good Christian citizens, and, therefore, the Sunday School is logically the greatest need of the State of Louisiana, and the world, in this day.

Few men among us have wrought more faithfully than has Rev. W. C. Harris. Modest, unassuming, gentle as a maid, with all his heart of a lion, patience of an ox and brain of a giant, he has won our love by sheer merit. No man has blown his own horn less, but no man among us is more generally respected. Hence we shall all learn with regret that the illness with which he was seized at Conference has persisted, and that he is still far from well. Many, indeed, will be the fervent prayers which will ascend to the Throne, that the life of this brave, useful, saintly man may be long spared to the Church he has so faithfully served.

The Augusta (Ga.) Chronicle of recent date gives a lengthy and detailed account of the opening and dedication of the new St. James Sunday School building, of which Dr. Richard Wilkinson is pastor. This building, Dr. Wilkinson says, is one of the very prettiest in the South, and is conceded even by Northern tourists to be one of the best they have ever seen. It seats 600 people, and is complete and artistic and beautiful. The dedication programing was elaborate and appropriate—others besides Methodists taking part. The leading address was delivered by Rev. Dr. Plunket, pastor of First Presbyterian Church. Dr. Wilkinson enters upon his third year at St. James in great favor with his people, and with bright prospects. May he have a year of great success!

The Alexandria Town Talk has the following to say about Rev. H. R. Singleton, whose return to Alexandria was heartily welcomed: "It was due to Mr. Singleton that he should return. His leadership in building the beautiful Methodist Church was a prime factor in bringing that undertaking to a successful conclusion. His taste and judgment are everywhere seen in that structure, and it was meet and appropriate that he should be permitted to sit down for a while, during the revolution of the itinerant wheel, and take a reasonable joy and pleasure in the work of his hands. As a preacher and gentleman, Mr. Singleton's continued presence here is a satisfaction to us all. A man of high intellectual attainments, a preacher of force and eloquence, and a gentleman of courtesy and kindly touch with men, he is welcomed back by us all."

The Columbus District prospers under the vigilant administration of Rev. Lee M. Lipscomb. A fertile territory and a chivalrous constitution unite with a thoroughly entrenched Methodism to make this field a great bulwark of strength. Its new men are all winning golden opinions, if we may credit the Columbus Dispatch. The entire town rejoiced over the return, after four years' absence, of the universally popular T. W. Lewis, and a monster union service of welcome was accorded him. Dr. M. H. Wells brings to Second Church his ripe experience, versatile capacities and unusual mental equipment, and these augur well for this important parish. According to this same source of information, Rev. W. R. Goudelock was changed to the Columbus Circuit after Conference, and has entered upon his labors aggressively. This district shows few changes as against last year. May the day come when we shall have still fewer!

Hon. T. M. Evans, of Gulfport, Miss., who has served faithfully as Police Judge of the city, at the last election was defeated by the combined efforts of liquor men, foreigners, Sunday desecrators, etc., publishes in the Gulfport Record-Tribune of Jan. 5 an article on police justice as administered by him while in office. He made an enviable record as Judge, but was finally defeated. State-wide prohibition will help Gulfport, if Judge Evans' successor will do his duty.

Some of our readers will understand what we mean by pressure when we tell them that three lengthy articles in fine type reached us by one mail. These articles would fill half of our paper. With a score of other articles in hand, it is clear that we cannot print all that reaches us. And, strange to say, because we are unable to put in type even short articles as soon as some brethren think we should, they get out of humor and write ugly words. We have received two such epistles recently—one from a preacher who has not sent us a subscriber in two years, the other from a lay brother who is not even a subscriber. Such is life!

PREACHERS' AID SOCIETY

To the Members of the North Mississippi Conference—
Should we not reorganize our "Ministerial Aid Association?" How can the old members afford

to pay the amounts that are now charged by the Brotherhood at Nashville? The superannuates cannot spare these amounts from their little income. The amounts charged may not be too great, but none but the young men with large salaries can pay them.

If the brethren are willing to reorganize our Conference Association, they can make it known through the Advocate at once, and we can ask the same officers to act for us till we meet at Okolona next fall. The present arrangement by the Brotherhood will be certain to cause the superannuates and other old brethren to "drop out," and this, after we have paid our parts for years, some of us for twenty-five years.

If any of the brethren think of this as I do, I wish they would speak their views through the Advocate.

J. C. LOWE.
Monteagle, Tenn.

PRISON REFORM

At the last session of the Louisiana Annual Conference the work of the Prison Reform Association was heartily endorsed. A resolution was passed pledging that the preachers, on or near the third Sunday in October, would deliver sermons in all our pulpits on the subject.

Under the auspices of the Prison Reform Association, Mrs. Maud Ballington Booth will spend a week in the State, lecturing on the problems of this important work. She will lecture at the Athenaeum, in New Orleans, Friday night, Jan. 22; Baton Rouge, Saturday night, Jan. 23; Alexandria, Monday night, the 25th; Monroe, Tuesday night, the 26th; Shreveport, Wednesday night, the 27th; Lake Charles, Thursday night, the 28th.

There will be no charge for admission to these lectures, though a free-will offering will be taken.

We would advise all our preachers especially, and all others who can do so, to attend these lectures. The problem of the outlaws of our civilization is a great one. We have gone too long on the plan of practically destroying them. The spirit of Christ in us demands that we save them, and if possible restore them to their rightful place among men.

J. L. SUTTON.

CHURCH EXTENSION NOTICE

NORTH MISSISSIPPI CONFERENCE

If any of the pastors expect to apply to the General Board for aid—either Donation or Loan—when it meets the last of April, please send to Dr. W. E. McMurry, 705 W. Chestnut St., Louisville, Ky., for blanks, and write to me.

T. W. LEWIS.

Columbus, Miss.

SOUTHERN METHODIST HANDBOOK

The Southern Methodist Handbook for 1909 will be out in a few days. The editor, in preparing the Handbook, has striven to carry out the motto, "the best yet." Send all orders to Smith & Lamar, Nashville, Tenn. Fraternally,

THOS. N. IVEY, Editor.

SOME CORRECTIONS

Mr. Editor: There are some mistakes in the printed sermon of mine in the Advocate of last week which I must correct. One sentence, as printed, is this: "This simply shows that in this name are vaster forces than any rule can arrest or manipulate." I did not write "manipulate." I wrote "annihilate." Another sentence: "If there is any fact potent to observation." I wrote "patent to observation." Your printer has made me say "the best love of the ages." I wrote "the best lore of the ages." I think the sermon is well printed, with these exceptions.

C. W. CARTER.

Natchitoches, La.

The Home Circle.

A HERO.

The bravest boys are not always those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades. A poor boy was attending school one day with a large patch in his trousers.

One of his schoolmates made fun of him for this, and called him "Old Patch." "Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I am proud of my patch for her sake."—*Selected.*

"NOW I LAY ME."

An indulgent father, wishing to give his youngest son a pleasure, took him along on a business trip to Columbus. They stopped at one of the large hotels for the night.

After the youngest was undressed and put to bed, the father went down into the lobby to talk business.

Then there came a jingling of bells indicating that the push button in the room occupied by the young man who had been left quiet in bed must have been worked to the limit. There was a rush of feet as the bell-boy scurried to the room, only to be met at the door by a diminutive but indignant youth, who said severely:

"Man, I want you to send me some one I can say my prayers to, and send them quickly. I want to go to sleep!"—*Columbus Dispatch.*

THE BLACK MARKS.

Little Ethel had been told that she must not make pencil marks in her father's books, and she was so obedient that her father often lent his pencil to her. One day, however, she grew tired of scribbling on pieces of paper, and thought she would just make a little mark on the edge of the page. So she made a little mark in one of the books on the table, and the little mark made her want to make a big mark, until pretty soon she was scribbling all over the reading. Suddenly she thought of her father, and tried to rub out the marks with the eraser on the end of the pencil; but that only made long, black streaks and mussed up the paper.

"O, dear, I can't unwrite these marks!" cried little Ethel, and she rubbed with the eraser until she rubbed a little hole in the paper.

Just then her father came into the room, and he told her that the black marks on the white paper were like the marks of naughty words and actions in little girls' hearts. The right way is to be obedient and not make the black marks; for after they are made it is very, very hard to rub them out again.—*Shepherd's Arms.*

WRONG SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said: "Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack stared in astonishment.

"I mean it, Jack," she replied.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and raveling—before the glass,

wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything wrong side. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, very shamefacedly. "Can't I turn them?"

"Yes; you may if you try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes, wear them right side out."—*Exchange.*

OLD JACK THE CART HORSE.

Jack was a wise old cart horse in our village. Often, when a child, I used to stand at the door of the shop of John Hall, the blacksmith, and see him shoe old Jack.

How cheerful it was, of a cold day, to see the fire flame up as John moved the bellows up and down! And then, when he took up the horseshoe in his iron pinchers and laid it on the anvil, and made the sparks fly as he hammered, how intently would I watch the scene!

One day Mr. Hall's boy, in shoeing Jack, drove a nail the wrong way. Jack did not find it out till he had gone home, and then the nail began to pain him a good deal; so what did he do but open the gate and limp back to the blacksmith's shop!

Mr. Hall saw him coming and knew at once that something must be the matter. Jack came in, and held up his lame foot, as much as to say, "Please take off my shoe." Mr. Hall took it off, bathed the foot, and replaced the shoe, whereupon the old horse trotted back to his master's farm.

Jack was always very playful. He liked to have a bit of fun with his master, and would run round and round the pasture when the latter came to harness him. But he never kept his master waiting more than two or three minutes. It was all meant as a joke.—*The Nursery.*

A FOUR-LEGGED JOKER.

Everybody in North Amsterdam knew Caesar. He was a fine old black horse, the pet of Dr. Barton's family, and the intimate friend of all the boys in town. He had been a valuable animal in his prime, and, when he grew old, his faithful service was rewarded by the best of care and a great many holidays.

Perhaps, like other old people, he had the rheumatism. Certainly he did at last come to have some very painful ailment about one knee, so that all his days had to be holidays. The doctor's man used to feed Caesar in the morning and clean him nicely—the stiff knee was carefully treated and nursed—and then Caesar had his liberty, like a dog, for the rest of the day. He might stay in the barn, or go out in the orchard, or take a walk down the village street, if he fancied society. The passers-by would stop to pat him or speak to him as he strolled down the street, for all the world like a respectable old gentleman with an overcoat and cane.

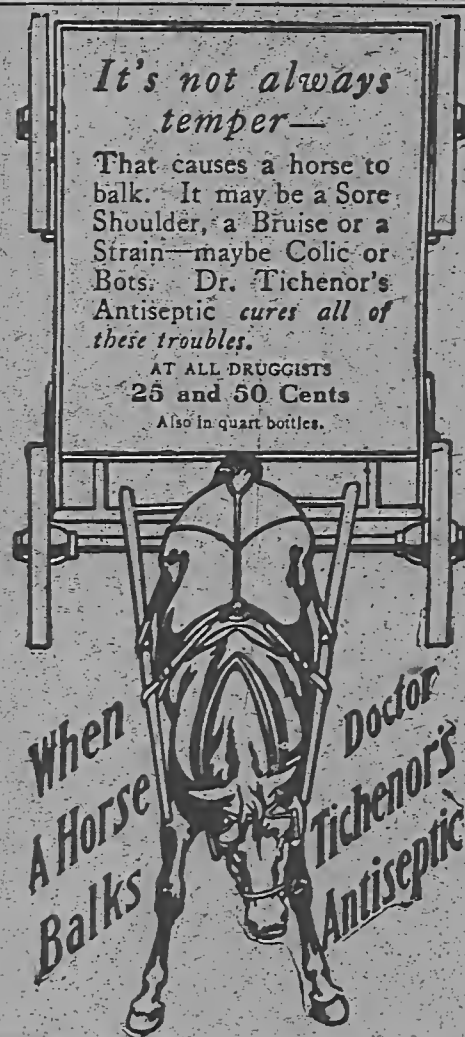
When his knee grew worse, he gave up taking long walks, and spent a good deal of time lying on the grass between the sidewalk and the roadway before the doctor's house. The school children, going home at noon would hear him moan now and then over some painful twinge and would "poor" his long, black face and bring him bunches of clover; and Caesar enjoyed the petting as much as any invalid. Then, as warmer

weather came on, the lameness grew less and less, and once more Caesar wandered about as he chose, returning home at meal-time for his food and his nursing. The sly fellow did not, however, wish to lose all the sympathy of the school children; and every day, when it was nearly time for Miss Adams to dismiss the primary across the street, Caesar would go, lie down in his old place on the grass, and begin to groan aloud. It was a naughty trick, but it secured him the pats and the clover every time!

One day in mid-summer afternoon, Caesar was standing in the door-yard in the shade, whisking the flies off with his tail, and wishing somebody would come along to play with him. There was not a boy in sight all up and down the street. Only one old woman, very dusty and bent, and busy with her own thoughts, tridged slowly by in the middle of the road. A bright idea occurred to Caesar. The doctor's daughter was looking out of the parlor window and saw it all. Caesar crept up very softly behind the old woman—you would say he walked on tiptoes, if horses had any toes—and gently thrust his head in under the umbrella, close to the old woman's face. Then he gave one tremendous snort.

"For mercy sakes!" cried the old woman.

She dropped her umbrella, and clutched her sunbonnet wildly, as she turned in fright to see what bad boy had been so rude. But all she saw was Caesar, running away with a little toss of his heels, just as if he had indeed been a saucy boy afraid of a scolding.—*Christian Register.*



THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

Broken Down

Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. If they don't get it they can't do the work demanded of them. Dr. Miles' Nervine restores nervous energy, and builds up the broken down system.

"Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered. It was night and day, until we commenced to use Dr. Miles' Nervine and she speedily began to recover. Today she is enjoying as good health as she ever did."

REV. J. H. HERSHEY, Litz, Pa.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

1,000 to 1,500 Shingles per hour with the DeLoach Jack SHINGLE MILL.

Will cut shingles from either square or round blocks. The carriage is mounted on 4-inch rollers. Two changes of speed, by pressing foot lever carriage goes forward; relieve the pressure, carriage returns with double speed of forward motion. The machine can easily be converted into a first class bolter; will carry a 36-inch saw.

Write for a catalogue of the celebrated DeLoach line of Saw Mills, Gang Edgers, Trimmers, Shingle Mills, Lath Mills, Planers, Corn Mills, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every country.

DeLoach Mill Manufacturing Co.
Box 777, BRIDGEPORT, ALA.

HOOPING-COUGH GROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also quickly relieved by a Few Applications.

Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 Beekman St., N. Y.

BOOKKEEPING Business, Phonography, TYPEWRITING and TELEGRAPHY

WILBUR R. SMITH BUSINESS COLLEGE

Succesor to Commercial College of Ky. University.

Its President has years of experience in mercantile and banking business, also 32 years of teaching 10,000 young men and women for success. For Entrance Address, WILBUR R. SMITH, Lexington, Ky.

AGENTS: \$103.50 Per Month Sure

THIS DOES IT ALL

CUTS TO THE END

One man can saw more wood with it than two in any other way and do it easier. CORDS IN 10 HOURS. Saws any wood on any ground. Saws trees down. Catalog free. First order secure agency.

Folding Sawing Mach. Co., 153 E. Harrison St., Chicago, Ill.

A MAN SAVED BY USING A FOLDING SAWING MACHINE.

One man can saw more wood with it than two in any other way and do it easier. CORDS IN 10 HOURS. Saws any wood on any ground. Saws trees down. Catalog free. First order secure agency.

Folding Sawing Mach. Co., 153 E. Harrison St., Chicago, Ill.

GREGORY'S SEEDS

Those who plant our seed are sure of good crops, because all the seed we sell is thoroughly tested and warranted to be fresh, pure and reliable. Our packages of vegetable seeds are larger this year. Special cash discounts are offered in our NEW SEED BOOK—FREE to any one who writes for a copy. Every one interested in planting should have a copy.

J. J. H. GREGORY & SON
Hartford, Conn.

Sunday School

By W. J. Campbell.

LESSON FOR JAN. 17, 1909.

Subject: "The Beginning of the Christian Church. Acts ii, 22 to 47.

Golden Text: "They continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Acts ii, 42.

The promise of the Father that his faithful ones should be endowed with power from on high was fulfilled. The miracle attending the descent of the Holy Ghost was quickly known throughout the city, and a great concourse of people came near the place where the apostles were assembled. They were spoken of as devout men, and were so, in observing the law of Moses and believing in God. Many others were devout in that they believed in Jesus from having seen him perform his wonderful miracles. There are thousands upon thousands of men in our day and time who believe in God, and have an historical faith in Christ; but the foundation of the Christian Church that was being laid by the apostles was a faith in Christ as a savior from sin. Jesus had said: "On this rock will I build my church," meaning that the confession of faith just previously made by Peter was the spiritual corner-stone of a domain whose extent was as limitless as the mercy of God, which endureth forever; Peter himself being no more nor less than the humblest sinner saved by grace; and he was the most fitted to begin the preaching of a truth that had not been revealed unto him by flesh and blood, but by the Father who gave the keys of the kingdom of heaven to him, and to every one who preaches, or even tells of the gospel of salvation.

On these lines Peter stood up with the eleven to preach to an audience that the Holy Ghost had prepared to hear. He began by telling them that the strange things they had seen and heard that day was only the beginning of a fulfillment of a prophecy of olden time, and that there were wonders in heaven above, and signs in the earth that must yet come to pass before "that great and notable day of the Lord came," and however much the elements might proclaim the wrath of God, "whosoever shall call upon the name of the Lord shall be saved." Then the preacher began to tell them who this Lord was whose very name should save them from so great a peril. He told them of the humble carpenter of Nazareth, moving among them day by day, gradually preparing a people to receive him as the Son of God, even testified to by the devils that departed from the "possessed" at his word. He called to their mind the miracles and wonders and signs that were done by him in their very midst, "as ye yourselves also know." They must have known of how Jesus had gone about doing good; how his whole time was given to ministering to the distressed and needy. The poor widow of Nain could have told them of his power to heal the broken in heart. The captives of the dreaded leprosy had been given health and liberty by his word. To all the weary and heavy-laden he had said, "come unto me," and they would find rest. How had they returned this kindness? With the keenness of a two-edged sword, Peter accused them before the world as having taken this same Jesus by wicked hands and crucified and slain. The pains of death were not strong enough to hold the Son of the Most High. God loosed them, because it was not possible that his only begotten Son should be holden of it. Then Peter referred to the sweet song of David: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." "This same Jesus hath God raised up,

whereof we are all witnesses," said Peter after he had referred to the Scriptures for proof of the resurrection. The purpose of Peter in referring to the Sixteenth Psalm and its connection with his subject matter is evidence that the apostles well understood that prophecies of the Old Testament pointed to Jesus of Nazareth as the long-looked-for Messiah. Having thus assured his hearers that the Psalmist was not referring to himself when he wrote "Therefore, being by the right hand of God Exalted," he told them that the eternal purpose of Jehovah was plain, saying: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This was the thrust of the sword of the Spirit that divided asunder the soul and spirit, and pricked the hearts of all that heard the apostle's voice; and as "they looked on him whom they had pierced" they cried: "Men and brethren, what shall we do?" Even to them was mercy extended, and the way of salvation pointed, for it was with authority that Peter replied "Repent," meaning that they must change their mind about the one that they had seen led away to Golgotha bearing his cross. They had seen him hanging on the tree between two thieves, but they must now believe that he was both Lord and Christ, and they must also be baptized with a baptism that was an outward sign of an obedient heart, wherein shall dwell the Holy Spirit.

Such a change in their belief was far more radical than the change of faith in the mind of the Gentile. It called for allegiance to one that was and is now "despised and rejected of men." They were to connect themselves with a class that were beginning to be "everywhere spoken against." The man that was born blind had been made to see, through the power of Jesus, and only a word spoken in praise of his benefactor was enough to cast him out of the synagogue and congregation. How few are the obstacles, comparatively, in the way of the sinner of this day and time, in coming to Jesus. We have not the sermon of Peter complete, for he continued to exhort them to save themselves from a generation that could neglect, and reject, so great salvation, and put to death its author and finisher! What a wonderful work did the Spirit that day!

Verily Peter did use the keys of the kingdom, the gospel of Christ, and men pressed into it. The preacher had waited until he was endowed with power, and the Spirit was present among them that heard, and three thousand were saved to "continue steadfastly in the apostle's doctrine and fellowship and in breaking of bread and prayers." The same means of grace it is our privilege to enjoy: the preached Word, the love of the brethren, the Lord's supper, and public and private supplication with thanksgiving. Any church can have just such a meeting if this first gospel meeting be taken as a model. The same old plan is the only plan. Modern methods have been tried with no great success, but where the preacher and the people are in earnest in their desire for an outpouring of the Spirit, so much so that they will wait in prayer and are "with one accord in one place"—unity of plan and purpose—then the Father will send his promise, and men will come in search of peace to the house of God.

In the outlook for the days to come there looms a shadow, cast by the words of the prophet Amos (chapter 8, verse 11): "Behold the days come, saith the Lord God, that I will send a famine in the land—not of bread or of water—but of hearing the words of the Lord." With much concern, we wonder if this has passed, or is yet to come. Will the forerunner of this famine be a departure from the "old paths," the old methods? The gates of hell will never while the world stands cease to work against the salvation of men, but all glory to Jesus, for he hath said they shall not prevail against his Church.



THE WONDERBERRY

A Luscious Berry, Ripening in Three Months from Seed. Luther Burbank's Greatest Creation. FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Earliest plant in the world to grow succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots. (As a pot plant it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

Seed 30c. per packet, 3 packets for 50c. Also our Great Catalogue of Seeds, Bulbs, Plants and New Fruits for 1909, free.

JOHN LEWIS CHILDS, Floral Park, N. Y.

E. G. AWCOCK,

Harness and Saddlery,

Repairing Promptly Attended To

333 Baronne St., New Orleans.

Darsam Bros. Coal Co.

COAL, COKE,

AND ANTHRACITE,

2217 CALLIOPE STREET, NEW ORLEANS

Phone Main 1552; P. O. Box 1406

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. WM. C. GERRATT Co., The Cabbage Plant Men, P. O. Box 630 Young's Island, S. C.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FERRY'S SEEDS

Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or rancid stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1909 Seed Annual free. Write to

D. M. FERRY & CO.,
Detroit, Mich.

BLMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. SARAH J. GODBOLD (nee Rawls) was born Aug. 12, 1829; was married Nov. 19, 1846 to Mr. Levi R. Godbold, and departed this life Dec. 18, 1908, aged 79 years, 4 months and 6 days. She was married to Brother Godbold in her seventeenth year. To this union were given eight children, four sons and four daughters, two of the sons and two of the daughters have preceded her to the haven of rest. She joined the Church and was converted in early life, and lived a consistent Christian the remainder of her life. Her husband departed this life March 4, 1878, and for more than thirty years Sister Godbold lived in widowhood. In all her afflictions she was entirely submissive to the will of God. In her were blended the rare virtues of womanhood and sainthood. In counsel she exhibited rare wisdom, and her counsel was always with an eye single to God's glory; her home was always the preacher's home, and she always did what she could to make them comfortable and happy. Her Godly influence, like the dews, which, with refreshing power, fall gently upon the growing grass in summer, was felt by all with whom she associated. The end came in peace. Just before her departure she said: "All is well with me; there is now no need of prayer." Thus to have lived and thus to have died is the most precious heritage that could have been bequeathed to the world; and is a living and dying testimony to the saving power of the Gospel of Christ. Her body was tenderly committed to earth beside that of her husband in the Wright's Cemetery, the writer performing the burial ceremony, and speaking words of comfort to the bereaved. Dear children and loved ones, let us look up through our tears toward the home to which God is calling us, and be comforted.

R. A. SIBLEY, Jr., P. E.

The subject of this sketch, Mrs. RELIEF B. WOOLFLEY (nee Flanders) was born in New Orleans, La., Sept. 19, 1839, and fell asleep in Christ Nov. 17, 1908. Born of pious and devout parents, reared in a model Christian home, and surrounded by all the safeguards that protect and shield childhood's innocence, she grew to young womanhood, loved and esteemed by all. Early in life she gave her heart to Christ and united with the people of his Church. In 1859 she was married to Mr. F. A. Woolfley, which union was blest with five children, all of whom survive their sainted mother—Mrs. M. B. De Pass, Mrs. Cooper, Mrs. Capers, Mr. Fred Woolfley, and Mr. Frank Woolfley. Her character was one in which the Christian graces shone with undimmed lustre. A born and cultivated optimist, of a deep religious temperament, and a ready hand and an open heart, her supreme object was to serve her Lord and fellowmen. She was a true friend to her pastor and never failed to give him that sympathy and cheer which "doeth good like a medicine." She was an active and very practical worker in the Church, never missing a service, unless for good reason—a teacher of the Beginner's Class in the Sunday School and a worker in the Women's Societies. Were I asked to sum up her traits of character, as I knew them, I would say: "She loved her Lord with her whole heart and her neighbor as herself." The end came suddenly, but she was ready and waiting the "clear call." Second Methodist Church has lost one of its truest and most beloved members, but she is now a member of the "Church triumphant" with the "spirits of just men made perfect."

Her pastor,

A. I. TOWNSLEY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Crawford, at Crawford Jan. 16, 17
Brooksville, at B. Jan. 23, 24
Macon Jan. 30, 31
Shuqualak, at S. Feb. 6, 7
Winstonville, at Mt. Hebron Feb. 13, 14
Hebron, at Hebron Feb. 20, 21
Maybew Feb. 27, 28
Cedar Bluff Mch. 6, 7
Mathiston Mch. 13, 14
Sturges Mch. 20, 21
L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth Ct., Box's Chapel Jan. 16, 17
Corinth, South Side Jan. 17, 18
Corinth Sta., at Corinth Jan. 19,
Iuka Ct., at Harmony Jan. 23,
Iuka Sta., at Iuka Jan. 24, 25
New Albany Ct., at Ingomar Jan. 30, 31
New Albany Sta., at N. A. Jan. 31, Feb. 1
Myrtle Ct., at Myrtle Feb. 2,
Dumas Ct., at Dumas Feb. 6, 7
Ripley and B. M., at Ripley Feb. 7, 8
Rainey Ct., at Rainey Feb. 8,
Hatchie Miss., at Paines C. Feb. 9,
Jonesboro Ct., at Brownfield Feb. 13, 14
Dry Run Miss., at Pisgah Feb. 20,
Kossuth Ct., at Kossuth Feb. 21, 22
Rienzi Ct., at Rienzi Feb. 23,
Guntown and B., at G. Feb. 24,
Mantachie Ct., at Friend-
ship Feb. 27, 28
Belmont Ct., at Patterson's
Chapel Mch. 6, 7
Tishomingo Ct., Boggs C. Mch. 8,
Marietta Ct., at Marietta Mch. 13, 14
Mooreville Ct., at Oak Hill Mch. 20-21
Blue Spgs. Ct., at Belden Mch. 21, 22
East Booneville Ct., at Blythes
Chapel Mch. 27, 28
Wheeler Ct., at Lebanon Mch. 30,
BEN P. JACO, P. E.

Greenville Dist.—First Round.

Lula, at Lyon a.m. Jan. 17,
Coahoma, at Coahoma p.m. Jan. 17,
Boyle Jan. 24,
Cleveland Circuit Jan. 25,
Clarksdale Jan. 31,
Gunnison Feb. 5,
Tunica a.m. Feb. 7,
Lake Cormorant p.m. Feb. 7,
Greenville a.m. Feb. 14,
Leland p.m. Feb. 14,
Jonestown Feb. 21,
Rosedale Feb. 28,
Shaw Mch. 7, 8
Hillhouse a.m. Mch. 14,
Friar's Point p.m. Mch. 14,
The District Stewards are requested to meet in the Methodist Church at Shelby on Thursday, Jan. 21, 1909, at 2:30 p.m. The preachers of the District are also requested to be present at the same place for a brief conference concerning the work on the afternoon of the 21st and morning of the 22d.

R. A. MEEK, P. E.

Winona District—First Round.

Belzoni, at Belzoni 11 a.m. Jan. 17,
Inverness, at Inverness 7 p.m. Jan. 17,
Minter City, at M. C. Jan. 23, 24
Schlater, at Schlater Jan. 30, 31
N. Carrollton, at N. Carroll-
ton 11 a.m. Feb. 4,
Winona Ct., at New Hope Feb. 6, 7
Ruleville, at Drew 11 a.m. Feb. 12,
Webb, at Mathison Feb. 13, 14
Tutwiler, at Tutwiler 7 p.m. Feb. 14,
Vance, at Marks 7 p.m. Feb. 15,
Mars Hill, at Gore Spgs. Feb. 20, 21
Tom Nolen, at T. N. Feb. 27, 28
Eupora, at Eupora 7 p.m. Feb. 28,
Slate Springs, at Spring-
hill Mch. 6, 7
E. S. LEWIS, P. E.

Sardis District—First Round.

Byhalia, at Byhalia Jan. 17, 18
Sardis Jan. 24, 25
Como Jan. 30, 31
Wall Hill, at W. H. Feb. 5,
Cockrum, at Cockrum Feb. 6, 7
Pleasant Hill, at Baker's
Chapel Feb. 13,
Hernando and Hinds, at Her-
nando Feb. 14, 15

Longtown, at Sees Chapel Feb. 20, 21
Senatobia Feb. 27, 28
Courtland, at C. Mch. 6, 7
Eureka, at Eureka Mch. 8,
Harrison, at Tiliatoba Mch. 13, 14
Crenshaw, at Crenshaw Mch. 19,
Arkabutla, at A. Mch. 20, 21
Tyro, at Freedomia Mch. 27, 28
The District Stewards will please meet at Coldwater Friday, Jan. 15, at 10 o'clock a.m. W. M. YOUNG, P. E.

Oxford District—First Round.

Holly Spgs. Ct., at Lamar Jan. 16, 17
Water Valley, First Ch. Jan. 21,
Abbeville, at Mt. Zion Jan. 23, 24
Grenada Ct., at Spg. Hill Jan. 29,
Charleston, at Oakland Jan. 30, 31
Grenada Station Feb. 1,
Water Valley Ct., at Pal-
estine Feb. 6, 7
Water Valley, Main St. Feb. 7, 8
Potts Camp, at Potts Camp Feb. 13, 14
Randolph, at Randolph Feb. 16,
Toccapola, at Laf. Spgs. Feb. 17,
Waterford, at Waterford Feb. 19,
Red Banks, at Red Banks Feb. 20,
Holly Springs Station Feb. 21, 22
Lafayette Ct., at Feb. 27, 28
J. E. CUNNINGHAM, P. E.

Winona District—First Round.

Verona Circuit, at Verona Jan. 16, 17
Shannon Circuit, at S. Jan. 20
Amory and Nettleton, at N. Jan. 23, 24
Nettleton Ct., at Evergreen Jan. 24, 25
Okolona Ct., at Tranquil Jan. 30, 31
Beuna Vista, at B. V. Feb. 6, 7
Prairie Ct., at Strong Feb. 10,
Houlka Ct., at Wes. Cp. Feb. 13, 14
Palestine, at Algoma Feb. 14, 15
Pontotoc, at P. Feb. 15
Montpelier, at Woodland Feb. 20, 21
Bound's Mission, at P. R. Feb. 27, 28
Pittsboro, at Derma Feb. 28, Mar. 1
Vardaman, at V. Mar. 1, 2
Smithville Ct., at Antioch Mar. 6, 7
New Salem, at N. S. Mar. 7, 8
Fulton Circuit, at Hardin's
Chapel Mar. 8, 9
Aberdeen Circuit, at Green-
wood Springs Mar. 13, 14
JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Newton District—First Round.

Bay Springs, at Bay Spgs. Jan. 16, 17
Shiloh, at Shiloh, Fri. Jan. 22,
Trenton, at Polkville Jan. 23, 24
Morton, at Morton Jan. 24, 25
Lake, at Lake, Fri. Jan. 29,
Harperville, at Harperville Jan. 30, 31
Forest, at Forest Jan. 31, Feb. 1
Neshoba, at North Bend Feb. 6, 7
Philadelphia, at Phila. Feb. 7, 8
Indian Mission, at Phillips Feb. 9,
Edinburg, at Waldo, Wed. Feb. 10,
Carthage, at Rocky Point Feb. 12,
Walnut Grove, at W. G. Feb. 13, 14
Laurel, Main Street Feb. 20, 21
Laurel, Kingston St. Feb. 20, 21
Laurel, 5th Ave. Feb. 22,
Rose Hill, at Rose Hill Feb. 27, 28
Newton Feb. 28, Mar. 1
The district stewards will please to meet in the Methodist Church, in Newton, Wednesday, Jan. 20, at 1:30 p.m. The pastors are invited to meet with them.

T. J. O'NEIL, P. E.

Natchez Dist.—First Round.

Woodville Ct., at Bethel Jan. 17, 18
Woodville Jan. 18, 19
Homochitto, at Dayton Jan. 23, 24
Natchez, Pearl St. Jan. 30, 31
Natchez, Jefferson St. Jan. 31, Feb. 1
Liberty, at Liberty Feb. 6, 7
Washington, at Washington Feb. 13, 14
Fayette, at Fayette Feb. 21, 22
Centerville Feb. 27, 28
Meadville, at Oak Grove Mar. 6, 7
Wilkinson, at Mt. Carmel Mar. 13, 14
Caseyville, at Bethesda Mar. 20, 21
Barlow, at Brandywine Mar. 27, 28
Bayou Pierre, at Pleasant
Valley Apr. 3, 4
Adams, at Adams Apr. 10, 11
H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Crystal Springs Jan. 17, 18
North Wesson, at Jan. 23, 24
Wesson Jan. 24, 25
Bogue Chitto and Norfield,
at Bogue Chitto Jan. 30, 31
Magnolia Feb. 6, 7

Osyka, at Osyka Feb. 8,
Monticello, at Monticello Feb. 13, 14
Gallman, at Bethesda Feb. 20, 21
Hazelhurst Feb. 21, 22
Prentiss, at Prentiss Feb. 27, 28
Silver Creek, at S. C. Mar. 6, 7
Georgetown, at Sontag Mar. 13, 14
Tylertown, at Tylertown Mar. 20, 21
Topisaw, at Topisaw Mar. 27, 28
Summit, at Summit Mar. 28, 29
The District Stewards are requested to meet in the Methodist Church in Brookhaven Wednesday, Jan. 20, 1909, at 2 o'clock p.m.

J. T. LEGGETT, P. E.

Vicksburg District—First Round.

Hermanville, at Hermany'l Jan. 16, 17
Utica, at Utica Jan. 18,
Anguilla, at Anguilla Jan. 23, 24
Rolling Fork, at R. F. Jan. 24, 25
Satartia, at Phoenix Jan. 30, 31
Silver City, at S. C. Feb. 1,
Warren, at Red-Bonne Feb. 6,
Edwards, at Edwards Feb. 7, 8
Bolton, at Bolton Feb. 9,
Oak Ridge, at Oak Ridge Feb. 13, 14
Harriston, at Harriston Feb. 20, 21
Rodney, at Mt. Gomez Feb. 26,
Mayersville, at Mayersv'l Feb. 27, 28
G. H. GALLOWAY, P. E.

Jackson, Dist.—First Round.

Braxton Jan. 16, 17
Thomasville, at Greenfield Jan. 23, 24
Brandon, at 7 p. m. Jan. 24, 25
Deasonville Jan. 30, 31
Terry, at 11 a.m. Feb. 3,
Flora Feb. 7, 8
Florence, at Marvin, at 11
a.m. Feb. 11,
Benton, at Midway Feb. 13, 14
Sharon Feb. 20, 21
Canton, 7 p. m. Feb. 21, 22
Yazoo City, 11 a.m. Feb. 28, Mar. 1
Lintonia, 7 p.m. Feb. 28, Mar. 1
Eden Mar. 6, 7
Fanin, at Oakdale Mar. 13, 14
Camden Mar. 20, 21
Pinola, at Harrisville Mar. 27, 28
J. R. JONES, P. E.

Meridian Dist.—First Round.

Meridian, Central, a.m. Jan. 17,
Meridian, Seventh Ave. p.m. Jan. 17,
Enterprise and Stonewall, at
Enterprise Jan. 24, 25
Wayne, at Fedora Jan. 30, 31
Waynesboro Jan. 31, Feb. 1
East Clark, at Manassa Feb. 6, 7
Daleville, at Soule Feb. 13, 14
Bucatanpa, at State Line Feb. 21, 22
Lauderdale, at L. Feb. 28, 29
Scooba, at Scooba Mar. 6,
Binnsville, at B. Mar. 7, 8
DeKalb, at Pleasant Ridge,
a.m. Mar. 12,
North Kemper, at Mellen Mar. 13, 14
Matherville, at Andrew's Mar. 20, 21
Shubuta and Quitman, at
Shubuta Mar. 28, 29
The District Stewards will meet at
Central Church Meridian Jan. 19, at
10 a.m. W. H. LEWIS, P. E.

Seashore Dist.—First Round.

Mentorum, at New Zion Jan. 16, 17
Brooklyn and Bond, at
Brooklyn Jan. 23, 24
Vanceville, at New Chapel Jan. 30, 31
Ocean Springs Feb. 3,
Pearl River Mission Feb. 6, 7
Columbia Feb. 8,
Hub Feb. 9,
Lumberton Feb. 10,
Carriere and McNeill, at C. Feb. 11,
Poharyville Feb. 12,
Purvis Feb. 13, 14
Coalville, at Coalville Feb. 20, 21
Americus, at Pleasant H. Feb. 27, 28
Moss Point Mar. 6, 7
Escatawpa Mar. 6, 7
Pascagoula Mar. 8,
Dixie Mar. 10,
Gulfport, 25th Ave. Mar. 13, 14
Gulfport, 29th St. Mar. 14, 15
W. B. JONES, P. E.

FREE TO YOU

LORD'S PRAYER BANGLE PIN
We mean what we say. We will
send to you ABSOLUTELY FREE
this LOVELY BANGLE PIN with
the entire Lord's Prayer engraved
on it if you will send us 2 cents in
stamps to pay for mailing.
REED MFG. CO., 73 Sun St., PROVIDENCE, R. I.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

Marriages.

At the Methodist parsonage in Chester, Miss., on Jan. 3, 1909, by Rev. W. F. Rogers, the father of the bride, Mr. MITCHELL MOSS, of Ackerman, Miss., to Miss MARY ROGERS, of Chester, Miss.

Dec. 27, 1908, in the home of the bride's mother, Mrs. S. M. Sledge, by Rev. Jas. T. McCafferty, Mr. J. T. ELKINS, of French Camp, Miss. and Miss GRACE SLEDGE, of Sunflower, Miss.

Dec. 27, 1908, at the residence of the bride's mother, Mrs. Minnie Bagley, Grand Cane, La., by Rev. H. J. Boltz, Mr. J. W. GAMBLE to Miss EDNA INEZ BAGLEY, and Mr. C. W. BROWN to Miss MINNIE ESTELLE BAGLEY, all of De Soto Parish, La.

Dec. 23, 1908, in Cottonwood, (La.) Church, by Rev. R. H. Harper, Mr. ALBERT GREEN and Miss FRANCES CLARK.

Dec. 27, 1908, at the residence of the bride's father, Mr. Jas. R. Heath, near Grenada, Miss., by Rev. W. G. Burks, Mr. C. L. TURNIPSEED to Miss JIMMIE I. HEATH.

Dec. 27, 1908, at the parsonage of the M. E. Church, South, Auburn, Miss., by Rev. Jas. V. Bennett, Mr. EMMETT JOHNSON and Miss MAMIE WELLS, both of Auburn, Miss.

SIGNS OF PROMISE IN TURKEY.

From being one of the most difficult mission fields in the world, Turkey is now rapidly becoming the most promising. Never have so formidable barriers to industrial, intellectual and religious progress been summarily removed, and the entire land, with its millions of people of various races, opened to the direct influence of the gospel. The field is ours; we occupy the great centers of influence and population; ours are the mission colleges, schools, printing presses, hospitals and Christian institutions. Shall we use all these to the limit of their capacity for the purpose for which they were established, and for the advancement of the kingdom of God in Turkey?—The Missionary Review of the World.

FROM BAY SPRINGS.

What pastor does not enjoy returning to a work where the people are kind and appreciative, liberal-hearted and ready to give expressions of liberality? This is our fourth year with the kind people of Bay Springs Charge, and while we were glad to be returned to them, yet it was with some degree of regret and sympathy for them, because it was here among these patient people that I did my first work as a preacher on trial. They are now patiently laboring, and no doubt looking forward with bright anticipation, knowing that at the end of the fourth year, according to the mighty workings of Methodist polity, a change will come.

We are making our efforts bend in the direction and erection of a handsome new parsonage here, having just completed our church building, which will make this a most desirable work for any hard-working, consecrated pastor to do a great and good work for our Lord and his cause.

We received on our return a most hearty reception, followed by a rich pounding which seemed to say, "Welcome." J. M. BROADFOOT, P. C.

A POUNDING, ETC.

Dear Advocate: Had hardly returned from Conference when our people surprised us with a pounding, bringing nearly everything for supplies from a can of spice to a sack of cotton-seed meal, and it has not ceased to this day; one brother who couldn't be on hand, has since brought in a whole pork. The material value of this is a small consideration compared to the help and encouragement to the preacher. Such appreciation should make us very humble and cause us to do our best by the help of the Lord to serve the people.

On the other hand, it is a serious thing when people do not appreciate a preacher, and give forth visible signs thereof; it fulfils "Thou that killest the Prophets and stonest them that are sent unto thee" (Matt. xxiii, 37), and robs him of his influence, specially over the children, and community at large, before whom he should be held up as the representative of the Master. More serious still should it be the case if the preacher is not deserving of appreciation; let us not allow ourselves, as his ambassadors, to become pampered and undeserving, but practice as well as preach self-denial.

So we begin the new year hopeful; the Lord prospered the work here last year and we are asking and expecting greater things for 1909.

Yours in his service,

R. T. PICKETT.

Mentorum, Miss.

FROM CARTHAGE, MISS.

Dear Dr. Boswell: It was not with any regret to me when I was assigned to Carthage for a second year's work, but have returned gladly and with a determination to do things for the cause of Christ, I am sure from the cause of Christ. I am sure from the a number of them have begun the new Conference year the same as I, judging from their actions. The good people of Carthage have never arisen in so solid a band to bid the return of their pastor welcome, and they are like St. James, they do not ask to be judged by their words, but have and are proving their faith and determination to stand to their pastor, by what they do and are doing. Not one—so far as I remember—has failed to extend to us a most hearty welcome and an assurance that we can depend on them for the coming year.

To prove that they were glad to work with us another year, Dec. 18

quite a congregation assembled at the Church to bid us goodspeed, (they wanted to come to the parsonage, but it was too small for the congregation). Going through a nice programme of singing, prayer and many passages of appropriate Scripture, made our hearts glad to be among so nice a people. Having spent an hour or more thus, the congregation departed, and we found the grandest supply of provisions that had been left in the Sunday School room that it has been our privilege to own all at once since we have been in the ministry. Besides groceries, we found quite a nice lot of table linen, towels, etc.; pieces of goods for dresses for wife and babies, and to crown the occasion, the pastor found a nice brand new hat, which was appreciated very much.

The spirit in which the people seem to be willing to stand to their pastor is charming, the wave is still rolling high, and we are made to feel confident of a pleasant year for 1909. Already we are planning to repair the parsonage, so as make a new one, and build one new Church, and are expecting revivals all over the work that will cause many souls to be swept into the kingdom of God.

May God bless the Advocate and all its readers. B. E. MEIGS.

FROM ABERDEEN CIRCUIT.

At the recent session of the Annual Conference, held at Water Valley, Miss., Dec. 2-7, 1908, we were appointed to Aberdeen Circuit, which brought about a move of about sixty miles. We were somewhat delayed about moving on account of the serious illness of one of our married daughters, Mrs. Long. But on Tuesday morning, Dec. 22, we boarded the train at Baldwyn, Miss., for Greenwood Springs, the location of the parsonage for the Aberdeen Circuit. We arrived at Greenwood Springs about 1 p. m., finding things somewhat confused—it being only a few days before Christmas, but we were soon comfortably situated in the pleasant home of Brother Dan Crenshaw, where we spent the remaining part of the day, and night very pleasantly in the enjoyment of the kind hospitality of that splendid family.

The next day, aided by the good people of Greenwood Springs, we moved into the parsonage and soon had things fairly well arranged for the coming of Santa Claus, and he came, bringing all kinds of meats, flour, lard, sugar, coffee, all kinds of can goods, oranges, apples, nuts and many other things, too numerous to mention. Such a pounding as we did get. Surely the links have fallen unto us in pleasant places and we have a goodly heritage.

Many of the people here speak very kindly of Brother Armour, our predecessor, and no doubt, he did a good work and will long be remembered by many. We desire the prayers of all Christians that we may have access to the hearts of the people and do the work of the Lord assigned us.

L. T. SARGENT.

Greenwood Springs, Miss.

TWO BOXES OF TETTERINE CURE TETTER CASE OF 10 YEARS STANDING.

"I have been troubled with a severe case of Tetter for ten years. I have tried doctors in nearly every State in the Union, as I am on the road all the time. In Columbia last week a druggist recommended Tetterine. I laughed at him, but bought a box; that gave me relief, so I bought another and am entirely well. I shall take great pleasure in telling all people in the show business of your marvelous skin remedy. Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga."

LAYMAN FINDS STOMACH CURE.

Good Christian and Family Man, But Had Poor Digestive Organs—What Cured Him You Can Get Free.

It is a generally admitted fact that among ministers and their families Dr. Caldwell's Syrup Pepsin is the favorite laxative. It is not often that the layman has a chance to "speak up in meeting," and hence these words from Mr. Joseph Murphy of Indianapolis, Ind., whose picture we present herewith:

"All my life I had needed a laxative to cure my constipation and stomach trouble. I couldn't eat anything; I couldn't get what I did eat out of my system. I tried everything, because my work, engineer on a railroad train, makes it necessary that I feel strong and well. Finally it was my good fortune to meet up with Dr. Caldwell's Syrup Pepsin, through the recommendation of a friend. I took it, and was cured. That is some time ago, but I am still cured."

It can be bought of any druggist for 50 cents or \$1 a bottle. Send your address and a free test bottle will be sent to your home. If there is some mystery about your case that you want explained, write the doctor. For the advice or free sample address Dr. W. B. Caldwell, 668 Caldwell Bldg., Monticello, Ill.

ILLINOIS CENTRAL The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

Visit MINERAL WELLS

For Health and Pleasure.

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS.

REACHED VIA

Texas & Pacific RAILWAY.

Homeseekers Tickets on Sale Daily

Write for Free Booklets.

E. P. TURNER,

General Passenger Agent,

DALLAS TEXAS

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Slidell	Jan. 16, 17
Donaldsonville and Vacherie	Jan. 24
Plaquemine and White C.	Feb. 7
Carrollton Avenue	a.m. Feb. 14
Algiers	p.m. Feb. 14
Covington Ct., at C.	Feb. 21
Felicity St.	a.m. Feb. 28
First Church	p.m. Feb. 28
Rayne Memorial	Mar. 7
Second Church	Mar. 14

The District Stewards are requested to meet in the pastor's office of the First Church Monday, Jan. 18, at 7:45 p.m. F. N. PARKER, P. E.

Alexandria Dist.—First Round.

Boyce	Feb. 6
Colfax	Feb. 9
Natchitoches	Feb. 13
LeCompte	Feb. 16
Chicot	Feb. 20
Bunkie	Jan. 3
Simsport	Jan. 5
Opelousas	Jan. 10
Pollock	Jan. 13
Selma	Jan. 17
Masters Chapel	Jan. 19
Glenmora	Jan. 24
Woodworth	Jan. 24
Eden	Jan. 31
Jena and Harrisonburg	Feb. 1
Trout	Feb. 2

Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Bienville, at Bienville	Jan. 16, 17
Haynesville, at H'ville	Jan. 18, 19
Arcadia	Jan. 23, 24
Homer	Jan. 29, 31
Winnfield	Feb. 3
Jonesboro, at Dodson	Feb. 4
Gibbsland, at Gibbsland	Feb. 6, 7
Vernon, at Wesley	Feb. 10
Ruston	Feb. 14, 15
Lisbon, at Lisbon	Feb. 17, 18
Bernice, at Bernice	Feb. 20, 21
Ringgold, at Ringgold	Feb. 27, 28
Lanesville, at Lanesville	Feb. 29, 30
Cotton Valley, at C. V.	Mch. 6, 7
Minden	Mch. 8

The District Stewards will please meet me in Gibbsland, at the Church, Feb. 6, 1909. A full attendance is very much desired.

R. W. TUCKER, P. E.

Baton Rouge District—First Round.

St. Francisville, at St. F.	Jan. 16, 17
Jackson	Jan. 17, 18
E. Feliciana, at Oak Grove	Jan. 23, 24
Baton Rouge, 1st Church	Jan. 31, 1
Baton Rouge, 2nd Church	Jan. 31, 1
Donham Springs, at D. Spgs.	Feb. 6, 7
Port Vincent, at Pt. Vincent	Feb. 7, 8
New Roads, at New Roads	Feb. 13, 14
Ponchatoula, at Ponch.	Feb. 20, 21
Hammond, p. m.	Feb. 21
Independence, at Tickfaw	Feb. 27, 28
Anite City, p. m.	Feb. 28
Kentwood, p. m.	Mar. 1
St. Helena, at Days, a.m.	Mar. 3
Mt. Hermon, at Hackley, p.m.	Mar. 4
Franklin, at Frankton	Mar. 5
Bougalousa	Mar. 6, 7
Pine Grove, at P. G.	Mar. 10

C. C. MILLER, P. E.

Crowley Dist.—First Round.

New Iberia	Jan. 16, 17
Franklin	Jan. 17, 18
French Mission, at Lydia	Jan. 18
Abbeville	Jan. 23, 24
Gneydan	Jan. 24, 25
Prudhomme, at P.	Jan. 30, 31
Crowley	Jan. 31, Feb. 1
Eunice, at Eunice	Feb. 2
Lake Arthur	Feb. 6, 7
Bell City	Feb. 7
Lake Charles	Feb. 13, 14
Sulphur, at Sulphur	Feb. 14, 15
Longville	Feb. 16
Patterson	Feb. 20, 21
Morgan City, at Berwick	Feb. 21, 22
Jeanerette	Feb. 22
Indian Bayou, at I. B.	Feb. 27, 28
Rayne	Feb. 28, Mar. 1
St. Martinville	Mar. 3

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Pelican, at Pelican	Jan. 16, 17
Coushatta, at Campti	Jan. 23, 24
Grand Cane, at Stonewall	Jan. 30, 31
Bossier City	Feb. 6
Shreveport, First Church	Feb. 7, 8
Texas Avenue	Feb. 10
Croswell Street	Feb. 11
Zwolle, at Noble	Feb. 13, 14
Mansfield	Feb. 14, 15
Wesley	Feb. 20, 21
Greenwood	Feb. 24
Hornbeck	Feb. 27, 28
Leesville	Feb. 28, 29
Many, at Many	Mar. 6, 7
La Chute, at La Chute	Mar. 13, 14
Provincial, at Provincial	Mar. 20, 21
Pleasant Hill	Mar. 27, 28
Ida, at Gilliam	Apr. 3, 4
Bon Ami	Apr. 10, 11
De Ridder	Apr. 11, 12
Dry Creek	Apr. 14, 15
Fullerton	Apr. 17, 18
Mooringsport	Apr. 21

T. J. WARLICK, P. E.

THE JEWISH ATTITUDE TOWARD CHRIST.

This is manifestly changing. Fifty years since, as a body, they hated his name and often treated it with open contempt, with the exception of a few of the more scholarly class and some who were apathetic rather than anti-pathetic. But at present the growing tendency is to treat him as one of the great reformers, and not a few pronounce him "the greatest man" of history. In the Jewish Encyclopedia, writers rather boast of his Jewish extraction, and rank him as chief of their rabbis. The demand for the Hebrew New Testament, since its issue less than a quarter century since, has justified the issue of over 600,000 copies, and this is perhaps God's main means of producing this remarkable change. Thousands of Jews are now believers in the Lord Jesus Christ, and the work of their evangelization and conversion goes on more rapidly than ever.—The Missionary Review of the World.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital \$200,000.00
Assets 479,860.90

HIBERNIA INSURANCE CO.

No. 305 Camp Street,
NEW ORLEANS, LA.

LOSSES PROMPTLY PAID.

WESLEYAN COLLEGE,

Macon, Ga., Oldest and Best.

WESLEYAN CONSERVATORY OF MUSIC

Macon, Ga., Largest and Best

Expression, Art, Physical Culture, and Business Instruction Same Standard.

COLLEGE PLACED IN CLASS A, FIRST GRADE OF COLLEGES, by General Board of Education, M. E. Church, South, the requirements of which are equivalent to those established for Class A by the United States Government. First-class in all respects. Health record unsurpassed. Discipline liberal, but careful. Rates lower than those of any college of or near the same class in the Union. Not conducted for pecuniary profit, but to accomplish the best and most work for the least money. Standard rates for literary, tuition, library and matriculation fee and board (including light, fuel and laundry) school year \$237.00. No unpublished charges or unjust discriminations to secure pupils. Catalogues free. Fall term, September 16th.

DUPONT GUERRY, President.



Macon & Andrews Colleges
Memphis, the great metropolis of the Southwest, is calling for thousands of competent young men and women to occupy lucrative positions as typewriters, stenographers, bookkeepers, bank clerks, etc. The demand made upon us by Memphis business houses is much greater than we can supply. Every graduate employed. Positions secured free. If you are planning a business career, write for catalog and terms. Finest facilities in the South. Practical methods. Actual practice. Address: Macon & Andrews Colleges, Box 21, Memphis, Tenn.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

GALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships, provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed.

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President. General Superintendent.
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.

Don't Spend

A Penny



Be Sure First

by a Test at our risk. Don't spend a penny before you have tested it, before you are sure, before you have seen and felt. We know what we have to offer, we know the public. We trust to the power of what we offer. We trust to the public's sense of Honor and Gratitude. The sick man or woman suffering day by day for lack of the right kind of help, is glad and happy to pay when they get the help. We know this; we know how Vita-Ore helps, we know we will get our pay when it does help, and so we take the risk. We want to take it—all of it. We are glad to do it.

It is not a gamble, not an experiment, but a test, and a test that has led in thousands of cases to positive knowledge that Vita-Ore is a right medicine for sick and ailing, poor, thin-blooded, weak, debilitated, worn-out, Rheumatism-racked, Stomach-tortured, Kidney-tyrannized, Heart-frightened men and women. It is a test that leads to our pay and Vita-Ore's popularity. That is why we take all the Risk and why we plainly and boldly say to you Don't Spend a Penny until you have tested it.

You Don't Risk

One Single, Solitary, Red Cent. You must use a postage stamp to write for it or we cannot know that you need it, but we will return a 2-cent stamp to you after 30 days if you ask for it. We want the test to be absolutely, entirely and completely free of any and all cost to you if Vita-Ore does not help you. We do not want it to cost you one single penny unless the 30-day treatment benefits you, unless it proves Vita-Ore the remedy for your ills; as it has proven the remedy for so many thousands of others. We don't want a nickel of your hard-earned money unless you are glad, willing, happy and proud to send it to us for what Vita-Ore has accomplished for you. Then we want our pay and deserve it, but not otherwise! We take absolutely all of the risk. We leave it entirely for you to decide, to say that we have earned our pay or that we do not deserve it. Read our trial offer; read the proof we give upon this page; read what Vita-Ore is; read what it has accomplished for others, and write today for the \$1.00 package on 30 days' trial.

Cured Four Years Ago.

Permanently Relieved of Rheumatism and Nervousness at the Age of Seventy-eight.

INDIANAPOLIS, IND.—I was afflicted with Rheumatism for many years, the attacks being especially strong during last winter. I could not sleep nights on account of the pain which centered in my back and left leg. My Nervous System was also affected. The doctors who treated me said they could not help me, as I was seventy-eight years old, and my system was entirely worn out. I doctored with so many kinds of medicine that I had a small drug store at home, but nothing helped me. I had new hopes, as summer approached, that the warm weather would bring me relief, but this hope was not gratified, as I grew no better. Then I gave up all thought of a cure, thinking that the doctors were right and that nothing could help me.



One day I read the Vita-Ore advertisement in my church paper and sent for a package. After five days it had done me so much good that I was well pleased. After using two packages I was entirely cured of the Rheumatism and my nervous system is now so wonderfully improved and strengthened that I can work with as much force and vigor as I could twenty or twenty-five years ago. Vita-Ore has caused an entire change in my system, seeming to make a new man of me. I wanted to wait with my report until I was fully convinced that the benefit is entire and permanent, and I write at this time without the least inducement from the Theo. Noel Company, merely through appreciation toward God and the wonderful Vita-Ore medicine. I hope that Vita-Ore will continue to be a blessing to all ailing mankind.

REV. JOHN FUCHS, 1007 Ashland Ave.

Re-affirmed Four Years Later.

INDIANAPOLIS, IND., March 27, 1908.—I was cured of Rheumatism by Vita-Ore about four years ago, but I use it regularly for two reasons: First: it strengthens my Nerves wonderfully. I am 82 years old and preach every Sunday, do all the work of a pastor and serve the congregation. Second: it keeps my Kidneys in good order so that I have no trouble to urinate, which often is the trouble of old men. I never will do without Vita-Ore. If everyone would only know how good it is, no one would be without it.

REV. JOHN FUCHS.

Read This Trial Offer!

If You Are Sick we want to send you a full-sized \$1.00 package of Vita-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you; if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on trial.

What Vitae-Ore Is.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vita-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, when mixed with water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

KIDNEY and BOWEL DISORDERS

Back and Side Pained Her. Also Had Rheumatism, Stomach and Female Troubles.

CUMBY, TEXAS.—My Kidneys were badly affected, my Bowels were out of order and my Stomach was in such a bad condition that I could not eat anything without its almost killing me. I also had Rheumatism and had gone down from 225 pounds to 115 pounds. I had been in this state for a year, but the first of October 1903, I grew worse; my back and side pained me so much I could hardly go about, my kidneys acted continually day and night as did my bowels; there seemed to be a fire in my stomach and at times the suffering was so great it seemed I could not live. I took everything I knew of, including several kinds of patent medicines; some relieved me for a short time, but none cured me. My periods lasted from two to three weeks, and no one but a woman can know what I suffered. I saw the Vita-Ore advertisement and I decided to see what it would do and sent for a package. It helped me right from the start. I kept on using it and today I am sound and well because of it and think it the grandest thing on earth. We now use it for every ailment in the family and it always helps. Too much cannot be said of it. MRS. J. B. MAHAFFEY.



USE THIS COUPON

If You Do Not Wish to Write a Letter.

THEO. NOEL CO., Vitae-Ore Bldg., CHICAGO

Gentlemen: I have read your advertisement in New Orleans Christian Advocate

and want you to send me a full-sized One Dollar package of Vitae-Ore for me to try. I agree to pay \$1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial treatment is to be sent by mail, postpaid:

NAME _____

TOWN _____

STATE _____

Street or Rural Route _____

A Trial of Vitae-Ore Will tell to you its own plain story, a story that has meant Comfort, Peace and Happiness to thousands.

IF YOU SUFFER FROM Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what this remedy will do for you. ADDRESS US AS BELOW.

THEO. NOEL CO., N. O. Dept. Vitae-Ore Bldg. CHICAGO, ILL.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, JAN. 21, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 3.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2765.



REV. W. B. LEWIS:
Pastor of the Methodist Church,
Mosspoint, Miss.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

It bodes no good to men now living, nor to men in the immediate future, for the laboring classes, who are the bone and sinew of the country, the makers of fortunes, to get together, and in a formal and solemn way, denounce the laws of the land—especially those laws intended for the moral and social uplift of the people. Yet they do it. Laws recently enacted in Louisiana for the suppression of gambling on horse racing, and for the regulation of the liquor traffic, which, properly enforced, would certainly accomplish great good, are just now the objects of attack. The Business Men's League of New Orleans, and the Central Trades and Labor Council, and the Carpenter's Council resolved to join in the effort. They wail over the operation of the laws, declaring they have thrown hundreds of men out of work, and that the Locke law, aimed at gambling, has forced one hotel into the hands of a receiver. That is to say, this hotel was dependent on race-horse gamblers for support, and as betting on the races has been killed, the gamblers are not in the city, and the hotel suffers. As we see the matter, if through the suffering of hotels and liquor saloons, our boys and young men are saved, they had better suffer. We are sorry to know that the Trade's Unions set themselves in opposition to good and wholesome laws.

* * *

The last Legislature of Mississippi made provision for the establishment of agricultural schools in each county of this State. Many counties have taken advantage of the law and located such schools. As a rule, more than one community desires to secure the school, and there is considerable rivalry. Jasper County, among others, resolved to establish one of the institutions, but met with unexpected opposition in the form of an injunction. It seems the law provides these schools only for the white children of the counties. One Robert Gains, a colored man, recognizing the discrimination against his race and color, applied to Judge Bullard for an order restraining the sheriff and treasurer of the county from "using money and collecting taxes for the building of agricultural schools, as provided by the last Legislature." The injunction sought is based on the ground that the bill providing only for the education of the white race, is a violation of the Fourteenth Amendment to the United States Constitution. The negro gave the required bond, and the injunction was granted. It required, we imagine, a little more than ordinary courage for a negro in Mississippi to sue for a restraining order against county and state officers. In this case, whether the negro sought the injunction on his own motion, or was prompted by white persons unfriendly to the legislation, we do not know. The outcome will be awaited with much interest.

* * *

The trial of the "Night Riders" who hung and shot to death Captain Rankin, near Reelfoot lake, a couple of months ago, after four weeks before the court, resulted in conviction.

Six of them were found guilty of murder in the first degree and were sentenced to death. Two were adjudged guilty of manslaughter and were sentenced to the penitentiary for twenty years. Immediately after sentence was pronounced a new trial was asked for. It was promptly denied. Then an appeal was taken to the Supreme Court. The appeal was based on the ground that one of the jurors was sick (with measles, with high fever), and incompetent to render a proper verdict. The murder of Captain Rankin was premeditated, the men before the court were proven to be the guilty parties, and the sentence was just. What view the Supreme Court will take of the question of competency of the sick juror, who was sick only the last few days, after all, or nearly all, the evidence was in, no one can foresee. The rulings of the judge and the promptness of the jurors in finding a verdict of guilty, shows there is still a sense of stern justice in the land. If all courts had such a sense of justice and courage to execute the laws, we would soon have far less killing in our land. The law and the verdict in the cases of these murderers are justified by the Word of God: "Whoso sheddeth man's blood, by man shall his blood be shed." This is the only sure protection of society. France some years ago abolished the death penalty, but has been obliged to return to it, and that sure instrument of death, the guillotine, has been restored.

* * *

Under the head of "Benefactions for 1908," the *Chicago Tribune* gives the following figures: "More than ninety millions of dollars, either by gift or bequest, have been devoted to the betterment of men and women and children during 1908. In round numbers the colleges and educational institutions have received \$40,000,000; charitable enterprises of all kinds another \$40,000,000; religious organizations (regular contributions not included), \$5,000,000; museums, art galleries and municipal improvements, \$5,000,000, and libraries \$1,000,000. In the latter direction the amount shows a decided falling off over previous years. This, of course, is due to Mr. Carnegie's change in his library policy. He has planted library buildings all over the country and put in conditional leases under them until there is no further need of his help, but in all other directions the stream of philanthropy runs back full in all its old channels. In this connection Andrew Carnegie, John D. Rockefeller and Mrs. Russell Sage, as usual, head the list of the philanthropists. Mr. Carnegie has given away \$5,429,650, and there is an implied promise on his part, also that an additional \$10,000,000 will be forthcoming ere long for the benefit of the Carnegie technical school endowment. Mr. Rockefeller's gifts amount to \$2,934,000, and might have been much larger had it not been a hard, uncertain year for the Standard Oil benefactor and beneficiary. Mrs. Russell Sage has given away \$1,242,700 of the accumulations which her late husband so wisely left to her philanthropic disposition. So, thinking these things over, "behold how a good deed shines in a naughty world!" and reflect "This world's not half so bad a world as some would like to make it."

* * *

We are at a loss to know how to characterize the conduct of officers in New Orleans who are set for the execution of the laws. The very best we can say is: there seems to be a reluctance to put them in operation. This is particularly true in regard to executing the statutes regulating the liquor traffic. Notwithstanding certain provisions of the law were clearly understood, and about which there was no division of sentiment, not a single move on the part of liquor dealers was made to adjust themselves to the law's requirements. For example, the law requires that when liquors are sold over the bar, in the same building with groceries, a solid wall, from floor to ceiling, shall separate the two departments. If a retail dealer paid any attention to that re-

quirement up to the date the law took effect, the fact has not been made public. If one has been put in since the first of January nothing has been said about it. Liquor dealers who obey the law are apt to be mentioned in the papers. After months and months of warning, the authorities seem still to be giving the saloon keepers time to adjust themselves to the new conditions lest they lose a little money. Certain points of the law will have to be decided by the courts; and the courts are notoriously slow. It will probably be mid-summer before a decision is reached. In the meantime the saloon men will be carrying on their business as usual. Is it any wonder there is so much disregard and contempt for the law? Is it any wonder that plain, God-fearing people who live in the country, holding on to respect for law and order, are growing more and more impatient with the liquor business and intend to drive it from the land. If we are mistaken in the attitude of the saloon men in New Orleans and the leniency of the officers, we shall be glad to be set right, and will duly apologize for these reflections. One Italian has been cited to trial for running a saloon contrary to the law, and several clubs are likewise in the toils for keeping up their bars within 300 feet of churches. This is a start.

* * *

The Legislature of Tennessee has been in session but a few days, and already it is in great excitement over the question of prohibition, and probably before this article appears in print the matter will be settled. The bill has passed two readings in the Senate, and has been reported by the committee having it in charge for final passage. In the lower house, a sufficient number of members have committed themselves in writing to insure its passage. It is being bitterly opposed by the whole whisky ring of the State, and it is charged that a large amount of money is at hand to bribe the law-makers. And what is worse, it is publicly charged that numbers of "bad, but beautiful women" have been brought to Nashville to assist in the work of corruption. We hope for the sake of common humanity, that this charge is not true. The Governor of the State is opposed to the bill, and is as near frantic over the matter as a man of level head ever gets to be over proposed legislation. He has sent a special message to the body in opposition, and if correctly reported, has taken ground in direct opposition to the decision of the Supreme Court of the United States on the question of prohibition as a police regulation. There are at present only four towns in the State where liquor is legally sold—Chattanooga, Memphis, Nashville, and a village called Lufollette.

The daily papers, which are often right in their forecasts, say the measure will pass, and if disapproved by the Governor, will pass over his veto. Tennessee has in mind just now the martyrdom of Senator Carmack. His blood crieth out from the ground against the destructive liquor business.

Later: The bill has passed both houses by large majorities. It is different from most prohibition measures, being only an extension of the "four mile law," so as to cover the whole State. Its constitutionality will not be questioned, as the high courts have already passed on it. The law will go into effect the first of July.

CENTENARY COLLEGE.

Our second term opens Feb. 3. Several new students are planning to enter Centenary at that time. We shall be glad to correspond with any young man who can arrange to come to us with the opening of the new term. Seven new students have entered since Christmas.

W. L. WEBER, President.

CHRISTIANITY AND AMERICAN POLITICS.

BY REV. W. S. LAGRONE.

Dear Dr. Boswell: I read with interest your editorial in the *Advocate* of Dec. 17, on "Freedom of Religion in American Politics." I am persuaded from all I see and hear that there is not much religion, and less Christianity in the politics of to-day. Mr. Roosevelt expresses great surprise that a Christian should dare to enquire about the religious belief of a candidate for president, just as though with him, at least, one religion was as good as another. With Mr. Roosevelt I suppose it does not matter what a man believes so he is honest in it. This is the logical conclusion of his reasoning. If a man's religion is "with himself and his Maker," then what means all our missionary effort of which he has spoken so eloquently. The President either did not think of what he was saying or he holds some very loose views about Christianity, and I think he deserves the criticism he has received.

The fact that he refused to discuss at the time Mr. Taft's religion shows that they are both more politicians than Christians. Then an honest confession of Mr. Taft's religious belief at the time as the President indicates might have turned some of these "foul slanderers and bigots" away from "our party," and they were afraid to give the truth to the public. If Mr. Taft is not a Christian, he is as much disqualified for President as a Mormon or a Mohammedan or a Jew, and he is lacking in the most essential principle for making an ideal president. He may have every other needed qualification and may make a good president in spite of his religion. If he is a Unitarian, he is not a Christian, and let it be remembered that Unitarianism strikes a death-blow to Christianity. This great country is built on Jesus Christ. He, it is, that has made it the ideal country after which all the nations of the earth are striving.

Unitarianism denies every cardinal doctrine that belongs to Christianity. It denies the divinity of Jesus Christ, denies his miracles; denies that his blood atones for the sin of the world; denies his resurrection and ascension into heaven; denies his second coming and denies that the Bible is the Word of God. Christianity is the only true and universal religion. It was divinely instituted, and exists to conquer all other religions, and to perpetuate a true idea of God and man. The Christian religion only can perpetuate a true faith, and worship, as well as the brotherhood of man. And yet it is said one religion is as good as another; and that he who refuses to vote for a man of any religion is a "slanderer on his fellow-countryman, and a religious bigot." If one religion is as good as another, why is it that Christianity only has produced the greatest civilization, and the highest social and moral standards in the world? One of the wisest things that has occurred in this generation, and it speaks volumes for Christ, was the action of the World's Congress of Religions in the City of New York, three years ago, when they refused to seat the Unitarian delegates, for the sole reason that they denied the Divinity of Jesus Christ. I think it is fortunate for Christianity, and for our great country that this question has been raised, and we should not let it rest until there is a sentiment

that will demand a recognition of Jesus Christ in all the essentials of his being and attributes, in the highest place in the nation.

As to a Roman Catholic filling the office of President, it is impossible. The oath of the President is such that no Roman Catholic could take it. Roman Catholicism is an inveterate enemy to civilization and religious liberty, as every intelligent reader knows.

Bishop O'Connor says, "Religious liberty is only endured until the opposite can be carried into effect without peril to the Catholic world." The *Boston Pilot*, a leading Catholic journal, says, "No good government can exist without religion, and there can be no religion without an inquisition which is wisely designed for the protection and promotion of the true faith." The following is from the *Rambler*: "Religious liberty in the sense of a liberty possessed by every man to choose his religion is one of the most wicked delusions ever fostered upon the age by the father of deceptions. The very name of liberty except in the sense of a permission to do certain definite acts ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has the right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine that Socinianism, Calvinism, and Anglicanism are not every one of them mortal sins, like murder and adultery? Shall I tempt him to forget that he has no more right to his religious liberty, than he has to my horse, my purse, or to my life's blood?"

The Pope of Rome demands obedience to himself alone. In an encyclical he says: "The Roman Church has the right to exercise its rights without limits set by civil power. The Pope and priests ought to have dominion over the temporal affairs of the nation." In the oath of allegiance taken by all whom the Pope elevates, the candidate solemnly swears, "He will humbly receive and diligently execute the apostolic commands, and that he will oppose every civil and religious power other than that of Catholicism." Roman Catholicism is opposed to freedom of speech, liberty of conscience, the open Bible, the free public school, the education of the masses. If you want to know what Roman Catholicism will do for a people and nation, look over into Cuba, the Philippines, and Spain. Now, I ask, can it be a "foul slander, and religious bigotry," to refuse to vote for men who advocate principles like these?

The influence of Christianity upon our civilization and the enforcement of law cannot be substituted by any other religion. The great intellectual and moral awakening in these times is due to the influence of Christianity as held by Protestants. They who are charged with the burden of carrying on and executing the law need every assistance and sympathy, and in this the ministry must take an important part. The refusal of the President to discuss, and the candidate to give out at the time his religious faith shows the influence Protestant Christianity has in the nation, and that it must be behind every great movement, and its influence maintained at all hazards, if our freedom is to be perpetuated.

A simple rule for posture in worship is this: Sit to listen, and to praise, kneel in prayer. Whenever the service is addressed to God, never sit. Whenever the service is addressed to man, except in solemn exhortation, we remain seated.—*Exchange*.

EVIDENCES OF GOD'S LOVE.

BY HON. W. A. BELK.

God never does anything by chance or accident. There is always design and order in what he undertakes to do. He had then a definite purpose and plan of procedure when he conceived and put in operation the "Creation." He designedly created the heaven and the earth, the day and the night, the grasses and the herbs, the sun and the moon, the sea and its contents, the fowls of the air, the beasts of every kind and "everything that creepeth upon the earth," before he created man. And why? Only because he was looking forward to man's happiness when he should be created. When he, in his great love for man had prepared for him a beautiful world with all that was necessary for his happiness therein, then, and not until then, did he create him. That was his masterpiece of creation. He at once said of him: "Let them have dominion over all the earth and over every creeping thing upon the earth." In other words, he said that he had made a home for his highest creature and had given him "dominion over" the same. What greater evidence than this do we want of God's love for man? When he created him he at once put him into the most beautiful spot on earth. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." And God in his effort to increase man's happiness made to grow out of the ground of that garden "every tree that is pleasant to the sight and good for food and a river went out of Eden to water the garden." God seems to have put forth his best effort to make man supremely happy. He could have left us in a world of darkness, but not so, for he said, "Let there be light" and light came. Let us contrast our situation as we live and move under the golden sunlight of each day with what it would be if there were no sunlight. Do we ever pause to thank God for this light or do we take it as a matter of course? Do we see evidences of God's love in the sunshine by day and the light of the moon and stars by night? Do we catch a glimpse of God's love for us in the song of the bird and the dew upon the grass? Do we see God in the mighty forest and in the tiny flower? Do we hear his voice in the roaring wind and the whispering zephyrs? Do we realize that it is his love for us that we are given food and raiment? Why did God create the fish of the sea, the fowls of the air, the beast of every kind, the seas and the brooklets, vegetation of all kinds, the metals of the earth, the different and varied soils of the same? There can be but one answer. He did it all for our happiness. Do we ever thank God for friends, for books, for schools, for teachers, for churches, for the ministry, for the Bible and above all, for his greatest gift, his "only begotten son that through him we might have eternal life?" Do we ever consider that all these things and many more are direct evidences of God's love for us?

I have sometimes thought that the reason we fail to recognize God's love in all our blessings is that we have always enjoyed them so freely and lavishly that because of our selfishness we have never paused to consider "from whence they come." May we not forget that "every good gift and every perfect gift is from above, and cometh down from the Father of lights." James i, 17.

Holly Springs, Miss.

THE COUNTRY CHURCHES.

Dear Dr. Boswell: By your permission I wish to discuss another phase of the question concerning our country people. It is a fact that many of the rural districts have and are fast becoming depopulated of the better class of white people and are contributing their influence to the towns and cities. Many are the communities that once were settled by prosperous white families, living in first-rate homes and had nice churches in their midst, and in some instances having preaching every Sunday, along with the Sunday school. Why this moving out? Some tell us it was to gain better school advantages for their children, also the social and religious advantages were better. This may be true; but why is it true? The country offers the opportunity in each and all of the above instances (considering other advantages) to satisfy the ambition of the most religiously cultured family. Then there must be another force that has not been properly considered; at least, it has its weight; (I wish to say, just here, that the "Laymen's Movement" is working to this end, but will never reach the masses in the country in its present form). There never was a man that ever amounted to anything in the Church or State, or even in his own community, but what had an ambition to succeed in whatever he undertook. Again, this flow of the country people to town is mainly the life of the town churches; so it is natural that this class would like to succeed in every department of church work. But why do they not? There are many country churches that have the means to succeed, both in men and money; there are hundreds of communities that have not been affected with the move-to-town idea to any serious degree. Many of our hill circuits have a membership from four hundred to seven hundred members, with a continuous supply of non-church members, and then again, most any one of our hill country churches will compare favorably with many of our town churches in a financial sense. What is to be done with this great problem? We hear a great deal said nowadays about the city problems, and there are many and difficult ones to be solved; but would it not be the part of wisdom to consider the one great problem in the country? When I view the situation I sometimes wonder that things are as favorable as they are. What, then, is to be done to reach and move the masses up to their Bible privilege and duty? What? that I, even I, am my brother's keeper, and if I cannot carry the Gospel, it is my duty to send it. If the masses could realize this one Bible truth, it would do more in one year to "evangelize the world" than all the present forces will do, at the present rate, in five years.

Let us see. One little country church, as poor a church as any on the charge, raised in 19—more than \$10,000 worth of corn, cotton and feedstuff, not to mention the by-products of the farm. What, then, was the duty of this society of sixty-five members? To observe the Bible teaching at this point, and pay the tenth, which would have been nearly twice as much as the entire circuit of more than five hundred members paid for all purposes that year. This one little church could support a preacher and pay their pro rata of the other claims of the Church. Then what would the charge pay at

the same rate? It would pay more than seven thousand dollars. Then what would our annual Conference of fifty thousand members pay? They would pay more than eight hundred thousand dollars annually, instead of paying a little less than one-fourth of this amount. Then what would the entire Methodist Episcopal Church, South, with her one million seven hundred and fifty thousand members pay at the same rate? they would pay no less than twenty-eight million dollars annually. Just think, then, what we, as a Church, could do! Instead of paying only seven hundred and fifty thousand dollars for missions, from all sources, we could readily have a fund of more than three million dollars annually from which to draw for the evangelization of the world.

But how can this be done? I could give many things that enter naturally into this plan, but for want of space will not. But, as a suggestion, I mention two factors and one or two plans which I have known to work well and are still at work. The plan is to work the forces at hand, i.e., in the Church Conference. Let the pastor in charge have any and everyone that will to say something, it doesn't matter much what; let them make a Sunday School speech, or speech on missions, or home, or the preacher's duty to the Church, or anything pertaining to any kind of church work. Then, in the Quarterly Conference, let the presiding elder do likewise. The idea is to start them, young and old, all that will, to doing something—make each one feel like he has made a good speech, and that it is appreciated. Don't be afraid to say Amen to what he says, regardless of his grammar, and say it loud enough for him to hear it, too. I suppose every preacher likes to hear a hearty Amen to his preaching, and it does not indicate that the brother is cranky, either, though I am sure it would take a good deal of grace to get an amen to some of our preaching.

When the folks realize they have a place in the Church, and that place is an opportunity to do something, they will then feel that they are worth something to the Church, and indeed will be worth a great deal, then will our people read our literature, and gladly respond to every call of the Church; then will the treasury of the Church be filled to overflowing; then will the heathen hear the glad tidings of salvation from the mouths of the missionaries sent out by the Church. Then will there be rejoicing among the angels because of the return of a lost world!

D. M. GEAS.

CHRISTMAS CONVOCATION.

The Convocation for preachers and Christian workers which has been established at Meridian for Christmas week of each year opened on Dec. 26, in the auditorium of the Woman's College with flattering prospects for an unusual feast of good things. The meeting was in charge of Rev. Joseph H. Smith, pastor of the college, who preached the opening sermon to a large and appreciative audience.

Dr. Gross Alexander, editor of the *Methodist Review* and book editor of the M. E. Church, South, gave a very fine course of lectures on Greek exegesis of the New Testament, which was highly appreciated by the large audience who heard them. Dr. Alexander also preached two able sermons, one each Sunday of the Con-

COFFEE TALKS.

No. 2.
Strength.

A prime essential of a good coffee is strength. Not that everyone appreciate strong coffee: some prefer a weak decoction. But if the coffee itself is fresh and strong, a small quantity is sufficient for ordinary purposes. If it is not, a small quantity will make a fat, in sipid drink and it will require an enormous amount to make any showing for strength. A strong coffee is therefore the most economical. That is one of the reasons why

LUZIANNE COFFEE

is so popular to-day that it is sold everywhere. —It is a DOUBLE STRENGTH coffee, requires only one-half so much and goes twice as far as the ordinary kind. Six million pounds of this coffee are consumed annually.

THE REILY-TAYLOR CO.,
NEW ORLEANS, U. S. A.

vocation. He is a great scholar and a sweet-spirited, humble, devout, Christian gentleman. For eighteen years, Dr. Alexander was teacher of the Greek exegesis of the New Testament in Vanderbilt University. He gave several lectures on the Sermon on the Mount, and several on Romans, all of which were thoroughly appreciated.

Brother Joseph H. Smith gave a very strong course of lectures on prayer each day, and another course on spiritual life, both courses being very beneficial to all who heard them.

Brother Glenn, of the South Georgia Conference, conducted revival services at night, at which several were saved. He also gave an able and impressive lecture on Christian education that ought to have been heard by all our young people and their parents throughout the land. Brother Glenn is a rising young preacher and will be a power in God's kingdom if he is spared to a life of labor.

A strong feature of the Convocation was the educational hour each day, at which time different members of the faculties of the two schools gave ten-minute addresses on various phases of the educational development needed in Christian workers and preachers in the field.

Many pastors in attendance seemed greatly encouraged to continue their studies in private, even though they could not drop out of their work long enough to study in school again.

Quite a number of people were in attendance, including many pastors from Meridian and Mississippi, also preachers and Christian workers from several other States. Every one seemed greatly pleased and much benefitted by the Convocation. It was a great school for preachers and Christian workers who are all the time giving out and rarely taking the time for a course of lectures or to hear a series of fine, spiritual sermons. The large number of young people who attended were also greatly blessed in having such a privilege. We praise God for it and are determined by his help to make it permanent. The people of the college community and the colleges were liberal in their hospitality, entertaining all who came. Already the people are looking forward for even greater things next year.

A CRUSADE FOR OUR PAPER.

There is one thing in our denominational life which does not move onward. It moves backward. With one or two exceptions, every weekly paper in the Church has a decreasing subscription list.

Why is it so?

It is not because our papers are not well edited. They are well edited. They were never conducted with greater ability than just now. They reflect credit upon the editors and upon the Church.

It is not because the price is too high. It is lower than the papers of the same class published by other churches. Considering the present cost of production, the subscription price is amazingly low.

How, then, can we account for the comparatively small subscription lists of our Advocate family?

Well, to some extent, undenominational papers of very cheap quality and price have been allowed to crowd into the homes of our people and to crowd out our own. But aside from this a strange indifference to the success of our own publications has come over many of our pastors and people.

The truth is, we are face to face with a most serious situation. Every Bishop, every superintendent, every pastor, every official member should awake to its real gravity. What does it mean? It means a steady trend away from Methodist ideals. It means decreasing sympathy toward our connectional institutions. The pastor who is not thoroughly familiar with the life of his own denomination as reflected in its literature is only half equipped for the responsibilities of leadership. And a Church member who is not brought into weekly contact with the spirit and achievements of his own Church cannot be as intelligent and useful as he ought to be. Are we not running a fearful risk in allowing the circulation of our papers to run down?

Men, and brethren, what shall we do?

We must do something. And we must do it in haste.

I would have a great Church-wide campaign of two weeks in behalf of our papers. We could well afford, for the time being, to drop everything else. Two weeks of eager, persistent campaigning would accomplish wonders. Every interest in the Church is affected by the circulation of our literature, and we could not invest time to better advantage. Such a movement, entered into with downright earnestness, would succeed beyond our most sanguine expectations, and would yield the hundredfold harvest.

It ought to be understood that a Methodist Episcopal minister who does not push the circulation of our papers has gone mentally and spiritually astray, and that a Methodist Church member whose home is not supplied with at least one of the Advocates is in disgrace.

Shall we have the great campaign? Shall publishers, and editors, and superintendents, and pastors, and Epworth League workers, and official members, and all the rest of us not pull off our coats and go at this task with all our might? "This one thing I do." That is a good motto for the present crisis. Let us preach about it, exhort about it, pray about it, and talk about it for two weeks, and see what will happen. Let our presses turn out carloads of sample copies, and

let them be scattered like the leaves in autumn time. Let every Methodist home into which no Methodist paper goes be placed under siege. Let the siege not be lifted until unconditional surrender is secured. Such a campaign would be glorious. It would win. It would be the most beneficent movement in our Church for many a year. It requires no special insight to see that it would confer benedictions upon hundreds of thousands of our homes, and would stimulate every department of our Church life. I said Methodism is now moving on. So it is. But how much more rapidly and victoriously would it move if it had the inspiration of a four-fold increase in the circulation of our incomparable papers!

Shall we have a two weeks' Advocate crusade?
—Bishop Joseph F. Berry, in Exchange.

IMPORTANT NOTICE.

To the Pastors and Superintendents of North Mississippi—

The International Sunday School work is not organic union, but denominational co-operation. To it is largely due the plans and system of Sunday School work and activities which we have to-day. It has given to us not only suggestions, plans and helps, but the choicest workers to be found. Dr. H. M. Hamill, Mr. John R. Pepper, Dr. J. B. Greene and many others, are not only products of the International Sunday School organization, but are loyal members of and workers in this movement.

The most valuable aid which the organized work gives us is our "Uniform Lesson System," whereby every Protestant denomination uses the same lesson text every Sunday. Our Church, as is the case with every other co-operating denomination, has a representative on the International Lesson Committee, and our Church, or Sunday School, is no less a debtor to this movement than another for all reap the benefits which this organized work alone supplies.

For any one Church, or individual School, to consider that they are not, or should not be, in touch with this movement, is but the acknowledgement that they are misinformed, for every School using the International system of lessons is as much a part of this movement as a child is a part of the home where he lives. This work does not interfere with, but materially aids every School and all churches. Do not hinder, but lend a hand to further this great cause.

When Rev. W. Fred Long, of Jackson, Miss., the General Secretary of the International work in Mississippi, comes your way, do all you can for him and his work. He will help you and your School. If possible, plan to attend the State Convention, at Jackson, April 20, 21, 22.

R. P. NEBLETT.

Shelby, Miss.

NOTICE.

To Mississippi Conference-Methodists:

Your Training School at Montrose gives promise of achieving gratifying success as a preparatory institution of the Church, and confidently appeals to you for practical sympathy. The increased attendance at the opening of the hall-term on the first of January was encouraging.

The following are some of our urgent needs for better equipment, at a low estimate, costing

\$1000, which our friends can help us secure, if really interested in our work:

1. Our home-made, uncomfortable and inadequate supply of desks can be replaced, at a cost of \$2.25 each, by the modern kind now found in most public schools of grades similar to ours. Each desk will bear the donor's name on an aluminum plate, when an amount sufficient to purchase one or more is contributed. Help us herein promptly, kind friends. A fitting memorial of some departed loved one might thus be made.

2. Three unabridged dictionaries are desired, to be kept at convenient places in the building. Those of late date would suit best, but any in good condition will be of service. Cyclopedias, commentaries, and other books of reference will be of great value to our students. Also any books of general reading, suitable for our library will be gratefully received. If friends will write us the titles of books they will donate, we can arrange for shipment at our expense.

3. At least three upright pianos are needed now to meet our requirements. Somewhere, doubtless, in Methodist homes these instruments of music are no longer used, for some good reason; and could render excellent service if donated to our Training School. It may be that some well-to-do friend will present us one direct from the warehouse or factory.

Most of all, we need and desire the devout prayers of our preachers and people for the work we are endeavoring to do here.

W. A. BETTS, President.

Montrose, Miss.

A PERSONAL NOTE.

Allow me to say a word to my friends who read the ADVOCATE. At the recent session of the N. W. Texas Conference I asked for a nominal appointment this year that would enable me to do some special work. I did not desire to locate, but left the matter in the hands of Bishop Key to do as he thought proper, with the result of location. It is perhaps the best. I am very full of work I could not do and have charge of a pastorate. I am just starting on an extensive trip through the North, preaching, lecturing and studying. My home address is Brownwood, Texas. With the blessing of God, I hope location will mean larger usefulness to my fellow-men. I shall endeavor to keep in close touch with the forward movements of Methodism everywhere.

S. A. STEEL.

Brownwood, Tex.

LOUISIANA PREACHERS, NOTICE!

The Minutes of the last session of the Conference will be sent out this week. I am under the painful necessity of sending the packages by express, collect. The collection for Minutes fell short. The book has made a much larger one than we expected, and it has been more expensive to have it published. We have done the best we could, and hope the work is satisfactory. You might charge the small price of 5 cents per copy and get a refund for your expressage.

Sincerely,

ROBT. W. VAUGHAN.

Editor Louisiana Conference Annual.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

DEPRAVITY.

No. 2.

BY REV. R. A. ELLIS.

We do not say that children are born regenerate, but we do say that the life principle is a fact, and a gift from God, and the development, growth and maturing of the Christly life is conditioned on suitable environments and associations, a condition we know to be true in order to the development of any form of life, whether in the vegetable or animal kingdoms.

Admitting the enmity put between Satan and the woman and their respective seed consisted in the gift of moral capability and moral inclination to the right, a sense of the oughtness and oughtnotness, all of which man had before the fall, but none of which he had after the fall until graciously supplied by Divine gratuity.

Was it not in the possession of these principles or elements that constituted the life of the soul? And acting under the impulses of these principles, was there not, and is there not joy, peace and righteousness as the result?

What we have said seems to be well supported when we consider Christ, his work, and his attitude, and his relation to the world, or the race, for he represented the race as fully as did Adam the first.

He was a "quickening Spirit."

Christ was no conditional Savior, nor was his work merely provisional, but he was a Savior in the fullest sense, if you allow the statement of Paul, (Rom. v. 18 to be true when he contrasts the atonement with that of the fall: For he says, "Therefore, as by the offense of one judgment came upon all men to condemnation: even so by the righteousness of one the free gift came upon all men unto justification of life." This is simple, but under the influence of pre-conceived notions, men are wont to modify the apostles language.

It ought not to be forgotten that Adam was very different in many respects to any of his descendants.

Physically, he was full grown, with the power of will and volition: his descendants come into the world without the power of will or volition. His descendants, however, are men in every respect in embryo: we know in body and mind they are, and to deny they have the elements of spiritual life in germ as a gift from God, is to make it hard to explain Gen. iii. 15 and Rom. v. 18, and how Christ could consistently use a child as a picture of the best specimens of his kingdom when it was not possessed of any of the elements of spiritual life.

We must admit that it is the gratuity of God since the fall, or deny the infliction of the penalty which was death.

To admit that this is the solution of the status of the descendants of Adam, is to be saved from the seeming absurd notion that sin is transferable from sire to son.

For, does not such a view involve the declaration that sin is an entity, that it is a substance, and not merely an act of the will of a person as the Bible defines sin. Why add to this definition?

And if we are going to hold to the notion that sin is transferable, it seems, to be consistent, we must admit that righteousness is also transferable. If not, will someone explain?

If depravity, which is so often referred to as the seed-bed out of which all the wickedness and meanness have sprung; then to make the Gospel a sufficient remedy, regeneration ought to eliminate the depravity of the heart, and in such case, righteousness would be as readily transferred to son, as sin from a depraved father, if not, will someone explain why not?

Methodism has never taught that infants are in danger of eternal death: but by contending that sin, or depravity as a moral infection, is transferred by natural generation: we have to

suppose that, in case of the dying infant, that regeneration, independent of any condition whatever on its part is accomplished. I say we have to suppose for the reason no text is cited in support of the notion that regeneration takes place in such instances, but supposing that the child is polluted and defiled with sin, something must be done to fit it for heaven or save it from hell.

I know that reference is made to the atonement, but this seems a strange use of the atonement, for we have usually regarded the atonement as for, or in behalf of, and not as an active agent doing the work of regeneration.

In the *Sunday School Journal*, of December, 1908, we have the following quotation from Whedon, D.D., taken from the *Methodist Review*, under the caption, "Methodist View of the Child."

"The theory of our individual view which comes most nearly to our best standards, is very near in Mr. Marsh's words. That infants are to be baptized because under the atonement they are born regenerate." When this view was advocated by Merolin, Hibbard, and Gilbert Haven it was indignantly denied by most of our best thinkers. Yet we believe it clear that Dr. Hibbard's view is about the view of the Church if her formulas are to decide the question.

One minute but important correction is to be made; Arminius, Wesley, Fletcher and Fisk could not be said to hold that infants are born regenerate. The true statement would be that they are born into the world depraved; but as Fisk expresses it, "The atonement with its provision meets them at their entrance. Their justification or regeneration so far as it exists, is not congenital, but postgenital."

Now in view of what is revealed in this connection, congenital regeneration is nearer the truth than postgenital, for the reason no text is given in support of the latter, while it must be admitted that something was given in the garden that the woman did not have, and that something was to descend to the race. The something received was something lost as we presume; that which was lost was the life of the soul.

Now if it was something else, it was something she did not possess before the fall to admit this is to suggest that she was minus something of importance when created.

I do not like the expression regenerate or regeneration, whether it be congenital or postgenital, for the reason, the work of regeneration involves the notion of a process.

It is suggested that, "our inherent depravity is not entirely removed by regeneration until the regeneration is completed in the resurrection." I would not say our inherent, but our depravity, that which we have contracted ourselves by obeying the carnal mind, or by failing to restrain ourselves, as indicated to us both by our conscience and the Word of God. If we admit those who were lost in Adam, were recovered in, or by Christ, (which cannot be denied without modifying the language of the apostle in Rom. v. 18, is it far-fetched to suggest that the Divine act which resulted in putting enmity between Satan and the woman and their respective seed, was less than the act by which the race was begotten to life?

If this be admitted, we can see how the life of the soul is congenital, and from this condition, regeneration, or the development of the new life, the Christ-life, may be developed as urged in the Gospel. It furnishes the reasonable ground for the exhortation to parents to bring their children up in the nurture and admonition of the Lord, and for children to obey their parents in the Lord.

Such instructions must rest on the fact of existing life. Hence we are inclined to think that the life of the soul is congenital, and from this fact, each for himself must develop the Christian graces of the Christian religion under the new way of life, as Adam was expected to do in the garden under the impulses with which he was inherently supplied.

This view gives a rational account for all peo-

ple showing the worshiping spirit: it accounts for all people having some form of religion.

The reason why the progress of the kingdom of God is so slow in the world, is not because of original sin, and the consequent depravity descending to the race; but because we are like our father, Adam, in his innocency in the garden; we respond to the calls of the carnal mind, as Adam did, and we make progress proportionate as we adjust ourselves to Divine law and all men may do this as the result of the existing grace of God.

God will make a crop for men independent of their co-operation as certainly as he will develop the Christ-life in the soul without co-operation. The law of the Lord is perfect converting the soul. (Which is a law for action.)

Yazoo City, Miss.

WITH A SONG IN THE HEART.

A beautiful story is told in one of the old legends of the saints, as showing what true worship is. A company of monks in the olden times lived together in a monastery, working busily, tilling the land and caring for the sick and poor, yet ever hallowing their work with prayer. Every morning they sang the Magnificat at their vesper service. As they grew old their voices became harsh and broken, and they almost lost all tune, but still they sang on.

One evening a stranger, a younger brother from another monastery, came to them for the night. He was strong and beautiful; and when they began the Magnificat, his lovely, clear voice soared upward as if to sing at the very gate of heaven. The poor old monks listened, enraptured with the wonderful music, until they forgot to sing themselves.

That night an angel, the legend runs, appeared to the old abbot and asked: "Why did not the holy hymn ascend to heaven at Evening-song to-night as heretofore?" And the monk, astonished, replied, "Aye, but it was sung, and sung as never before." "We heard it not in heaven," the angel insisted, and the monk again made answer, "O blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered:

"Beautiful it may have been, but no note of it reached to heaven. Into those gates only music of the heart can enter."—*Southern Churchman*.

God alone speaks in us, and we wait in singleness of heart that we may know his will, and in the silence of our spirits we may do his will, and do that only.—John Endicott.

HUBERT G. TODD,
PRINTER,
414 GRAVIER STREET, NEW ORLEANS

New Type.

New Machinery.

Fine Workmanship.

Church and League Printing a Specialty.

Are You Building or Furnishing a House?

For your HARDWARE, go to

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

W. H. M. S.

The Woman's Home Missionary Society of the Jackson District met in Mount Olive, Miss., Nov. 17, 18 and 19, 1908. The first meeting was held on the night of the 17th. It was opened by a most cordial address of welcome delivered by Mrs. Ellis, and the response by Miss Ivy Pepper. We then had the pleasure of listening to an inspiring address by Brother Moore.

The second meeting was held on the morning of the 18th. Devotional exercises were conducted by Mrs. Ferguson, secretary of the district. This was followed by reports from the societies at Vaughan, New Hope, Brandon, Seminary, Mt. Olive and McGee, also a report of the District Secretary. Having heard all the reports we were then entertained by interesting talks and papers, for which we are indebted to Mrs. Ferguson, Mrs. Grey and Miss Ewing. After choosing Miss Pepper secretary, we adjourned to meet again that afternoon.

At the afternoon session Mrs. T. B. Holloman conducted devotional exercises. When the minutes had been read by the secretary, there were other talks and papers by Mrs. Holloman, Mrs. Grey and Mrs. McIntosh.

The evening service commenced at 7 o'clock, at which hour Rev. B. F. Jones preached a most eloquent sermon. His words were made more impressive by the song "Face to Face," sung by Miss Lucy Rawls. Misses Ewing and Caldwell read two interesting papers, after which Brother Jones pronounced the benediction.

The last meeting was held Thursday morning. On this occasion Mr. Byrd conducted devotional exercises and Miss Ewing held the consecration service. After the reading of the minutes by the secretary, Mrs. Williams told us many things of interest about the Orphanage at Jackson. Following this was a talk by Mrs. Holloman and a paper by Mrs. Calhoun.

It was then decided that the next meeting should be held at Deasonville.

We hope to make each meeting more interesting than the last; but nowhere can there be accorded a more cordial welcome than was given at Mt. Olive. To those dear people we owe a hearty vote of thanks. I am sure each guest left with the assurance that no one had been more highly entertained than she.

We are grateful not only to those whose homes were open to us, but also to the members of the choir whose sweet music interspersed each meeting. We would have made special mention of the Baptist minister, who was always ready to lend his presence and with that any assistance possible.

We can only hope and pray that this meeting will be productive of much good, as we feel sure it will be. As a fitting climax to our efforts, we used that song of all songs—

"God be with you till we meet again."

MISS IVY PEPPER, Secretary.

DISTRICT MEETING

The New Orleans District meeting of the Woman's Home and Foreign Mission Societies will convene at Louisiana Avenue Church, Friday, January 29, 1909, at 11 a. m., and continue throughout the day. All auxiliaries in the District are earnestly requested to send delegates. All ministers and others interested in the work are cordially invited to attend.

MRS. J. McFORD

Dist. Sec'y, W. H. M. S.

MRS. D. C. WORRELL

Dist. Sec'y, W. F. M. S.

W. F. M. S.

SUMMER EXPERIENCES IN CHINA

AS TOLD IN LETTERS BY MISS NELL DRAKE.

Soochow, July 5.—School closed Friday, and all the girls, except one, have gone. I think they were a little sorry to leave at the last, though very happy to be through with their examinations. All my pupils passed, and most of them made good grades. We had our party for the girls Tuesday night, and it was quite a success. For a wonder, it did not rain that day, so we held it on the lawn. We put all the tables and benches out in the yard and strung Chinese lanterns all around. We taught the girls to play "Clap in and clap out" and "Going to Jerusalem," and though it was quite warm, they enjoyed the games. The piano was out on the porch, and Nyoh Tung played for us, and some of the girls sang "Old Kentucky Home" and "Swanee River." Nyoh Tung plays remarkably well, and is to be the organist at church this summer. She seems never to strike a false note, and plays with so much ease.

For refreshments we had ice cream and cake and water. The water is an important item, for they never drink cold water in their homes, and think it great fun to have it over here. Some of the girls asked me if we had walks around our cities at home, and when I told them that we did not even have walks around our yards they seemed much surprised and said, "it must be that there were no cities, only little villages."

We leave for the mountain soon. We go on a boat to the foot of the mountain, and ascend in chairs. Going to the mountain here is not quite so simple as at home. We have to take our bedding, including pillows, our bathtub, washpan and tin water bucket, mosquito bar, etc. We can't take our big trunks, because the only way to get our baggage up the mountain is for men to carry it; so I shall get off with steamer-trunk, suit case and the overflow in basket and bundle.

Mokanshau, July 16.—Only one adventure on our trip to the mountain—we were caught in a rain and got a good many of our things wet, but most of them were such as could be washed. After we left the boat we came about two miles across the valley and up the mountain in chairs. The scenery was perfectly beautiful—the finest I have seen. This is very different from Mont-eagle. The houses are perched around the sides of the mountain and there are beautiful views from every place. There are no abrupt cliffs—the sides are about as they are at Bragg's Point.

We can look away down into the valley from our front porch, and from our back windows we can see mountain after mountain. It is delightfully cool and the house is large, so that, for the present, each has a room to her-self upstairs. Downstairs are two small rooms, dining-room, kitchen, servants' rooms, bath room and a front and back porch. There is a nice little church up here in which services are held on Sundays, and prayer-meetings Wednesday afternoons. Yesterday Mr. Taylor of the China Inland Mission led.

The walks here are fine, winding up and down the mountain and not way off from everything, for houses are scattered all about on the different points. I am sure I shall have a nice summer.

(She mentions studying Chinese several hours each morning with the much appreciated help of Miss Leveritt, playing tennis and visiting other missionary friends in the afternoons and enjoying the cool mountain air and freedom from routine work.)

Mokanshau, July 26.—Finding that Mr. Cline and Mr. Hendry would both be here and that I could get ready for my examination, I concluded to take it, so have been studying most of the time during the week. I took the examination Friday and it is a great relief to have it off my mind for the rest of the summer, though, of course, I shall continue to study some every day.

The last of this week Mr. Goforth, from Manchuria, will be here and hold a service every day. I sent a pamphlet to some of you telling of the wonderful revival he has held. It will be most interesting to hear him tell about it. I am sure.

August 9.—I was glad to hear that Mrs. Allen had received her dress, for Miss Lester was getting anxious. They make lovely children's dresses in the school, too, and Miss Lester would be so glad to get orders. They try to make the school self-supporting, and it does much good; for these women who do the work are taught a Bible lesson every day, and some of them are heathen. (The school referred to is the Industrial School of Soochow, China.) The hand embroidery on Chinese linen and silk done in this school is very beautiful and the prices remarkably reasonable.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unlimited Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

Dr. Tichenor's Antiseptic

For all the Ills and Accidents which come to the Hunter or Fisherman—invaluable!
Cuts, Burns, Bruises, Sprains, Insect Bites and Prickly Heat—internally for Colic and Cramps. Always have a bottle in your kit.

AT ALL DRUGSTORES
25c and 50c

THE SPORTSMAN'S SAFEGUARD

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 312 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. W. W. Drake,
Rev. N. E. Joyner, Rev. J. M. Henry.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murrell, Rev. W. W. Woodlard.

NEGLECT OF A PLAIN DUTY.

It is said by some who have looked into the matter that the number of infant baptisms among our people in some sections has greatly decreased. In one Conference, the decrease is declared to be "fifty per cent. in the last thirty years." Not having access to statistics, we are unprepared to deny the statement. But it is a fact, that in two of the patronizing Conferences of the ADVOCATE, the Mississippi and North Mississippi, the number of adult baptisms reported from year to year exceed the number of infant baptisms. Yet the annual increase in the membership of the Church in these Conferences is as great as it ever was. If these additions to the membership are drawn from Methodist families, the indication is that Methodists are neglecting a plain duty.

But, whether the increase comes from Methodist families or not, some of our Baptist friends have assumed that infant baptism is dying out, and strange to say, they take all the credit to themselves for giving it what they suppose is the death-blow. We think it likely that in strong Baptist communities they have modified the practice, if not the opinion, of their Methodist neighbors. This is particularly true where there are frequent marriages between Methodists and Baptists, just as it is true where marriages occur between Protestants and Roman Catholics.

Allowing it to be true that infant baptisms are less in number in proportion to increase in membership, we are not prepared to admit that it is due to the increase in intelligence among the people. Certainly it cannot be due to the "increasing intelligence of the Baptists in standing for the truth about believers' baptism." The Baptists, good and honest though they are, do not possess sufficient intelligence and power thus to dominate the public. Or is it true that Methodists are less intelligent than other Christians and hold with a feebler hand the great truths of the Gospel? This cannot be. If our Baptist brethren have thus been able to make such inroads upon the Methodists, it looks as if they might have made some impression on other Christians who practice infant baptism—the Presbyterians and Episcopalians. This they have not done.

The truth is, since the passing of the days of

doctrinal preaching and public controversies, and the age has become so completely utilitarian, our preachers have ceased to stress the subject of infant baptism. Pastoral work is insisted on. It is the only kind of work that is duly appreciated. No matter how good and faithful a man is as a preacher, if he is not a good pastor, he is discounted among the people. Pastoral work among us has come to mean, not altogether, but largely, visiting, looking after the temporal affairs of the Church in detail, and securing funds for the Church benevolences.

Our notion is that part of a pastor's work is to see that the infant children of his charge are brought by baptism into the Church, and given the proper recognition and pastoral care. If parents do not voluntarily present their children for baptism, the pastor should, in his visits, and from the pulpit, insist upon it. If necessary, he should preach specially on the subject, and lay the matter fully on their consciences. We know some preachers who do this, and are uniformly successful, thus showing that Baptist influence does not deter parents from doing their duty when they are properly instructed and encouraged by the pastors.

We are aware that what is called the "evils of infant baptism"—many in number—are set before the people, and warning given as though the Church were in imminent peril, but we have never yet seen the evils. We have, however, seen the good. We feel fully persuaded of the importance of the subject. And when we consider the relation of children to Christ, and that to them belongs the kingdom of heaven, we can but feel that parents are under obligation to place upon them the sign and seal of salvation, and bring them up in the Church.

THE FEDERAL COUNCIL OF THE CHURCHES.

The leading churches in the United States recently held what is called a Federal Council in Philadelphia. The delegates were appointed by authority of the different denominations interested. It was the second of the kind ever held—the first, about three years ago, in Washington City, if we are not mistaken. The body, though appointed by authority, did not exercise the functions of law-makers, its purpose being to consider the best methods of uniting the churches together as a band of Christians. The spirit of unity prevailed, and its conclusions, though not legally binding upon the churches represented, will, or should have, great weight in the Church at large.

Something of great worth is gained when large Christian bodies, calling themselves by different names, and holding to different doctrines, and with different views of Church polity, meet together and acknowledge each other as Christians. Much more would be gained if they could be persuaded to acknowledge each other's churches as part and parcel of the Master's Kingdom. Whether this will ultimately result we are unable to say. Whether this is one of the aims of the Federation we do not know. That it is in the thoughts of the representatives—some at least—is evident from a terse and significant remark of Bishop Hoss of our Church, who said: "Liberality consists not so much in recognizing the Christians of other churches, as in recognizing the

churches of other Christians." That is the whole matter in a nut-shell. When all the churches come to that point, the practical value of Federation will soon be manifest. As matters now stand, while the spirit of fraternity is growing, especially among non-high churchmen, we have not among us the spirit of unity and federation.

All of us do not recognize each other's churches. The Baptists, among the most evangelical Christians, do not recognize other Christians as members of the Church of Christ. The Episcopalians and some minor sects are like the Baptists. Can this evil be remedied by the Federal Council of the Churches? Both Baptists and Episcopalians took part in the great gathering. We have some hope.

Some years ago the two leading Methodist bodies—North and South—came together in the spirit of fraternity, and agreed on terms of federation. The fraternal spirit is always in evidence, but the federation, except in few instances, is ignored, and, if what we sometimes see in the *Advocate* is true, then Methodists are "setting up altar against altar" to the hurt of the cause of Christ. If the Federal Council of Churches can help these two sisters to be of "the same mind" in certain places, it will be worth while to try. If it is unable to do this—provided it is within its province—it is useless to try to make certain Christians recognize the churches of other Christians.

But the Federation is to be commended, and we pray that every effort to bring the churches closer together may be successful. Our Southern Methodism was highly honored by the election of our own Bishop Hendrix as President of the Council.

PERSONAL.

The young presiding elder of Durant District, Rev. N. G. Augustus, says he is "starting off fairly well." We pray that he may have a successful year.

Rev. E. H. Rook met a good reception at the hands of the membership on Tyro Circuit. He is pleased, and expects to do well in his new field of labor.

Rev. J. B. King, in sending a list of fourteen names, for which we thank him, adds this pleasant word: "My people say the *Advocate* is getting better all the time—and I say, Amen!"

Rev. R. F. Witt, appointed to serve the Church at Sumrall, Miss., has met with a warm reception, and anticipates a successful year. A liberal salary has been fixed, and the work moves off nicely.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, according to reports, has made a fine start. Preachers and others will address him at 406 St. Charles Street, Baton Rouge, La.

Rev. J. W. McGee, whose work with the State as Chaplain to the Penitentiary will not begin until April, is open for engagements to assist brethren in their meetings. Letters will reach him if addressed West Jackson Station, Box 324, Miss.

Hon. W. A. Belk and wife, of Holly Springs, Miss., honor us with an invitation to the celebration of the twenty-fifth anniversary of their marriage, Saturday evening, Jan. 30, 1909. May they live to celebrate their golden wedding, and be happy all the way!

Dr. S. S. Keeper, we learn through friends, met a hearty welcome on entering the work of

the Monroe District. He has had a little trouble in adjusting the work at some points—making changes—but all is right now, and everybody getting down to work.

Miss Taylor, a deaconess, has been transferred from Houston, Tex., to New Orleans, and will work in connection with Dr. Hill, of First Church. She has arrived in the city, and is ready to enter upon her important mission.

The Batesville (Miss.) *Panolian* speaks in high terms of a sermon preached by Rev. C. P. Moss in Batesville on Sunday evening, Jan. 10, on the gain of the world and the loss of the soul. It was pronounced a fine sermon, deeply interesting and profitable.

Woman's Home Journal, one of the very best monthly magazines for women, will, during 1909, distribute to writers of long and short stories, poems and anecdotes cash to the amount of \$15,000. Some of our readers may be able to secure a prize. Try it.

Rev. T. W. Lewis serves the largest station in the North Mississippi Conference, judged by the number of members. Yet he finds time to work for the *Advocate*. He has just sent us ten names, and promises "a large list." He says: "I have just begun this work."

A faithful Methodist sister in Mississippi, in renewing for the paper, says: "The dear old *Advocate* has been a welcome visitor in my home for nearly fifty years, as well as I can remember, and I will, of course, cheerfully remit the remainder of my days."

Dr. W. L. C. Hunnicutt is living with his brother-in-law, Dr. Sullivan, at Jackson, Miss. We are glad to hear through a letter from him that Dr. Sullivan "is improving—getting about a little on his crutches." We trust from now on that his improvement may be rapid.

Rev. W. C. Harris, who was reported last week as having been sick ever since Conference, writes us that though he has not fully regained his strength, he has been able to fill his appointments for the three Sundays past. He hopes to do full work soon. The year with him begins most hopefully.

Rev. H. G. Hawkins, in a note to this office, says: "Port Gibson Female College resumed its work on January 4, after having had a vacation of ten days. The attendance during the session has been quite regular, and the students are working in a way that indicates a session of splendid results."

Rev. J. H. Mitchell is comfortably located in the parsonage at Winona, Miss.; has received a cordial greeting, preaches to large congregations, and is well pleased. He has a fine charge—with much work on his hands, which he hopes to accomplish. He hopes to send us a long list of subscribers soon.

In spite of all we can do, the types will occasionally make us say foolish things. For instance: In Brother Ellis' article last week he wrote: "Is it not true that all races have given evidence of the worshipping spirit? Can this be accounted for only as we attribute it to God?" The types said something else, without sense.

The friends of Bishop Galloway in Mississippi and Louisiana will be delighted to learn that he has improved very much of late. He has been able to preach every Sunday since he went to Florida. He will soon return to his home in Jackson, Miss. We trust his valuable life may long be spared to the Church.

Rev. W. B. Lewis, of Moss Point, Miss., though in the fifty-first year of his itinerant life, is as active as most men who have spent only half that number of years as preachers. He is in his third year at Moss Point—one of the most pleasant in the Mississippi Conference. An old preacher, who spent four years there, says: "I should like to spend four more years at Moss Point, and then go to heaven."



ROYAL
BAKING POWDER
Absolutely Pure
The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—
A Guarantee of Pure,
Healthful, Delicious Food

Last year was a pleasant and successful year with Rev. J. E. Foster at Algiers, and everything is promising for the year 1909. "The salary was advanced last year 25 per cent over the preceding year, and for 1909 will go forward another 25 per cent, i.e. 50 per cent advance in two years. Conference collections went ahead last year about 33 per cent beyond the preceding year, and all the Church is in a good humor."

Rev. A. W. Turner, of Opelousas, La., took active part in securing prohibition in St. Landry Parish, and now, according to *Clarion* of Jan. 9, he is taking an active part in seeing that the law is enforced. He went before the Police Jury and secured the passage of a resolution "giving half the fine to anyone furnishing evidence sufficient to convict a violator." He was also instrumental in causing a similar resolution to be passed by the City Council. Brother Turner says: "I am getting all the 'cussing' and I may just as well take the lead in the matter. Our laws are worthless unless they are enforced."

We record with sorrow the death of Mrs. Jno. B. Kent, which sad event occurred at St. Charles, La., Jan. 8, 1909. Her death was sudden, and a great surprise to the community in which she lived. Her funeral was conducted by her pastor, Rev. W. W. Drake, and her remains buried at her old home, Dry Creek, La. She was a woman of beautiful virtues and devotion to her Lord. She was an ideal mother and wife, and a good neighbor. Many friends throughout Louisiana will remember her as the pastor's wife when her husband was a member of the Louisiana Conference. She leaves Brother Kent in sorrow, with seven motherless children. We extend our sympathy to the sorrowing family.

MOSS POINT, MISS.

This town is situated at the junction of Escatawpa and Pascagoula rivers, about five miles above the beach. It is forty miles from Mobile, and one hundred miles from New Orleans, and it is connected with Scranton and the beach by an electric street railway. We have about a dozen saw mills and planers here, and the most of the output of these mills is shipped to foreign ports. Vessels come up the river and receive their cargoes at the mills. I have seen, besides many sailing crafts, three and four large steamships at one time in port here.

But my object in writing this paper is to give some account of our Church at this place. According to the memory of some of the oldest residents here, the Church in this place was organized in the year 1853, under the name of East

Pascagoula, which was then the name of the town. There were then only about seven families living here, and they worshiped in an old log schoolhouse, and the Church belonged to the Alabama Conference. Some of the first preachers here were Bond, McAnn, Randall, Carter and Fleming, all of the Alabama Conference. After the war closed the name of this place was changed to Moss Point, and the name of the Church was changed likewise. The "point," where the Escatawpa river runs into the Pascagoula, was covered with liveoak, and these were covered with "moss," hence the name of Mossy Point, afterwards Moss Point. About the year 1868 the Methodists and the Masons united in the building of a two-story house to be used the lower story for preaching and worship, and the upper story for Masonic meetings. This house still stands, and is used now as a residence.

Our present beautiful Church was built during the pastorate of Rev. J. M. Weems. The Church here has for many years been a pleasant and desirable pastoral charge, and has enjoyed the ministry of such men as R. J. Jones, J. P. Drake, J. A. Ellis and R. W. Bailly, who have passed to their reward; and J. M. Weems, T. W. Adams, C. A. Powell, H. R. Singleton, J. W. Cooper, J. E. Carpenter, W. C. Black and E. H. Mounger, who are still living and effective, except Brother Singleton, one of the best-loved pastors they ever had. Further back were such men as U. B. Phillips, J. B. K. Smith, and George H. Thompson, who are still remembered by the older members.

This has never been a large congregation, but an intelligent and appreciative one. Our present enrollment is 219, but perhaps not more than 200 of that number are here, some having removed without taking Church certificates with them. Our Sunday School now has an average attendance of 150, and we usually have about fifty at prayer meeting on Wednesday evenings. We have a good class of women, who are organized and at work in their department. The Epworth League is doing fairly well. Their devotional meeting, held just before the Sunday evening service, generally has twenty-five or thirty in attendance.

It is the rule of this Church to pay all assessments in full. The stewards take full charge of all the financial obligations of the Church, and leave the pastor free to devote his time and energies to his legitimate work. The pastor's salary is paid in monthly installments in advance. The whole amount raised last year, for all purposes was \$326.88.

We enter upon the fourth year of our pastorate here with a cheerful and hopeful spirit. Our people are united, and the prospects before us are encouraging.

W. B. Lewis.

The Home Circle.

ONE KIND YEAR.

A married man who cured himself of the habit of speaking cross to his wife, his children and his employees, writes as follows:

"I have lived one kind year. To many other people, I presume, I have been about the same sort of fellow as for many years. But to my faithful wife I have not spoken one fretful or cross or complaining word, to the best of my knowledge and belief, for twelve months last year. I have not made much money this year, but I have made one heart glad.

"Let me tell you how difficult this was. Did you ever stand by a running stream and think how smooth as oil its swift flow was? Then you thrust your hand in the water, and lo! it was a mill race. The waters boiled and splattered about your hand till you could hardly hold it there.

"I never realized the force of my snappy, scolding habit to that woman till my new vow began to check it. I found that I had been in the constant habit of playing the coward—that is, scolding a good woman. A dozen times each week the fretful words sprang to my lips. I shut my mouth tightly, and my! how the bitter stuff bubbled and boiled against my teeth on the inside! You may laugh, but actually I had to chew the words.

"I have noticed an increased fondness in my wife this one kind year. She draws near to me oftener, she confides in me more, she has lost that 'I'm afraid-of-you' look that half the time she used to wear. We consult now about family matters; before we used to telephone to each other, as it were. Her spirit has improved. The irritation that I had reflected, it seems, she caught, and now that I am a better man, she is a sweeter woman. It makes my heart ache to recall how often she used at first, in this kind year, to glance up at me with a surprised and questioning look, when I spoke gently. I caught her studying me, curiously, as if she were wondering if I had secretly made a fortune recently, or had met with what the minister calls a change of heart, or was growing to be a boy again. I think she decided on the latter, for her eyes grew soft and young, like the girlish eyes I first loved years ago. And she began to act young herself. She resumed the use of the pet name she gave me long, long ago. I never let on. I just silently kept to my resolve: 'Not one cross word in one kind year.'

"The best of all is the decided improvement in the dear woman's health. My wife eats better, has more nerve, more vitality every way. The children do not worry her half as much as they used to. She gets along with less fretting. It is a good way to round up this one kind year.

"It is curious how smiles furnish a house. I presume you know what it is to have your wife beg you to buy a new chair, or picture, or some other thing. Our things get worn out. Well, my wife hasn't asked me such a thing all this one kind year. Yet somehow I say the old home looks better furnished than it did a year ago. Maybe it's the sunshine on the old things. Sunshine can do almost anything.

"I have been surprised by my own increased appetite for breakfast and dinner. A fellow can't eat and scold too. Breakfast was my favorite time for scolding—except dinner at night—for I take my lunch down town. Let me see: that made a meal at home a growler's feast. Well, that was about so. My lunch was my best meal, for I ate alone, and there was nobody to fret at. Now all is changed. Meals at home,

I like them. There are no salt tears on the bread. God, forgive me! How often I used to make somebody cry, wife or one of the two children, at table. All is now changed in this one kind year.

"In fact, the thing has gone with me to the store. I have gradually got in the habit of being first civil, then kind, to the boys. It is like oil down there the last few months. It is queer, but everybody hates to be scolded, even I do. A kind word is better than a whip with a clerk. Now, I am going on one kind year more. I don't make any very loud pretensions, but I think there's a deal of gratitude to the Almighty in being kind to His creatures. Perhaps it will go further than creeds. For if a man is not kind to his fellow, whom he has seen, how shall he be to his God, whom he has not seen?—*Family Herald and Weekly Star*.

THE LITTLE RAIN PROPHEET.

"Is that a bird singing, Jack?" little Bess called softly to her brother. It was late afternoon in August; the air was heavy with heat; the ground was dry; the flowers drooped; everything wanted rain.

Bessie stood on the doorstep, and Jack sat by the window reading. He did not hear till she asked again, "Say, Jack, is that a bird?"

"I hear nothing," he said, not lifting his head from his book.

"There," she said, "can't you hear it?"

"O, yes," he answered, and coming out he said: "It isn't a bird, but a little tree toad. Perhaps I can show it to you; it's in this tree, I think."

"How can toads get into trees?" she asked.

"Hush! wait till he calls again," said her brother. A few seconds, and the soft, low trill was repeated.

"There he is!" and Jack pointed to a low limb of the tree, where a little brown patch just the color of the bark could be seen.

"He is a prophet foretelling rain," Jack said. "I wish the trees were full of them."

"I want to see him nearer," Bessie said. So Jack brought a chair, and standing on it, he was able after a few minutes to make the little toad move from the branch to a bit of wood that he held up.

"He is a cousin to the toads that hop on the ground," Jack told her, "but his feet are different, for the tips of his toes are expanded into suckers that cling to the bark of a tree when he wants to climb. He has rather a long name, 'Hyla versicolor.'"

"How cunning he is," Bessie said; "Can't you make him talk again?"

"I don't know how," he said, as he put the little fellow down on the chair, and went back to his book saying, "It'll pay you to watch him awhile." So Bessie began to talk to him, but it was not very interesting for the toad kept silent.

"O Jack, come out quick!" she called after a few minutes. "I'm afraid he is dying! He's all turning white!"

Jack laughed. "I told you it would pay to watch him," and coming out he coaxed the little toad, that was as white as the chair he was on, to move to a large green leaf, where in a little time he began to change his coat from white to green.

"That is the way he hides, for it takes sharp eyes to see him when he is the same color as his resting place," Jack explained. "He is a shy little fellow, and I will put him back on the tree; he will talk to us then, perhaps."

"That's a good name for him, 'versicolor,'" Bessie said.

While they were at supper they heard him call, and another answer him, and Bessie waked in the night, and the rain had come.—*The Sunbeam*.

THE HORSE AND MUSIC.

Just at that moment, before any of them had begun to talk, every ear caught the pleasant musical sound of the little bells ringing. It was no regular tune, but a delicious melody in that soft, sunshiny air, which was filled at the same time with the song of birds. Angela had heard all kinds of music in London, but this was unlike anything she had heard before, so soft and sweet, and glad some! On it came, ringing as softly as flowing water. The boys and grandfather knew what it meant. Now it was in sight!—the farm team going to the mill with sacks of corn to grind, each horse with a little string of bells to its harness. On they came, the handsome, well-cared-for creatures, nodding their heads as they stepped along, and at every step the cheerful and cheering melody rang out.

"Do all horses down here have bells?" asked Angela.

"By no means," replied her grandfather. "they are some expense, but if we can make labor easier to a horse by giving him a little music, which he loves, he is less worn by his work, and that is a saving worth thinking of. A horse is a generous, noble-spirited animal, and not without intellect either, and he is capable of much enjoyment from music. We all know that music stimulates to exertion, as well as soothing the weary. Soldiers, as Willie says, march to music. If bands of work-people at field labor sing, the labor is lightened and the mind cheered. Buffon says that even sheep fatten better to the sound of music."—*Mrs. Howitt*.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once, and Thus Secure Choice of Location.

Send for Catalogue.

W. L. CLIFTON, A.B., Ph.D., President.

Grenada, Miss.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Cumberland Telephone & Telegraph Co.

INCORPORATED.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains



Sunday School

By W. B. Campbell.

LESSON FOR JAN. 24.

THE LAME MAN HEALED.

Acts iii, 1-26.

Golden Text: "His name through faith in his name hath made this man strong, whom ye see and know." Acts iii, 16.

The New Testament Church, was composed of about one hundred and twenty members, as said in the 15th verse of chapter 1 of Acts. Then, after Peter preached the first sermon there were three thousand added at one time. After that first day the Lord added to the church daily such as should be saved.

What a wonderful beginning of the church, the kingdom of God that Jesus had so often spoken to them about. It was not a new movement started by men, but the work of the Holy Spirit sent down from heaven. The apostles were the leaders, because they had been especially prepared to be leaders by the Lord Jesus. They had followed him through all his ministry, learning every day; and while they were thus being taught they knew not the purpose of their training. Jesus saw it all, for he had made his choice of men for so great a work according to their fitness. Peter and John felt their weakness, the responsibility was so great that they looked away from themselves, and to their departed Lord for strength and guidance. Their help was to come from earnest believing prayer, and for this purpose they turned to the temple, a most holy place in their eyes; for had they not heard the Master say, "My house is the house of prayer," as they saw him drive out those who profaned the sacred place?

For quite a while the early Christians conformed to the law concerning the worship of God in the temple service, and in observing set times for fasting and vows; and at this time when the two apostles went to the temple it was the appointed hour for public prayer, the ninth hour, and it was especially appropriate for them, because at that hour Jesus died on the cross, and took upon himself the duties of high priest after the order of Melchisedek. With tender, holy meditation Peter and John were about to

enter the temple at the gate called "Beautiful," when they were stopped by a crippled man, sitting on the ground, holding out his hand, and in that way asking for help. He expected to receive money, but he received a far greater blessing. A great number of people were passing through the gate, and it must have been the work of the Spirit to choose that time and place, in order that the power of Jesus' name should be shown in a way that those who could not believe unless they saw signs and wonders could see and believe. Peter did not have any money to give the poor man, but he did have that which he had freely received and he was about to freely give it to him that was in need. "Look on us," said Peter. "Silver and gold have I none; but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." Peter gave him of that which the Lord had given him, and that was faith. Peter had no opportunity to tell the man that he must believe; it was the Holy Ghost that worked mightily at that most opportune time to show a wondering people the power of the name of him whom they had so recently neglected.

It must have been that the faith went out from Peter to the crippled man, for it was after the apostle gave the poor fellow his right hand, that strength came into his feet and ankle-bones. Is this not to teach that the power of faith must be transmitted from one to another? The name of Jesus has a power to which there is no limit, and while it is ever ready for action, it is much less often used than it could be, and that for the salvation of souls first, and then for relieving suffering humanity. It was a wonderful time for the one that had sat at the beautiful gate begging, as he felt the strength and vigor come into his limbs, he leaped up and stood for a moment testing his newly bestowed power, then he walked, joining Peter and John as they entered the temple. Then, realizing all that had been done for him, he began to leap and to praise God. The people, hearing the noise of the man's shouting, gathered around, as Peter and John and the healed one went hand-in-hand to Solomon's porch of the temple.

Then Peter turned and began to talk to the people, for his part was just at that place and time to tell the wondering throng of the strange power that had blessed him that was crippled. Only a day or so before this the apostle had preached, explaining the strange power that came to them through the baptism of the Holy Ghost, and now he himself was equipped for preaching Jesus, for no man can even say that Jesus is Lord unless that truth hath first been shown him by the spirit. "Why marvel ye at this," said the preacher, "as though by our own power or holiness we had made this man to walk? Then, there, where the temple walls had once echoed the voice of the Messiah, he recalled the mock trial before the Sanhedrim and the appeal to Pilate, their desire to have a murderer released to them rather than him in whom the Roman ruler could find no fault, and had already determined to set at liberty, and killed

the Prince of Life, whom God hath raised from the dead. Then Peter must have thought of Jesus' prayer, "Father, forgive them, they know not what they do."

Peter always preached and wrote of his Master's suffering and the glory that followed, and always pointed to direct fulfillment of prophecy, as his hearers were familiar with the old Scripture. As at the first, he told them of their great sin, and yet, even to them, was the mercy of God extended. "Repent and be converted, that your sins be blotted out," for this "All the prophets from Samuel, and those that follow after, foretold these days. Ye are the children of the covenant made with Abraham, in thy seed shall all the kindreds of the earth be blessed." Unto you first hath God sent his Son in turning every one of you from his iniquities. It is his name, through faith in his name hath made this man strong, whom ye see and know; yea the faith which is by him, hath given him this perfect soundness in the presence of you all. It is the same old miracle of grace and faith that hath wrought a blessing for every one that loves our Lord Jesus Christ in sincerity.

As we rejoice in the new-found strength of a loving Redeemer, the praise of God surges up for utterance like the shouts and sacred songs that were in the long ago, echoed from the hills that surrounded the old campground.

Marriages.

At the home of the bride's sister, Mrs. John F. Weeks, Terry, Miss., on Dec. 26, 1908, by Rev. E. C. McGilvray, Mr. SOLON RALPH ALEXANDER to Miss GRACE ROGERS, both of Emory, Miss.

\$3000 to \$10000 A YEAR IN THE REAL ESTATE BUSINESS.

We will teach you by mail Real Estate, General Brokerage, and Insurance, and appoint you Special Representative of the largest co-operative real estate company. Our co-operative department will give you a choice of a property to handle in any city, and you can operate in a large work without interfering with your present occupation, and without any investment of capital. Commercial Law Course free to each representative. Write for 62-page book free. The Cross Company, 39 Reaser Block, Chicago.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation { The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM. Copy of an order received: "Baroness Metting requests Messrs. E. & J. to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899. This order was repeated in 1894, 1899, 1903 and 1905. W. L. Ward, Esq., 157 Queen Victoria St., London, Eng. All Druggists & F. OUGERA & CO., 90 Beekman St., N. Y.

E. G. AWCOCK,

Harness and Sadlery,

Repairing Promptly Attended To

333 Baronne St., New Orleans.

Darsam Bros. Coal Co.

COAL, COKE, AND ANTHRACITE,

2217 CALLIOPE STREET, NEW ORLEANS

Phone Main 1552; P. O. Box 1406

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. W. M. O. GHEATY Co., The Cabbage Plant Men, P. O. Box 630 Young's Island, S. C.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FERRY'S SEEDS

There is scarcely any limit to the possible improvement in seeds, but it takes time and money. We have been improving flower and vegetable seeds for over 50 years. More than 200 people are working to make Ferry's Seeds suit you. Buy the best—Ferry's. For sale everywhere.

FERRY'S 1909 SEED ANNUAL FREE ON REQUEST.

D. M. FERRY & CO., Detroit, Mich.

BLMYER B. CHURCH BELLS.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

5 Pkts. of Seeds

Your Own Selection FREE

We will send you our new Catalog and a coupon good for five packets of Seeds, your choice, if you will send us the names of two flower-loving friends and 5 cts. for our

Big Surprise Packet

of more than 40 different kinds of Flower Seeds—Pinks, Poppy, Phlox, Cosmos, Larkspur, Hollyhock, etc. Send 5 cts. today (stamp accepted) and the two names. We guarantee to please you.

Gamble Seed Co. Box 909, Louisville, Ky.

Push Hard?



Then
it
needs

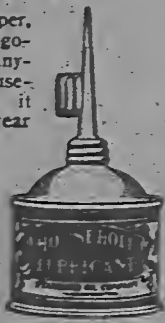
HOUSEHOLD LUBRICANT

Whether it's the carpet sweeper, lawn-mower, wheel-barrow, go-cart, bicycle, velocipede or anything else that moves, Household Lubricant will make it move, easier and prevent wear and tear and rust.

Household Lubricant is a scientifically compounded oil that won't gum, corrode or become rancid.

In 4 oz. and 8 oz. cans. Ask your dealer.

STANDARD OIL COMPANY
(Incorporated)



Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. MARTHA J. WILLIAMS (nee Autrey) was born Feb. 11, 1864, and departed this life May 6, 1908, living 44 years, 2 months and 25 days. She was the faithful and devoted wife of Rev. J. B. Williams, an honored and beloved member of the Louisiana Conference, their marriage being consummated Dec. 2, 1880. There were eight children born of their union, five of whom survive her. Sister Williams filled the arduous and delicate place of an itinerant's helpmeet with enduring patience and heroic fortitude. Modest, unobtrusive, gentle and kind in her disposition, she followed the wandering career of her husband, ever faithful sharer with the hardships and struggles of his ministry. She was a true and devoted mother. For thirty years she was a member of the Methodist Church, and ever lived in harmony with the teachings and polity of her church. Her Christian life, like her personal character, was unobtrusive. She was deeply pious and sincerely consecrated. For many months she was a patient sufferer, and bore her sufferings with Christian fortitude. To her sorrowing husband and bereaved children we commend the heavenly Father's love and care. We are sure that their loved one abides their coming on the other shore, and she whom they loved is at perfect peace and rest.

ROBT W. VAUGHAN.

Mrs. IDA RUTLEDGE BAGGETT, wife of Rev. W. F. Baggett of the Mississippi Conference, died at their parsonage home at Glancy, Miss., on the evening of Jan. 2, 1909. Our sister was born in Neshoba County, near Beach Springs, on Oct. 13, 1880, the eldest daughter of Rev. William and Mrs. Mary Rutledge, her father for some years of his life having been a traveling preacher in the Methodist Protestant Church. While she was a child her father moved to Marion County, Miss., making their home fourteen miles east of Columbia, near Advance postoffice. Here, at old Advance Church, at the age of eight years, Ida Rutledge gave her heart to her Lord and joined the Methodist Episcopal Church, South, never swerving in a lifetime from her devotion to its communion and adorning Christ's kingdom by a beautiful Christian character and by a consecrated, unselfish life. On April

25, 1895, she was married to Brother W. F. Baggett, who subsequently became a member of our Church, and who is now an effective traveling preacher of the Mississippi Conference. Whatever of sacrifice and hardship the life of an itinerant brought has been gladly shared by the preacher's wife, willingly making herself a full partner with him in her Lord's work. To their union were born five children, who survive to mourn the loss of a mother's hand and a mother's love. The eldest is a son, Calvin, sharing the parental devotion with four attractive little sisters, Alma, Mary, Wilmoth, and the little two-year-old Esther. Last year Brother Baggett served the Bayou Pierre charge, with his home at Glancy (Centre Point). At our recent Conference he was assigned to Caseyville, but had not moved when her desperate illness came. Some days before the end the anxious husband suggested her danger to her with the question of her preparation. She expressed herself confident of her Savior's love, and with him in prayer commended herself to her heavenly Father for life or for death, as he should see fit. Some hours before death she sank into unconsciousness to awaken doubtless in paradise. I went with the bereaved husband and children to the old Advance Church, on the Oloh charge, and there amid the scenes of her childhood, mourned by hundreds of her girlhood friends, we laid her body to rest. The writer will always prize the memory of this consecrated life, exhibited in her home, where she extended him often a gracious hospitality, and in the house of God where she joined heartily in the praises of her Christ. May his spirit comfort the husband and guide aright the lives of the motherless little ones. H. B. WATKINS.
Hazlehurst, Miss.

Mrs. MOLLIE ANGELINE WALTERS, wife of G. W. Walters and the eldest daughter of Mr. and Mrs. D. E. McCaa, all of whom live near Willow Springs, Miss., was called from labor to rest on Oct. 16, 1908, being 22 years of age. Mrs. Walters united with the M. E. Church, South, early in life and remained true to her church vows till death hid her come up higher. She leaves one baby and husband to mourn her death. May God's grace and guidance ever protect them in their sore distress. The child is in good hands, who will bring it up in the way of the Lord. Its grandmother and aunts will be its guardians through the years to come. Weep not dear husband, for she is not dead, but only sleeping till Christ shall come to reward his servants. Her pastor, E. L. WHIDDON.

Mrs. MATTIE BRASHIER (nee Evans) was born near De Soto, Clark County, Nov. 2, 1889, and died Nov. 9, 1908, making her 39 years and 7 days old at the time of her death. She was reared in a good home. I never knew her father, but was her mother's pastor for over two years. She was of the old Methodist type—regular at church, loved the story of the cross, and often her heart overflowed while in the sanctuary. Under such influences Sister Brashier was brought up. She joined the Methodist Church when she was about 20 years of age, and lived in the church until her death. As her pastor for four years, I was often in her home, and enjoyed her hospitality. Her was an uncomplaining and even life, always in word and deed, trying to live a Christian life. She attended church often and always seemed to enjoy hearing the gospel message. On the 20th of November, 1893, she was married to Mr. J. C. Brashier. Five children came to bless the home, four boys and one girl, who, with the broken-hearted husband, mourn her sad departure. She left evidence that it was well with her soul. May God comfort the bereaved ones and help all to so live that we may meet again "over yonder."

L. F. ALFORD.

THE AMERICAN BIBLE SOCIETY.

The American Bible Society announces to all its friends that Mrs. Russell Sage has kindly agreed to extend for one year the time during which subscriptions may be received to make up the half-million dollars necessary to meet her offer of another half-million, the whole million to be a perpetual endowment for the Society.

During the present year very little could be accomplished until autumn, and even then the presidential election and general business conditions were great hindrances. It is therefore very gratifying to know that rather more than one-fourth has been subscribed, of which amount about \$60,000 has been paid in. This has been invested, and is kept as a separate fund.

The appeal to the friends of the Society has, therefore, brought encouraging response. The Auxiliary Bible Societies, many of them, have undertaken to raise specified sums. Letters addressed to the ministers of the supporting constituency of the Society have brought encouraging replies, suggestions and promises of assistance.

A considerable number of five-hundred-dollar and thousand-dollar subscriptions have been made. Christian women have shown a sympathetic appreciation of Mrs. Sage's offer, making generous pledges, and one has subscribed and paid \$25,000. A very large number of gifts have been of small amount, but betokening a self-sacrificing spirit, touching beyond words.

It is evident that Mrs. Sage's offer has awakened among men and women a sense of the necessity for more adequately safe-guarding this institution, which stands for the primary duty of the church of Christ—the translation

and circulation of the Bible. The plans for raising the money are far-reaching, and it has taken months to get them into operation. Now another "year of grace" is given in which to push them.

A Committee of the Board of Managers meets frequently to supervise the campaign. The Managers and officers of the Society feel confident that, with the blessing of God, the whole amount can be raised by Dec. 31, 1909.

Let Christian ministers, churches, and people make common cause until the goal is reached.

GOOD COMPANY FOR 1909.

You are careful what choice of friends the young people of your household make. You do not open wide the door to those whose speech and behavior betray ill-breeding and lax morals. Are you as careful to shut it against books and periodicals that present vulgar and demoralizing pictures of life and its purpose? Perhaps you are among those who have found that *The Youth's Companion* occupies the same place in the family reading that the high-minded young man or woman holds among your associates. *The Companion* is good without being "goody-goody." It is entertaining; it is informing. In its stories it depicts life truthfully, but it chooses those phases of life in which duty, honor, loyalty are the guiding motives.

A full description of the current volume will be sent with sample copies of the paper to any address on request. The new subscriber who at once sends \$1.75 for a year's subscription will receive free *The Companion's* new Calendar for 1909, "In Grandmother's Garden," lithographed in thirteen colors.

THE YOUTH'S COMPANION,
144 Berkeley Street, Boston, Mass.

GOLD FILLED

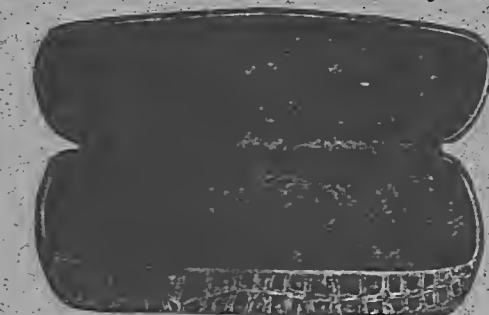
GUARANTEED For 10 Years

I Want to Loan You a Pair of TRUSIGHT SPECTACLES on Six Days Trial

FREE!

My Free Offer I want to introduce Trusight Spectacles to every reader of this paper. To do this I am making a special one-third price offer. I want to send you a pair of genuine Trusight Spectacles in a Gold Filled Frame, guaranteed for 10 years, on 6 days' free trial.

Send Me Your Name I will send you my perfect Trusight Eye Tester with which you can test your own eyes as well as the most skilled optician. When you return the Tester with your test I will send you a pair of Genuine \$5.00 Trusight Spectacles, that will surely fit, on 6 days' free trial. You don't need to send any money—no deposit. Wear the glasses in your own home for six days and if perfectly satisfactory in every way—if they are the best glasses you ever saw at any price—send me only \$1.65 and the spectacles are yours. If the glasses, for any reason, do not suit you—if you don't believe them to be the best bargain you ever had—return them and you are out nothing.



THIS CASE FREE!

This is my Orient Case; it is made of metal covered with Morocco leather, plush-lined, with a patent spring fastener. Very attractive and will outlast any other case on the market. Ask your local optician if he will sell you such a case as this for less than \$1.00. By my special plan this case will be given free to those who answer this advertisement and take advantage of my special offer.

E. O. KOCH, Pres., TRUSIGHT SPECTACLE CO.,
1408 Friend Building, KANSAS CITY, MO.

Send No Money.

Just sign your name and address on the Coupon and mail it to me. I will send you my Trusight Eye Tester by return mail. Do this TODAY and secure the beautiful Orient Spectacle Case which I give FREE to those who take advantage of my special offer.

Good Reliable Agents Wanted.

(CUT OUT THIS COUPON)

E. O. KOCH, Pres.,
Trusight Spectacle Co.,
1408 Friend Bldg., KANSAS CITY, MO.

Please send me without cost and without obligation your Trusight Eye Tester and your special free case offer.

NAME _____

P. O. _____

STATE _____

Epworth League

By Rev. H. Whitehead.

TOPIC FOR JAN. 24.

"Light That Cannot Be Hidden"—Matt. iii. 17; xvii. 5; xvi. 17; Mark v. 7; xiv. 61, 62; xv. 39.

1. Christ, among men, was a light that could not be hidden.

Jesus of Nazareth is represented as the true light that lighteneth every man that cometh into the world. Light makes all things plain. It is the essential of all sight. Our especial lesson is about the "Light that cannot be hidden."

When the Son of God was born into the world, angelic heralds broke their bounds and let the music of heaven ring in the ears of the shepherds telling of the glad tidings that the Christ was come. Luke ii. 8-13.

In the far East certain wise men were watching the heavens, and there dawned upon their vision a new star. They interpreted it to be the herald of the "Desire of the Nations," and they came to find him. At the feet of the babe they laid their gifts, and went their way rejoicing that the light had come and was now shining among men. Matt. ii. 1-11.

The infant Christ was carried into the temple, and while many eyes saw not, yet the aged Simeon recognized the one who was to be the light to lighten the Gentiles and the glory of Israel. Matt. ii. 36-38.

Anna, the prophetess, had the vision that was quick to discern the redemption for man provided of the Lord. Matt. ii. 36-38.

John the Baptist came declaring that the time was at hand, and commanding all men to repent. Israel seemed to be ripe for such a message, and great multitudes came to the rugged preacher and were baptized of him. Walking, at first unnoticed among the throng came a young carpenter from Nazareth, but when he was baptized the Holy Spirit descended and rested upon him in the form of a dove. From that time John was ready to tell men that the Lamb of God was with them, that he had seen the one that was mightier than the herald, around whom the multitudes had hitherto gathered. John i. 29-36.

The wearied Christ, hungry and thirsty, lingered by the side of the way, and rested upon the curb of a deep well. It was not long before he stood revealed as the Messiah, first to a Samaritan woman, and then to the whole village. John iv. 27-29.

The Master tried to escape from the throngs and to rest awhile in the borders of Tyre and Sidon, but it is written that he could not be hid. Mark vii. 24.

Men placed upon the Master every shame that they could, and finally crucified him, putting him between criminals in his death, yet even there he could not be hidden. The Roman centurion said of the dying man, "Truly this was the Son of God." Mark xv. 39.

2. The Christ in men cannot be hidden.

The rulers of the Jews were constrained to confess that the apostles had been with Jesus. Acts iv. 13.

Paul tried to rest a few days in Athens, but the Spirit of the Christ in his heart constrained him. It was not long before he was preaching on Mars Hill the wondrous story of the Christ. Acts xvii. 16.

The Christ in you is a light which cannot be hid. If you really belong to him those around you will find it out, in every good work, and in all the forces which are lifting humanity to-day you will find the Christ. He is the light which lighteneth every man that cometh into the world, and the light that cannot be hidden when it enters a man's life.

We are pleased to announce that for the remainder of the year 1909 the

League lesson in this paper for the second Sunday in each month will be prepared by Rev. H. W. Featherston, of Gloster, Miss., and the lesson for the third Sunday in each month will be prepared by Rev. R. H. Wynn, of Monroe, La. Other announcements will be made later.

LETTER FROM REV. W. G. HARBIN.

The Methodist Churches in Louisville are conducting a great revival effort. The meetings began the first Sunday in January. They will continue at the least until the third Sunday in January. It is a simultaneous campaign in all the churches. Visiting ministers from all parts of the Church are preaching in each of the churches in the city morning and night. At 2 o'clock every afternoon a grand mass-meeting is held in the great Methodist Temple at 6th and Broadway. The following are the ministers from a distance and the churches at which they are preaching:

At the Temple, Rev. J. O. Hanes, Conference Evangelist of the North Alabama Conference, at 4th Avenue, Dr. C. W. Byrd, of West End, Nashville, at Lander Memorial, Rev. E. H. Rawlings, of Richmond, Va., at Parkland, Dr. Christian, P. E., Richmond District, Virginia Conference, and at Trinity (M. E. Church), Rev. T. M. Christian, Conference Evangelist of the South Georgia Conference. Other churches have ministers from surrounding towns. In all seventeen Southern Methodist and two Northern Methodist churches are engaged in the campaign.

A vacant week between two meetings up here afforded the opportunity which I seized, of coming over and getting in touch with this great movement. I have attended services at the Temple. At the mass-meeting each afternoon some one of the visiting brethren preached. Brother Hanes conducts the services every night. It was delightful to hear such men and contrast them. Christian, of Virginia, cool, restrained, direct, with a harsh voice and a soft heart. Dr. Byrd, his antithesis all heart and most of it on the outside—a blustering Simeon Peter sort of preacher. Rawlings, with a rich Irish voice and brogue, sought to make it delightful, reeling off polished sentences, paragraphs and periods until one said, "the man's rammed" all his sermons into this one. Hanes, all soul and soaked with the Word until he seems to know it by heart, agonizing through his whole time until it seemed his soul would leap from his pleading lips and go flaming out to burn a way for Christ into the sinner's heart. There was shouting around in every sermon heard.

The results are not large yet. There have been a number of professions and reclamations, and some to join the church in almost every one of the nineteen protracted meetings. The outlook is encouraging. Doubtless, next week's services will be attended with a great ingathering into the Master's fold. No city more than Louisville needs a great awakening. The prayers of the church should be centered upon this effort.

WALTER G. HARBIN.
Haynesville, La.

REMEDY FOR LIQUOR AND TOBACCO.

Officers of Anti-Saloon Leagues of several States have endorsed a plan of mailing out free prescriptions for the relief of the liquor and tobacco habit, which is being carried out by E. Gray, 753 New-Ridge Bldg., Kansas City, Mo. Either prescription can be given secretly, and filled by local druggists. The only request made is that you enclose stamp when writing for them and do not sell reprints, but give copies to friends.

No Land So Rich That Fertilizer Cannot Make It Better

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

Virginia-Carolina Fertilizers

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality*, as well as the *quantity* of the crop—and you will increase the profits from your land.

"I have been using your fertilizers for a number of years," says Mr. William Fraiser, of Glasburg, La., "and find that it not only pays to fertilize, but to do plenty of it, and use the best fertilizers to be had, such as your brands. I have used a number of them and found them to be as recommended and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT upon which will be allowed INTEREST at the rate of 3-1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue. Address, E. B. MILLER, Pres. Owensboro, Ky.

General Passenger Agent,
DALLAS TEXAS

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Farmerville	Jan. 16, 17
Bonita	Jan. 23, 24
Lake Providence	Jan. 30, 31
Rayville, at Oakridge	Feb. 6, 7
Winnboro	Feb. 7, 8
Mangham	Feb. 8
Floyd, at Midway	Feb. 13, 14
Tallulah, at Delhi	Feb. 14, 15
Gilbert	Feb. 20, 21
Florence	Feb. 21, 22
Waterproof	Feb. 27, 28
Downsville, at Douglas	Mar. 3
Eros	Mar. 6, 7
Bastrop	Mar. 13, 14
Brookline, at Lapine	Mar. 17

S. S. KEENER, P. E.

The District Stewards will meet at Rayville Feb. 9. A full meeting is requested.

New Orleans Dist.—First Round.

Donaldsonville and Vacherie	Jan. 24
Plaquemine and White C.	Feb. 7
Carrollton Avenue	a.m. Feb. 14
Algiers	p.m. Feb. 14
Covington Ct., at C.	Feb. 21
Felicity St.	a.m. Feb. 28
First Church	p.m. Feb. 28
Rayne Memorial	Mar. 7
Second Church	Mar. 14

F. N. PARKER, P. E.

Alexandria Dist.—First Round.

Boyce	Feb. 6
Colfax	Feb. 9
Natchitoches	Feb. 13
Lecompte	Feb. 16
Chicot	Feb. 20
Bunkle	Jan. 3
Simsport	Jan. 5
Opelousas	Jan. 10
Pollock	Jan. 13
Selma	Jan. 17
Masters Chapel	Jan. 19
Glenmora	Jan. 24
Woodworth	Jan. 24
Eden	Jan. 31
Jena and Harrisonburg	Feb. 1
Trout	Feb. 2

Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Arcadia	Jan. 23, 24
Homer	Jan. 30, 31
Winnfield	Feb. 3
Jonesboro, at Dodson	Feb. 4
Gibbsland, at Gibbsland	Feb. 6, 7
Vernon, at Wesley	Feb. 10
Ruston	Feb. 14, 15
Lisbon, at Lisbon	Feb. 17
Bernice, at Bernice	Feb. 20, 21
Riggold, at Riggold	Feb. 27, 28
Lanesville, at Lanesville	Feb. 29, 30
Cotton Valley, at C. V.	Mch. 6, 7
Minden	Mch. 8

The District Stewards will please meet me in Gibbsland, at the Church, Feb. 6, 1909. A full attendance is very much desired.

R. W. TUCKER, P. E.

Baton Rouge District—First Round.

E. Feliciana, at Oak Grove	Jan. 23, 24
Baton Rouge, 1st Church	Jan. 31, 1
Baton Rouge, 2nd Church	Jan. 31, 1
Denhani Springs, at D. Spgs.	Feb. 6, 7
Port Vincent, at Pt. Vincent	Feb. 7, 8
New Roads, at New Roads	Feb. 13, 14
Ponchatoula, at Ponch.	Feb. 20, 21
Hammond, p. m.	Feb. 21
Independence, at Tickfaw	Feb. 27, 28
Amite City, p. m.	Feb. 28
Kentwood, p. m.	Mar. 1
St. Helena, at Days, a.m.	Mar. 3
Mt. Hermon, at Hackley, p.m.	Mar. 4
Franklinton, at Frank'ton	Mar. 5
Bogaloussa	Mar. 6, 7
Pine Grove, at P. G.	Mar. 10

C. C. MILLER, P. E.

Crowley Dist.—First Round.

French Mission, at Lydia	Jan. 18
Abbeville	Jan. 23, 24
Gueydan	Jan. 24, 25
Prudhomme, at P.	Jan. 30, 31
Crowley	Jan. 31, Feb. 1
Eunice, at Eunice	Feb. 2
Lake Arthur	Feb. 6, 7
Bell City	Feb. 7
Lake Charles	Feb. 13, 14
Sulphur, at Sulphur	Feb. 14, 15
Longville	Feb. 16
Patterson	Feb. 20, 21
Morgan City, at Berwick	Feb. 21, 22
Jeanerette	Feb. 22
Indian Bayou, at I. B.	Feb. 27, 28
Rayne	Feb. 28, Mar. 1
St. Martinville	Mar. 3

J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Coushatta, at Campit	Jan. 23, 24
Grand Cane, at Stonewall	Jan. 30, 31
Bossier City	Feb. 6
Shreveport, First Church	Feb. 7, 8
Texas Avenue	Feb. 10
Creswell Street	Feb. 11
Zwolle, at Noble	Feb. 13, 14
Mansfield	Feb. 14, 15
Wesley	Feb. 20, 21
Greenwood	Feb. 24
Hornbeck	Feb. 27, 28
Leesville	Feb. 28, 29
Many, at Many	Mar. 6, 7
La Chute, at La Chute	Mar. 13, 14
Provincial, at Provincial	Mar. 20, 21
Pleasant Hill	Mar. 27, 28
Ida, at Gilliam	Apr. 3, 4
Bon Ami	Apr. 10, 11
De Ridder	Apr. 11, 12
Dry Creek	Apr. 14, 15
Fullerton	Apr. 17, 18
Mooringsport	Apr. 21

T. J. WARLICK, P. E.

FROM HILLHOUSE, MISS.

Dear Brother Boswell: I am making up a club for the Advocate, and I have not got ten Methodist families. I do not see any reason why all our preachers may not send a club of ten. For thirty years or more the preachers and people have been clamoring for a church paper for one dollar, and if the preacher will give his commission he can supply all his people with the Advocate for one dollar, and any preacher can afford to do this that his people may read our church organ.

I am back on my old charge, where I have spent two years, beginning three years ago. My welcome has been all that heart could wish. I have said, when I had no idea of ever being on this work again, that this is the lightest and most pleasant charge I have served in my forty-seven years in the itinerancy. And, by the way, our last Conference session was one of the most pleasant Annual Conference sessions I have attended in all these years, and I have missed but two, and one of them was during the Civil War.

Success to you, my dear brother, with whom I have been pleasantly associated so long. Yours fraternally, J. W. HONNOLL.



THE BEST MADE Angel's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital \$200,000.00
Assets 479,860.90

HIBERNIA INSURANCE CO.,

No. 305 Camp Street,

NEW ORLEANS, LA.

LOSSES PROMPTLY PAID.

WESLEYAN COLLEGE,

Macon, Ga., Oldest and Best.

WESLEYAN CONSERVATORY OF MUSIC

Macon, Ga., Largest and Best

Expression, Art, Physical Culture, and Business Instruction Same Standard.

COLLEGE PLACED IN CLASS A, FIRST GRADE OF COLLEGES, by General Board of Education, M. E. Church, South, the requirements of which are equivalent to those established for Class A by the United States Government.

First-class in all respects. Health record unsurpassed. Discipline liberal, but careful. Rates lower than those of any college of or near the same class in the Union. Not conducted for pecuniary profit, but to accomplish the best and most work for the least money. Standard rates for literary, tuition, library and matriculation fee and board (including light, fuel and laundry) school year \$237.00. No unpublished charges or unjust discriminations to secure pupils. Catalogues free. Fall term, September 16th.

DUPONT GUERRY, President.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships, provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed.

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, Assistant to President.
H. B. HELM, General Superintendent.
E. C. D. MARSHALL, General Freight & Passenger Agent.
Shreveport, La.

WANTED.

Responsible man with horse and buggy in each community, salary \$5.00 to \$10.00 per day, to take orders from owners of Farms, Orchards and Home Gardens. A splendid opportunity for farmers' sons, also fruit tree and sewing machine agents, to make a business connection which will become more profitable each year. Address P. I. Box 620 Young's Island, S. C.

MEDICAL RELIEF FREE.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and la grippe.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Brooksville at B.	Jan. 23, 24
Macor at Macor	Jan. 20, 21
Shugdale at S.	Feb. 6, 7
Winnerville at McHebron	Feb. 13, 14
Hebron at Hebron	Feb. 20, 21
Marlow at Marlow	Feb. 27, 28
Cedar Bluff at Cedar Bluff	Feb. 6, 7
Malinton at Malinton	Feb. 13, 14
Sturges at Sturges	Feb. 20, 21

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND

Inka Cl. at Hattiesburg	Jan. 23
Inka Sta. at Inka	Jan. 24, 25
New Albany Cl. at Ingomar	Jan. 30, 31
New Albany Sta. at N. A.	Jan. 31, Feb. 1
Myrtle Cl. at Myrtle	Feb. 2
Dumas Cl. at Dumas	Feb. 6, 7
Ripley and B. M. at Ripley	Feb. 7, 8
Rainey Cl. at Rainey	Feb. 9
Hatchie Miss. at Paines C.	Feb. 9
Jonesboro Cl. at Brownfield	Feb. 13, 14
Dry Run Miss. at Piggah	Feb. 20
Kossuth Cl. at Kossuth	Feb. 21, 22
Riemi Cl. at Riemi	Feb. 23
Guntown and B. at G.	Feb. 24
Manachie Cl. at Friend-ship	Feb. 27, 28
Belmont Cl. at Patterson's Chapel	Feb. 27, 28
Tishomingo Cl. Boggs C.	Feb. 27, 28
Marietta Cl. at Marietta	Feb. 27, 28
Mooreville Cl. at Oak Hill	Feb. 27, 28
Blue Spgs. Cl. at Balden	Feb. 27, 28
East Booneville Cl. at Blythes Chapel	Feb. 27, 28
Wheeler Cl. at Lebanon	Feb. 27, 28

BEN P. JACO, P. E.

Greenville Dist.—First Round.

Boyle	Jan. 24
Cleveland Circuit	Jan. 25
Clarksdale	Jan. 31
Garrison	Feb. 5
Tunica	Feb. 7
Lake Cormorant	Feb. 7
Greenville	Feb. 14
Leland	Feb. 14
Jonestown	Feb. 21
Rosedale	Feb. 25
Shaw	Feb. 25
Hillhouse	Feb. 14
Priar's Point	Feb. 14

R. A. MEEK, P. E.

Winona District—First Round.

Minter City, at M. C.	Jan. 23, 24
Schiater, at Schiater	Jan. 30, 31
N. Carrollton, at N. Carrollton	Jan. 31, Feb. 1
Winona Cl. at New Hope	Feb. 4
Ruleville, at Drew	Feb. 12
Webb, at Mathison	Feb. 13, 14
Tutwiler, at Tutwiler	Feb. 14
Vance, at Marks	Feb. 15
Mars Hill, at Gore Spgs.	Feb. 20, 21
Tom Nolen, at T. N.	Feb. 27, 28
Eupora, at Eupora	Feb. 28
Slate Springs, at Spring Hill	Feb. 28

E. S. LEWIS, P. E.

Sardis District—First Round.

Sardis	Jan. 24, 25
Como	Jan. 30, 31
Wall Hill, at W. H.	Feb. 5
Cockrum, at Cockrum	Feb. 6, 7
Pleasant Hill, at Baker's Chapel	Feb. 12
Hernando and Hinds, at Hernando	Feb. 14, 15
Longtown, at Sess Chapel	Feb. 20, 21
Senatobia	Feb. 27, 28
Courland, at C.	Feb. 6, 7
Eureka, at Eureka	Feb. 9
Harrison, at Tillatoba	Feb. 13, 14
Crenshaw, at Crenshaw	Feb. 15
Arkabutla, at A.	Feb. 20, 21

Tyng at Freedonia Mch. 25, 26
The District Stewards will please meet at Coldwater Friday, Jan. 15, at 10 o'clock a.m. W. M. YOUNG, P. E.

Oxford District—First Round.

Abbeville at Mt. Zion	Jan. 23, 24
Granada Cl. at Spg. Hill	Jan. 29
Charleston at Oakland	Jan. 30, 31
Granada Station	Feb. 1
Water Valley Cl. at Palestine	Feb. 6, 7
Water Valley, Main St.	Feb. 7, 8
Potts Camp, at Potts Camp	Feb. 13, 14
Randolph, at Randolph	Feb. 16
Toccoola, at Lat. Spgs.	Feb. 17
Waterford, at Waterford	Feb. 19
Red Banks, at Red Banks	Feb. 20
Holly Springs Station	Feb. 21, 22
Lafayette Cl. at	Feb. 27, 28

J. E. CUNNINGHAM, P. E.

Winona District—First Round.

Amory and Newton, at N.	Jan. 23, 24
Newton Cl. at Evergreen	Jan. 24, 25
Okeana Cl. at Tranquil	Jan. 30, 31
Beuna Vista, at B. V.	Feb. 6, 7
Prairie Cl. at Strong	Feb. 10
Houma Cl. at Wes. C.	Feb. 13, 14
Palestine, at Algoma	Feb. 14, 15
Pontotoc, at P.	Feb. 15
Montpelier, at Woodland	Feb. 20, 21
Bond's Mission, at P. R.	Feb. 27, 28
Pittsboro, at Derna	Feb. 28, Mar. 1
Verdaman, at V.	Mar. 1, 2
Smithville Cl. at Antioch	Mar. 6, 7
New Salem, at N. S.	Mar. 7, 8
Fulton Circuit, at Hardin's Chapel	Mar. 8, 9
Aberdeen Circuit, at Greenwood Springs	Mar. 13, 14

JAMES H. FELTS, P. E.

Durant District—First Round.

McCool, at McCool	Jan. 2, 3
Sallis, at Sallis	Jan. 9, 10
Lexington, at Lexington	Jan. 14
Black Hawk, at B. H.	Jan. 16, 17
Kosciusko, at Kosciusko	Jan. 20
Valder, at Valder	Jan. 23, 24
West, at West	Jan. 30, 31
Durant, at Durant	Feb. 1
Kosciusko Cl. at Bethel	Feb. 6, 7
Rural Hill, at R. H.	Feb. 13, 14
Poplar Creek, at Huntsville	Feb. 20, 21
Tribula and Sison, at T.	Feb. 27, 28
Elmwood, at Ebenezer	Feb. 28
Pickens, at Pickens	Mar. 6, 7
Grester, at Salem	Mar. 20, 21
Louisville, at Norupater	Mar. 27, 28
Ackerman, at Ackerman	Mar. 29

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—First Round.

Oloha	Jan. 23, 24
Sumrall	Jan. 24, 25
Hattiesburg, Main St.	Jan. 30
Pachuta	Jan. 30, 31
Pachuta	Jan. 31
Vossburg and Heidelberg	Feb. 1
Epocia	Feb. 2, 3
Seminary	Feb. 5
Taylorville	Feb. 6, 7
Lucedale	Feb. 13, 14
McLain	Feb. 13, 16
Estabatchie	Feb. 20, 21
Leakesville	Feb. 27, 28
New Augusta	March 6, 7

M. B. SHARBROUGH, P. E.

Newton District—First Round.

Trenton, at Polkville	Jan. 23, 24
Morton, at Morton	Jan. 24, 25
Lake, at Lake, Pri.	Jan. 29
Harperville, at Harperville	Jan. 30, 31
Forest, at Forest	Jan. 31, Feb. 1
Neshoba, at North Bend	Feb. 6, 7
Philadelphia, at Phila.	Feb. 7, 8
Indian Mission, at Phillips	Feb. 9
Edinburg, at Waldo, Wed.	Feb. 10
Carthage, at Rocky Point	Feb. 12
Walnut Grove, at W. G.	Feb. 13, 14
Laurel, Main Street	Feb. 20, 21
Laurel, Kingston St.	Feb. 20, 21
Laurel, 3th Ave.	Feb. 22
Rose Hill, at Rose Hill	Feb. 27, 28

Feb. 23, Mar. 1

T. J. ONEIL, P. E.

Natchez Dist.—First Round.

Natchez, Pearl St.	Jan. 30, 31
Natchez, Jefferson St.	Jan. 31, Feb. 1
Liberty, at Liberty	Feb. 6, 7
Washington, at Washington	Feb. 13, 14
Fayette, at Fayette	Feb. 21, 22
Cottrellville	Feb. 27, 28
Meadville, at Oak Grove	Mar. 6, 7
Wilkinson, at Mt. Carmel	Mar. 13, 14
Caserville, at Bethesda	Mar. 20, 21
Barlow, at Brandywine	Mar. 27, 28
Bayou Pierre, at Pleasant Valley	Apr. 3, 4
Adams, at Adams	Apr. 10, 11

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Wesson	Jan. 24, 25
Bogue Chitto and Norfield, at Bogue Chitto	Jan. 30, 31
Magnolia	Feb. 6, 7
Osyka, at Osyka	Feb. 8
Monticello, at Monticello	Feb. 13, 14
Gallman, at Bethesda	Feb. 20, 21
Hazlehurst	Feb. 21, 22
Prentiss, at Prentiss	Feb. 27, 28
Silver Creek, at S. C.	Mar. 6, 7
Georgetown, at Sontag	Mar. 13, 14
Tylertown, at Tylertown	Mar. 20, 21
Topisaw, at Topisaw	Mar. 27, 28
Summit, at Summit	Mar. 28, 29

The District Stewards are requested to meet in the Methodist Church in Brookhaven Wednesday, Jan. 20, 1909, at 2 o'clock p.m.
J. T. LEGGETT, P. E.

Vicksburg District—First Round.

Rolling Fork, at R. F.	Jan. 24, 25
Satamia, at Phoenix	Jan. 30, 31
Silver City, at S. C.	Feb. 1
Warren, at Red Bonne	Feb. 6
Edwards, at Edwards	Feb. 7, 8
Bolton, at Bolton	Feb. 9
Oak Ridge, at Oak Ridge	Feb. 13, 14
Harriston, at Harriston	Feb. 20, 21
Rodney, at Mt. Gomez	Feb. 26
Mayersville, at Mayersville	Feb. 27, 28

G. H. GALLOWAY, P. E.

Jackson Dist.—First Round.

Brandon, at 7 p.m.	Jan. 24, 25
Deasonville	Jan. 30, 31
Terry, at 11 a.m.	Feb. 3
Flora	Feb. 7, 8
Fibonacci, at Marvin, at 11 a.m.	Feb. 11
Benton, at Midway	Feb. 13, 14
Sharon	Feb. 20, 21
Canton, 7 p.m.	Feb. 21, 22
Yazoo City, 11 a.m.	Feb. 28, Mar. 1
Lintonia, 7 p.m.	Feb. 28, Mar. 1
Eden	Mar. 6, 7
Fannin, at Oakdale	Mar. 13, 14
Camden	Mar. 20, 21
Pinola, at Harrisville	Mar. 27, 28

J. R. JONES, P. E.

Meridian Dist.—First Round.

Wayne, at Fedora	Jan. 30, 31
Waynesboro	Jan. 31, Feb. 1
East Clark, at Manassa	Feb. 6, 7
Daleville, at Soule	Feb. 13, 14
Bucatanua, at State Line	Feb. 21, 22
Lauderdale, at L.	Feb. 28, 29
Scobba, at Scobba	Mar. 6
Binnsville, at B.	Mar. 7, 8
DeKalb, at Pleasant Ridge	Mar. 12

North Kemper, at Mellen Mar. 13, 14
Matherville, at Andrew's Mar. 20, 21
Shubuta and Quitman, at Shubuta Mar. 28, 29

W. H. LEWIS, P. E.

Seashore Dist.—First Round.

Vandave, at New Chapel	Jan. 30, 31
Ocean Springs	Feb. 3
Pearl River Mission	Feb. 6, 7
Columbia	Feb. 8
Hub	Feb. 9
Lumberton	Feb. 10
Carriere and McNeill, at C.	Feb. 11
Poplarville	Feb. 12

Purvis	Feb. 13, 14
Coalville, at Coalville	Feb. 20, 21
Americus, at Pleasant H.	Feb. 27, 28
Moss Point	Mar. 6, 7
Escatawpa	Mar. 6, 7
Pascagoula	Mar. 8
Ellixi	Mar. 10
Gulfport, 25th Ave.	Mar. 13, 14
Gulfport, 29th St.	Mar. 14, 15

W. B. JONES, P. E.

WANTED.

An additional preacher for the French Mission, in the Crowley District, Louisiana Conference. A good parsonage, and salary about \$500. A single man, or one with a small family, preferred. It is not necessary to know how to speak French, as the congregations understand English. Address Rev. J. E. Denson, P. E., at Lafayette, La., with recommendation. This is a good opportunity for the right man. J. E. DENSON, P. E., Lafayette, La.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street, phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Callopo St.; Rev. F. R. Hill, D.D., pastor; residence, 5530 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JAN. 28, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 4

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2766.

AT LAST.

By W. A. BELK.

I

I know not where my barque may drift,
I know not where the breakers lie,
I know not where the clouds are rift,
I know not whence they scud or fly.

II

I know not whence my path may lead,
I know not where temptations lie,
I know not where my sins shall feed,
I know not whence they burst and fly.

III

But I do know there is a hand
That guides my barque at last,
That guards my path and bids me stand
Amid life's fierce and stormy blast.

Christian Advocate.

Published by the Louisiana, Mississippi and North
Carolina Conference, Methodist Episcopal
Church, South.

DIRECTIONS.

Correspondents will please direct all communications
intended for the Editor to 111 Camp St., New Orleans,
La. Communications intended for the Business De-
partment should be addressed to the Manager of the
New Orleans Christian Advocate. Write with ink and
only on one side of the paper. No attention will be
paid to editorial manuscripts.

The Postal Label on a paper shows the date to
which a subscription is paid. It is as good as a written
receipt. When renewal is made of the date is not moved
forward after one week's notice is sent and we will make
it right. Papers will be continued unless subscribers
order otherwise.

Glances at the World.

"Making the cut dy" is a favorite expression
used to indicate the progress being made in dig-
ging the Panama Canal. The following para-
graph which we clip from an exchange shows
what is being done: "Every two minutes a ton
of coal is burned up at Panama; every minute
twelve carloads of rock and gravel are taken from
the earth; every hour 1,000 pounds of dynamite
are exploded in mountain and jungle; every min-
ute \$124 is spent for labor. One hundred and
thirty-two locomotives are shrieking and crack-
ing in the nine-mile stretch of the Chetopa cut—
10,000 shirtless men are sweating and sweating
—1250 flat cars are running and grumbling. One
hundred and six miles of track split the gorge—
a dozen sets of rails, in a width of 200 and 300
feet, are hung in tiers one above the other. Sixty-
seven steam shovels are plunging twenty-ton
scoops into the earth two and three times every
minute. Over 2,000,000 cubic yards of earth are
being wrestled from the rainbow strata of soil
every thirty days. Roughly, a hole measuring
97,515,000 cubic yards must yet be bored in the
Panama clay to make the canal a reality. When
the French were routed, 81,300,000 cubic yards
had been excavated. The Americans have added
42,000,000 cubic yards to this total. Picture a
chasm measuring 125 feet in every direction, in
which could be buried twenty-five ordinary three-
story houses forty feet in height in width and
in length. The equivalent of such a chasm is
bored every day along the course of the Panama
Canal—the excavation amounting to nearly
2,000,000 cubic feet daily."

Of all the sad and sorrowful things intelligent
and sober-minded people are called upon to read
are the privileged letters occurring almost daily
in our city papers. We have been aware all
the while that there was in our midst a class of
sports addicted to gambling, horse-racing, and
other things of a degrading character, but we
were under the impression that those who upheld
these things were the actual participants, and
those who turn aside from their duty and
patronize them for recreation. But we have
learned that in New Orleans, sports, especially
gambling on race-courses, is deemed necessary to
the business prosperity of the city, that it should
be encouraged as a source of revenue. The
"Business Men's League," a very different or-
ganization from the Progressive Union, demand
the repeal of the Locke law against gambling,
and the Gay-Shattuck law regulating the sale
of liquor. And now comes a correspondent who
finds a place in the *Times-Democrat*, pleading

for the restoration of race-track gam-
bling and goes so far as to declare that the Gov-
ernment should run a sports section of the Legi-
slature to regulate the business and the profits.
Every citizen of this city suffers. And add-
ing to this wrong New Orleans must and never
can be a manufacturing center—can do nothing
except export the products of other States and
trade in the fruits of other States. There is
literally nothing here, a stream of things ex-
cept automobiles—automobiles, the automobile
and restoring the liquor traffic, the city is de-
prived of its source of revenue. He does his
best for raising the saying, "We need it in our
business." If all this is true, says the editor
of the *Times-Democrat*, the city is in a bad way
indeed, and can only hope to rival New or Mon-
aco, but New York, London or other great cit-
ies. But this is pure nonsense. New Orleans
was noted as a commercial center, grew up as
such and played a leading part in the history of
the commercial development of the nation long
before the automobile even dreamed of coming
here, or were even invented. We would suggest
that those who are so eagerly pleading for a
revival here of the race-track gambling, or lib-
eled nearly everywhere else in the country, don't
show their excessive zeal to degenerate into
belittling and injuring New Orleans.

There is some prospect of securing such legi-
slation at the hands of Congress as will protect
prohibition territory from the liquor dealers of
other states. Interstate Commerce has all the
while stood in the way of enforcement of the
prohibition laws. Bills for relief, therefore
before Congress have been held back purposefully,
or because those having them in charge deemed
them unconstitutional. Representative Hum-
phreys, of Mississippi, offered an amendment
to the penal code bill, now pending in the
House, which, if adopted, would prohibit ship-
ping liquor out of the dry states and territories.
A dispatch from Washington, of January 12,
says that the Republican leaders got together and
concluded to do something. They informed Mr.
Humphreys, says the dispatch, that if he would
agree to a substitute for his amendment they
would allow the penal code bill to be brought
back into the House and passed. The leaders
have about come to the conclusion that it would
be suicidal for them to fight against the adop-
tion of some legislation designed to break up
the interstate shipment of liquor into dry
territory, but they also decided that it would not
allow the credit for the legislation to go to a
Democrat, wherefore they turned to the Mississippi
Congressman. The substitute they wish
Her is substantially the amendment proposed
by Senator Knox, who, as a layman, set himself
to the task of drawing a section that will stand
the test of the courts. It is substantially the same
as the amendment presented by the Mississip-
pian, but inasmuch as the Democratic member is
not to have the credit, the Knox amendment is
to be substituted. Mr. Humphreys will not ob-
ject. Objection would simply result in defeat
for the proposition. We are sorry that our
Mississippi Congressman is to be deprived of
the credit justly due him, but we are happy
to know that Congress at last recognizes the
voice and wishes of the people. Now, let us
hope that the burden will be speedily lifted from

the people of this district that have voted for pro-
hibition.

Speaking of the panic through which the
country has recently passed, the *Chicago Inter-
Ocean* courses as follows: "There is every
reason to believe that the worst has passed now,
and that the revival of prosperity now begin-
ning to be visible, will continue without material
check or reaction. That is, and provided, it is
thoroughly seen and thoroughly understood in the
high places of the nation that the American peo-
ple must, in the long run, go up or down to-
gether, and that any effort to exterminate one
or up, without hurting others, is always fore-
doomed to failure. From the difference in its
fundamental cause, there is ground for hope
that it will not take so long to clear up the
reckage and outgrow the scare of the panic of
1873-8 as was the case after 1893. The im-
provement, though slight, is already perceptible
and by next fall should be substantial and evi-
dent throughout the business world. The root
cause of the panic of 1907 was the effort from
the high places of the nation to segregate the
American people into classes on the basis of
wealth and to put down and punish the incidental
offenses of their prosperity as class offenses. We
were taught to put the case in a word, that the
offense of a man with \$10,000,000 was morally
more grievous and legally more to be resented
than the same offense when committed by a man
with \$100,000. And a lot of us believed this
nonsense. We have learned better
now—or at least it is to be hoped we have. We
have learned that unfair dealing is just as un-
fair when practiced at a peanut stand as when
practiced in a bank, and that the effort to dis-
criminate among criminals, according to their
means, is a monstrous perversion of law and
justice. And if we have really learned this so
remember the panic of 1907-8 will in the
future be worth all it cost. On the principle here
enunciated the *Inter-Ocean* is doubtless correct,
it will undertake to say that a man who steals
a million dollars deserves no more punishment than the
man who steals a dollar. Yet the million dol-
lar thief gets off, as a rule, with a much lighter
penalty, in proportion to his offense than the
city thief. It is hard to reconcile the light
penalties inflicted on great defaulters with the
case of justice. The inequalities, so manifest,
do much mischief."

PEPPY DOGS AND TEDDY BEARS SUB- STITUTES FOR CHILDREN.

At the late session of the Louisiana Confer-
ence one of the distinguished visitors was Colo-
nel Stubbs, of Nashville, Tenn., leader of and
representing the Laymen's Movement of the
Methodist Episcopal Church, South. Of his two
addresses the writer only heard one. This was
a notable speech by a man of rare practical
ability and of zealous consecration to a Christ-
inspired work. Were I to choose the man and
the theme of all men with their special themes
that now appear before our Methodist people
to speak to every congregation in Southern
Methodism, the man would be Colonel Stubbs,
and the theme would be the Laymen's Move-
ment, with its many interests clustering around
the work of evangelizing the world in this gen-
eration.

In his penetrating and heart-catching address Colonel Stubbs discussed the money question as only a consecrated layman could, noting Christian America's continued accumulation of vast wealth and he enlarged these three propositions: (1) God might take our money from us as he did our Southern slaves, and leave us poor in the matter of wealth; (2) or he could allow us to keep our money and let us grow lean in our nobler spiritual natures, as did the Egyptians, who owned and oppressed the Hebrews; (3) or we must consecrate our wealth to the upbuilding of his kingdom and the ennobling of our Christian characters. He believed in tithing and systematic giving, we being only the stewards of God, holding our property in sacred trust for him.

Under the second proposition—being rich in goods and lean of soul—came the words that head this article. He said that in holding our wealth as members of society, there is a growing spirit of selfishness that is shown in one way by substituting puppy dogs and Teddy bears for babies in the home; that the pressure was so great that even Methodist preachers could be found who apologized for their large families! Being a lawyer who has touched society at its lower and more worldly points, and then a Christian worker of wide observation, no doubt his words are weighed and he knows whereof he speaks.

According to this statement that notable organization of foreigners—judged by their names—of a few friends of liquor-drinking and gambling in New Orleans into a Business Men's League to make our chief city an American Paris, wouldn't have far to go. The theatre-goers and cashmere party card players seem to have more important business than nursing babies, and like those low-necked dresses of Paris, whence come so many of our fashion-plates for our pure American women, the holy aims of matrimony would be defeated, to allow them time for their worldly revelings. Col. Stubbs is right. All through the country there are physically strong men and women either with no children at all, or with just enough to convict them of practical immorality in being able to be parents of some but not of the normal offspring that belongs to the average household. Allowing that one-third of those born never reach maturity, each couple must have three children to hold even, when God's command is to "multiply and increase."

This layman, born as one out of due season is administering a just rebuke to our preachers, so many as may need it. It is time we were crying out. To allow some old society hag to go around and teach our pure girls that it is not honorable to be the mothers of large families and then teach them some of their devilish ways of preventing child-birth and not in a delicate and unmistakable way show them up, would prove a preacher unfit to be a watchman on the wall. Contrast such a wretched womanhood with Sarah and Hannah who were grieved at being childless, or with Mrs. Susannah Wesley, the mother of nineteen children, some of whom were among the world's greatest poets and scholars and saints. Suppose the whole society sister's mother had practiced the same method of preventing God's divine plan of repopulating the earth before she was born, where would she

have been? With its question, the number of babies in the place called home—where there is only one, two or no children is becoming alarming even in Christian America, and like France, we may find ourselves dying as a nation unless some check comes. What is to administer the rebuke but the Church of Jesus Christ? Let us have more laymen like Col. Stubbs, but let our preachers see that they do not get craven. P. O. LOWREY.

Grand Cane, La.

[Brother Lowrey discusses a vital matter consistently with the Word of God, but how can he expect Methodists to heed his words, when from the headquarters of our Church word is given that husbands and wives may properly limit the number of children?—EDITOR.]

THREE WISE MEN

Dear Dr. Boswell, In the NEW ORLEANS ADVOCATE of Dec. 17, 1908, in the article on the Sunday School Lesson for Dec. 20, 1908, I noticed that the statement is made that one of the sacred writers—does not say who—tells us of three wise men who visited the infant Jesus. I have found that such impressions as these are generally prevalent among young people, and I may safely add largely among older ones. It is such statements as these that mislead people into believing that something is in the Bible which is really not there. It reminds me very much of the elderly sister who testified that though she had many trials, still she trusted in the Lord and got consolation from the Scripture which saith, "Trust in the Lord with all thy gizzard and he shall bring it to pass." Likewise, there are many who believe that "cleanliness is next to godliness" is also a Bible statement.

Once in a congregation, a minister asked all who read the Book of Ezekiel to show hands. And he saw hands! As to the wise men, I know not how many there were. At any rate, they were mentioned in the prophecy of Psalm 72, to be fulfilled in the future king, Messiah, Gaspar, Balthasar, is mythical. It may be that men have received the impression of three wise men from his revelation, or from Wallace's Ben Hur, or from some early painter who portrayed three great, tall, ornate and their riders. But my Greek Testament is before me, and the only mention is given by Matthew.

What is the natural, intelligent, of Balaam's prophecy, "There shall come a Star out of Jacob, and a sceptre shall arise out of Israel." (Num. xxiv, 17.)

I believe in the Bible because it is a Book of fulfilled prophecy. The word used by Matthew is *Mages*—our common word for magicians—not magicians, as some think. The magicians were falsifiers and sorcerers and trick workers. But these magicians were wise men. There is not only no number stated, but not even is the Greek article put there. We have no idea how many there were. The Greek noun is not in the dual, but in the plural number. My impression is that there may have been a goodly company or even a crowd of wise men. Cannot Jesus draw more than a few wise men? I had rather not alter the statement of Matthew. If he said that wise men came to do obeisance to Jesus, let us accept his

word for it. The inspired writers are our only authority. Yours sincerely,

JNO. CARL ROUSSEAU.

A GOOD WORD FROM ALGIERS

Dear Dr. Boswell, Perhaps the readers of the ADVOCATE would like to know what the pastor and members have been doing in the Algiers Church during the year 1908.

Our pastor, Rev. J. F. Foster, left for Conference, assured that he carried a good report, knowing that all assessments had been paid in full. On his return he was welcomed by his entire congregation, who were well pleased to have him sent back for another year.

The pastor's salary was raised to \$1000, and the presiding elders to \$170. The Conference Collections amounted to \$437. The Sunday School raised \$244. The entire collections for the year were \$2700.

Our prayer meetings have been more largely attended during this past year than for several years previous. The average attendance was fifty-five, including the hottest nights of the summer.

Brother Foster believes in spending much of his time among his members, getting acquainted with them in their home-life. During the past year he paid 1650 visits, cheering the sick, comforting the sorrow-stricken and adding to the pleasure of those whose lives were already bright and cheerful.

It is our aim during the present year to assist him more, to encourage him more and to help make this year better than any that has gone before. Respectfully, S. L. R.

TO THE PASTORS OF MISSISSIPPI

I have often felt the need of a thoroughly consecrated and competent gospel singer, who could be secured to assist the pastors in revival meetings independent of a traveling evangelist.

Mr. Edwin R. Smoot, an earnest Christian, a university graduate, a splendid soloist and the best choir director I ever met, has severed his connection with Mr. French Oliver for the purpose of offering his services directly to pastors. Brother Smoot traveled with Rev. Walt Holcomb for two years. He sang for the Rev. Sam B. Long in several meetings and has been associated with Mr. E. O. Excell in several assemblies, where Mr. Excell would turn his choir over to him and use him largely in solo work. Mr. Excell urged him to come to Louisville last year to assist him in conducting the music for the great Sunday School Convention. If you desire to have expert testimony as to his spirit and ability write to E. O. Excell, Chicago, Ill.

I am anxious for Mr. Smoot to make his home in Mississippi and to give his time to Mississippi pastors. I desire, therefore, to commend him to the brethren as the best help that can be secured in the South for institutes, conventions, Conferences and revival meetings.

Write me and I will put you in correspondence with this useful man. J. C. PARK, Oxford, Miss.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

W. H. M. S.

CONFERENCE
January 28, 1909

Sup. of the District, Mrs. E. R. Kennedy, was in the city and was very kind to see the writer and to give her a copy of the report of the District Secretary.

The following excellent article in "The Model Corresponding Secretary" has been received and we gladly give it space in our column and hope that each auxiliary in the Conference will have a read at the first regular meeting. It contains many splendid suggestions beneficial to every corresponding secretary.

Mrs. E. R. Kennedy

Sup. Press Work, Miss. Conf.

THE MODEL CORRESPONDING SECRETARY

The first requisite of every model officer is a spirit-filled life, so the model corresponding secretary, like all her associates in office, is a consecrated Christian woman—an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

She regards her office in the light of that larger conception of her life as a stewardship and makes it a providential opportunity for discharging her duty as a steward. She does not think disparagingly of her office, nor does she despise little things; for she remembers the words of Jesus: "He that is faithful in a very little, is faithful also in much." She looks upon her office as a trust to which she must give an account in the day of judgment and, realizing that every trust has its corresponding responsibility, she gives herself to the work with the purpose and desire of rendering to God what is his due. She is an exemplary member in precept, exhortation and personal work, also in regular attendance, carefulness in the payment of dues and attention to business meetings. She is prompt and punctual in making her reports to the Church and Quarterly Conferences, and in sending her reports to the District and Conference Secretaries. She is familiar enough with the calendar to know when June 1st, September 1st, December 1st and March 1st roll around in their quarterly circuits, and, unlike so many of our corresponding secretaries, she does not wait a few days and in some instances weeks before sending her report and then write the District Secretary, "I have neglected sending my report until now, but I hope it is not too late." She also understands and appreciates the obligation that a letter or package by mail imposes and, if no immediate or special answer is required, she does not neglect, when she sends the quarterly report to acknowledge every favor she has received during the quarter.

She does not underestimate the value of her report, for she realizes that her society is connectional and that the record of her Conference, and, indeed, for the general work, cannot be complete without her quarterly representation of

her society in the general work of the Conference.

As the monthly meeting when her report is called for she reads all letters received during the month and says something to excite interest and desire in that phase of the work in which they pertain. If she has no official letters to read she informs the society of some of the latest news of the society, gives them the benefit of some of her general reading on Home Missions, tells something she has learned that some other auxiliary is doing for the work included in her report of last month, or anything of interest that will give dignity to the office and prove a stimulus to her society.

To summarize, the model corresponding secretary is a consecrated Christian woman who is faithful to the trust committed to her by her auxiliary; she is a ready writer and understander and appreciates the obligation a letter or package by mail imposes; she is an exemplary member and is prompt and punctual to her official duties, but by no means least, she knows thoroughly the workings of the W. H. M. Society, and seeks not only to gather in all the information she can from her society for the sustenance of the work at large, but strives to give out all the information she can to her society in order that the sustenance of the work at large may grow more and more.

SPECIAL NOTICE

The seventeenth annual meeting of the Women's Home Mission Society, Louisiana Conference, will convene in Mansfield, La., on March 13, 7:30 p.m., in the Methodist Church. The session will continue through the following Tuesday, March 16.

Each auxiliary in the Conference is earnestly requested to send a delegate to this meeting, and all district secretaries and superintendents of departments are especially urged to be present. Names of delegates and visitors should be sent promptly to Mrs. A. J. Peary, Chairman of Entertainment Committee, Mansfield, La., also to Mrs. E. R. Kennedy, Lafayette, La. A cordial invitation is extended to ministers and representatives of the various departments of church work. We hope to have Miss Belle Bennett, our General President, with us during the meet-

COFFEE TALKS

No. 3.

Freshness.

To insure good coffee it is very necessary that the roasted article be perfectly fresh. The aroma and flavor that make coffee so agreeable comes from an oil in the coffee berry that evaporates very rapidly upon exposure to the air. When this oil has escaped, flat, insipid, tasteless coffee is the result. This is the great objection to roasted coffee sold in bulk and open barrels: when you buy such, you get only the shell, from which the spirit has flown. One of the superior merits of

LUZIANNE COFFEE

is its perfect freshness. It is roasted in gigantic closed receptacles and goes hot into airtight, dust-proof, damp-proof cans before the least particle of its aroma escapes. Open a can of it and note the delicious odor that exhales from it. This coffee is so popular that dealers frequently order by the carload—30,000 lbs. at a time. It's sold everywhere.

THE REILY-TAYLOR CO.,
NEW ORLEANS, U. S. A.

ing, and are praying for large results. Let us remember, however, that individual effort is necessary if we are to gain the blessing of answered prayer.

Mrs. E. R. Kennedy, President.

Mrs. Crow Girard, Cor. Sec.

NOTICE

The sixteenth annual meeting of the Home Mission Society of the Mississippi Conference will be held in Centenary Church, McComb, March 17-21. The time of the session has been changed by the Executive Committee in order to secure the presence of Miss Belle Bennett at the meeting and also by request of the Church at McComb for an earlier date than the time in 1908 previously announced.

Mrs. T. B. Holloman,

Conference President,

Mrs. C. R. McQueen,

Recording Secretary.

NOTICE

Applications from the Mississippi Conference to the General Board of Home Missions for aid passages must be in hands of Conference Secretary, Mrs. B. F. Lewis, by March 1.

Change of time of holding annual meeting of Home Mission Society of Mississippi Conference, applications for aid from Conference Secretary must be in hands of Secretary by March 15 instead of April 1st, as previously announced.

Mrs. T. B. Holloman.

THE STORY OF CHRIST

(Contributed.)

The story of Christ begins before he was born, as the story of a river begins upon a mountain-side, where the spring bursts forth from its rocky reservoir and the deep caverns in the depths of the hills furnish very interesting chapters of the story of a river. So it is back of Christ, with open ears and open hearts toward heaven, were great men called prophets, such as Isaiah, Daniel, Jeremiah and others I might mention who were faithful to God and who sought to do their duty; who told of the coming of this new-born King, which was to come and destroy the sin of the

world; how long the world waited for the seed of woman which was to undo the mischief caused by Satan.

One day an angel appeared to Mary and told her "to fear not" for he had come to tell her that God would send her a baby—a wonderful baby—and it would be none other than Jesus, the long-promised Saviour of the world. So nearly two thousand years ago, in a small country far away from ours, Christ was born. More than five thousand miles stretch between us. A little land about two hundred miles in length and fifty miles wide—smaller than our Louisiana. But its hills, its valleys, its green pastures, its vineyards, and its olive yards and its village streets were trodden by the feet of our Lord for us, as well as for the Jews of the Holy Land. Christ was born like all other infants, only his place of birth was perhaps more humble and lowly, a cow stall, in a winter month, in an atmosphere in which were the moan of camels and the bleating of sheep and the barking of dogs. He takes his first journey before he could walk, and armed desperadoes, with hands of blood, were ready to end his life. I do not wonder that the commotions in the heavens excited the wise men on the night our Christ was born. As he came from another world and after thirty-three years was again to exchange worlds, it does not seem strange that astronomers should have felt the effects of his coming, and instead of being unbelieving about the one star that stooped, I wonder that every planet in the heavens did not that Christmas night make some demonstration. Above all other superhuman ones, he stands farthest from myth and nearest to reality. The reality of Jesus is as definite and as undeniable as that of Washington, or Franklin.

As a man he was made in a large mold; no Christian teacher now living whose every utterance commands attention, whose words inspire such fervor and produce such convictions, and whose works and ways so eagerly sought for and followed, approach near the greatness, holiness, and sublimity of Jesus. He was endowed with commensurate strength, having such qualities it is in no sense a marvel that no orator of this time could draw so many to hear his words or command such terms on the platform. However, his most effective sermons were preached to small congregations and small churches. He only discussed great themes, his brilliancy had earned this privilege. He lived not a life for himself, but entirely for others, and died with his arms extended as a pledge that he continued to receive all who come to him.

Christ possesses a most lovable character, without flaw or blemish; it is love. He claims an interest in universal humanity, and his whole work among the children of men is to elevate and ennoble them. Therefore, the man who does not love Christ, is incapable of loving anything or any person. He is void of love. Christ never spoke of men as the common multitude, but made himself at home among them. He mixed with them, he went to their marriage feasts, he attended their funerals, in fact, so much at home did he make himself, that the slanderers called him a friend of the Publicans and sinners. In all respects our Lord was raised up from the midst of us; one of our own kin, and for this cause, he is not ashamed to call us brethren. He

was our brother in living, our brother in death and our brother in resurrection. Though now exalted in high heavens, he pleads for us, and acts as a high priest who can be touched with the feeling of our infirmities.

The world cannot bury him. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding sheet. He ascends into the heavens but the heavens cannot contain him. He still lives in the Church which burns unconsumed with his love; in the truth that reflects him image, in the hearts which burn, as he talked with them by the way; all the world's joy comes from the grave of our risen Lord. You can never get to the end of his words, there is always something behind. They pass into proverbs, laws, doctrines, consolation, but they never pass away, and after all the use that is made of them, they are still not exhausted.

We claim that Christ has entered into all lines of emotions and intellect that now so adorn our century. We, as Christians, meet to-day to commune with him, but he communed with our country, our literature, and our arts long before we came upon the scene of action. He began to shine into the human heart and to refresh it long ago. He fashioned the holy hymns which our fathers sang; he invaded the realm of poetic thought and turned divine genius away from adulation of bloody generals to the study of nature and its Creator, the soul and its destiny. He communed with all the centuries since his advent, and has permeated them with a purer and loftier spirit. Mother and child have knelt in prayer at his example and request. The mightiest intellects have shaped their philosophy in the light of Christ, and the old and the dying have tried to go away from earth with some of this Saviour's words upon their trembling lips.

In conclusion, Jesus Christ, perfect in deity, perfect in humanity, truly God and truly man; of reasonable soul and body, of the same substance with the Father as to his Divinity, and of the same substance with us as to his humanity; in all things like us, except in sin, all the glory and beauty of Christ are manifested within, and there he delights to dwell. His visits are frequent. His condescensions are amazing; His conversations sweet; his comforts refreshing; and the peace which he brings passeth all understanding.

NEW ORLEANS PREACHERS' MEETING.

Report from pastors is as follows:

Parker Memorial, two accessions; Sunday school reached the high-water mark. Have plans on foot to raise \$7,500 to complete church.

Carrollton Avenue, seven accessions; good start for the new year; Sunday school developing into a great working force.

Epworth, four accessions; hopeful outlook; need a larger building to work in.

First Church, ten accessions; have visited three-fourths of the people; congregations good, both morning and evening. Hopeful League and Sunday school.

Rayne Memorial, five accessions; Sunday school being reorganized; new parsonage will be occupied soon. There has been the growth of a church spirit around the parsonage.

Felicity, five accessions. Will put new lights in the main auditorium of the church.

Bro. Hartell reported the work at the Y. M. C. A. Great need for volunteer workers. Will start work at United States Barracks.

Capt. Thompson, of the Salvation Army, reported: eighty-four nights' lodging per week; 300 meals.

Louisiana Avenue, three accessions. The outlook for the year is very good.

ALBERT S. LUTZ, Secretary.

LOUISIANA CONFERENCE ANNUAL.

Editor Vaughan and Publisher Chalmers have done their work well in issuing the Annual in good time and in good shape. The pages are wider than usual and nothing is crowded, but all that the Conference did is set forth clearly and can easily be found. The Table of Contents is a sure index of what is in the book, and the Leesville Church and the benign countenance of Rev. W. H. Benton make a fine front-piece. The Statistical Tables are well arranged and every work is shown up according to what it did during the year.

Having been engaged last year in raising missionary funds, we find from Brother Thomson's report that \$5,440 for Foreign Missions was raised by pastoral charges, as against \$6,014.10 in 1907, a decrease of \$574.10; and for Domestic Missions by pastoral charges \$5,609 as against \$5,584.27 in 1907, an increase of \$24.73.

There was \$259 more paid in for Domestic than for Foreign Missions. There was \$4,027.38 raised by the Conference Missionary Evangelist in cash and subscriptions on about 65 works out of the 142 reported; and had the pastors been able to collect the subscriptions closely, (which many of them found impossible to do by reason of the general financial stringency,) there would undoubtedly have been, together with the amounts reported from charges he did not reach, a total for Domestic Missions over the amount actually paid, quite sufficient to cover his salary and traveling expenses, and a good sum additional besides for Foreign Missions. Some of the pastors asked him to take the Foreign as well as the Domestic, and he did so where both could be secured.

In looking over the figures reported, this writer feels that, in spite of all obstacles confronting him last year, his work, under the blessing of God, was far from fruitless. In a year of cyclones, overflows, boll-weevils, presidential election and financial panic, to have raised anything over the amount raised the previous year was a distinct success.

JOHN T. SAWYER.

A CARD OF THANKS.

To the Preachers and Laymen of the North Mississippi Conference:

I hereby express my heartfelt thanks for the assistance rendered me during my late illness.

As I am unable to write each a personal letter, I take this method of reaching all. I would that you could know just how much I appreciate your kindness.

Grace and peace be with you all. Amen!

L. B. HAWKINS.

W. L. Ellis, Prop.

Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A transient, rooming-house, catering only to people of good morals and gentle manners.

Are You Building or Furnishing a House?
For your HARDWARE, go to

The United Hardware Co., Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE MAIN 385.

W. W. Carre Co., Ltd.,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

THE BROTHERHOOD.

Dear Brother Boswell: At the time I wrote to the Advocate, two weeks ago, I wrote also to Brothers Parkman and Park, suggesting to them that we re-organize our "Ministerial Aid Association." I have a letter from each of these brethren saying they heartily agree with me in re-organizing the society; also that several brethren have written to them favoring the matter. Brother Park was our secretary, and he tells me that Brother T. W. Lewis was the vice-president.

Now, if all who wish to be numbered with us in our Conference Brotherhood will write a postal card to Brother Park as secretary, or to Brother Lewis, as president, that will be sufficient for the organization till we meet at Okolona, next fall. If \$5 is too much, we can agree on whatever the brethren may choose, say \$3, or \$4.

The Tennessee Conference has a Brotherhood of two hundred and pay \$2 at the death of a member. I believe we can number a hundred and twenty-five within the next month. Some of our laymen will come in as honorary members as they used to do, paying one dollar at the death of a member.

This should be attended to at once. Brother Park can send the names to the Advocate so we can know who they are who join.

J. C. LOWE.

Monteagle, Tenn.

MISSISSIPPI CONFERENCE BROTHERHOOD.

Mr. Editor: I most heartily second the "suggested thoughts" of our J. M. Weems "to the preachers of the Mississippi Conference," published in the Advocate of 7th.

This is not an opportune hour to ventilate the causes necessitating "the plan" outlined by Brother Weems, or to discuss the merits of "the plan."

I urge each preacher to earnestly co-operate in the immediate organization of an Association that will secure the accomplishment of the purpose avowed by the original "Mississippi Conference Brotherhood." "That thou doest, do quickly." "The King's business requires haste." Write to Rev. J. M. Weems, D.D., Shubuta, Miss., suggesting date and place, and requesting him to call a meeting for permanent organization.

J. A. B. JONES.

Magnolia, Miss.

ATTENTION: NORTH MISSISSIPPI CONFERENCE.

I am in hearty accord with Brothers Lowe and Goar in this week's Advocate relative to our relation to the Methodist Benevolent Association. The agreement by which we merged into that has been annulled without our knowledge or consent, and according to the "readjusted plan" many of us are unable to maintain our membership therein.

Therefore, let us, as has been suggested, at once rally and reinstate our Ministerial Aid Association, with the understanding that Rev. T. W. Lewis, who was our vice-president, be president (Dr. Cameron, who was president, being dead), and Rev. J. C. Park, who was secretary and treasurer, continue in these offices until we meet at Conference, or earlier, for permanent organization.

Let all who will agree to this, whether former members or not, send their names at once to Rev. J. C. Park, Oxford, Miss., and as soon as a competent number are enrolled he will announce the Association in order and in operation. These suggestions are made advisedly after conference with the brethren named, and

a number of others, one hundred at least, should soon be enrolled and from information at hand, we believe it will be.

G. W. BARNES.

Winona, Miss.

THE BROTHERHOOD.

The response in answer to my former communication is most encouraging as to numbers and suggestions.

The death rate in the 1889-1890 Conference for the past thirty years has been two and one-half per annum. I think it will be perfectly safe to allow one of these per annum to those who do not join, leaving to the Association one and one-half per annum. It has also been suggested that I submit a graded assessment, which I do as follows: Under 40 years of age, \$0.10 per annum; between 40 and 50, \$1.20; over 50, \$15.10. It is to be understood that as a preacher passes the mile-stone, as per the above, he is to assume the greater assessment. If this must be done in justice to the younger preachers now, it will hold good in the future.

I am also receiving letters from our own and the North Mississippi Conference asking for a joint organization of the two Conferences. I am in full sympathy with the suggestion.

Will the brethren, in writing to me from both Conferences, please express their view on both propositions: the graded assessment and the union. Let those who will join, write me at once at Shubuta, Miss.

J. M. WEEMS.

THE MINISTERIAL RELIEF ASSOCIATION.

To the Members of the North Mississippi Conference:

My Dear Brethren—There seems to be a good deal of agitation among us respecting the Methodist Benevolent Association. A number of brethren have written to me as the former vice-president of our Conference Association suggesting the propriety and necessity of reviving it. That organization was merged into the M. B. A., of which Brother Shumaker is secretary, and cannot be revived. We can organize a new one, and begin new. I therefore propose that we organize a "Ministerial Relief Association" of the North Mississippi Conference, M. E. C. S. I suggest that we have the following or similar provisions:

I. PREACHERS.

All clerical members of the Conference, and those on trial, shall be eligible to membership upon the payment of twenty-five cents. Annual dues shall be twenty-five cents, or whatever amount may be necessary to defray actual expenses of the Association. Each member shall pay, within sixty days after his reception into the Association, a mortuary fee of \$5, which shall go to the family of any deceased member of the Association; that sixty days after the death of a member each member shall pay another mortuary fee of \$5 to be kept to pay any claim that may be made upon the Association by the death of a member.

In case a member failed to pay his mortuary fee within the prescribed time, he shall forfeit his membership, provided, if his failure is due to lack of means, he may be permitted to give his note for the amount payable at Conference, and provided, further, that no member shall lapse for other cause, he may be restored upon the payment of all arrears.

II. PREACHERS' WIVES.

The wives of all the clerical members of the Conference shall be members of the Association upon the same conditions as the preachers, except they shall pay a mortuary fee of \$2.50 upon the death of a preacher's wife, and they shall share only in the benefits of the funds raised by the preachers' wives themselves.

III.

The officers shall be a president, vice-president, a secretary-treasurer and an assistant. These officers shall constitute an executive committee, who shall have power to manage all the affairs of the Association, except to change the constitution. All laymen may be honorary members of the Association upon the payment of \$1 fee, but shall not be beneficiaries of its funds.

I suggest that we have an informal meeting of as many of our preachers as can come to Winona about March 1. We can organize, agree on a plan, elect officers, secure a charter and go ahead. The brethren can send in their names to the secretary-treasurer, and we can get under good headway before Conference. This suggested plan need not take any member from the M. B. A., but it will provide for those who cannot pay the fees in that organization. I sympathize with Brother Lowe and Brother Goar, and I want to provide for them.

T. W. LEWIS.

Columbus, Miss.

METHODIST BENEVOLENT ASSOCIATION.

In the Advocate of last week there appeared a paragraph from Rev. J. M. Weems of the Mississippi Conference and in the issue of this week notices from Brothers Goar and Lowe of the North Mississippi Conference, referring to the recent changes in the operation of the Methodist Benevolent Association. The protest made by these brethren is timely and suggestive. I had already written to the management at Nashville doubting the wisdom of the movement, and expressing hope that there might be a speedy correction of what is manifestly an error. Brother Goar well asks the question whether it is right to increase the premiums upon those who are old and have already borne the burden of carrying the Association (under other names) with such heavy assessments? To refer to the history of other similar organizations and how they have tided over such shoals and finally become wonderfully successful does not help these elders to meet the heavy tax upon their scanty income. While I shall for the sake of the life of the organization try to meet the increased levy, I shall do so with the protest that it is neither good business nor supporting a benevolence.

The writer carries insurance in two other companies: one an "old-line," the other, the Woodmen, and he finds that the premiums on the plan suggested by the Benevolent Association is just twice as much as in either of the others. But the most serious objection to the proposed plan is that it eliminates altogether the feature of benevolence. It is no longer a Methodist Brotherhood. The rank and file of the ministry are practically debarred the benefits. The amounts assessed are prohibitive to all except those in the larger and better places. Take the Mississippi Conference as a basis of calculation and it is doubtful if more than one in ten of our members can keep up his dues. If it is to be truly a benevolent company, by all means let its claims be within the reach of the poorly paid and not for those alone who fill the larger places. I am ready for any move to help these brethren of smaller means and of greater age whatever that may be. Fraternally, T. B. HOLLOMAN.

Edwards, Miss.

HUBERT G. TODD,
PRINTER,
414 GRAVIER STREET, NEW ORLEANS

New Type. New Machinery.
Fine Workmanship.
Church and League Printing a Specialty.

AN EDUCATED MINISTRY.

Dr. Boswell: By your permission I will give a few of my thoughts on the above subject. First, I wish to say, I understand that in some respects "the ministry" demands men who are educated different from all other "classes." It is well enough that the preacher know the different sciences. This helps to broaden and strengthen his mental faculties, but does the knowledge of these, in their fullness, justify the great outlay of time and money that it takes to master them? In addition, to be thoroughly equipped he is expected to spend four years in some theological school. Then his Conference course will have to come in somewhere. Will he not have lost at least from six to eight years of the best part of his ministerial life? What if the Methodist Episcopal Church, South, should demand this of all her preachers to-day! There would be a dearth of preachers, indeed! Hundreds of our congregations would be without pastors, unless (as, no doubt, many of them would do) they found a shelter in some other church. Whenever any church puts undue stress upon education in the common acceptance of the term, she then is no longer a mighty factor in soul-saving; she will no longer be blessed with mighty revivals of pure and undefiled religion. Instead of moving the great masses of poor people to a high and holy life, she will be found serving the classes of the more wealthy; instead of getting closer to the multitude of the unsaved and drawing them from the paths of sin and death to a way of righteousness and life, she will find it more and more difficult to get and hold herself as a leading factor in uplifting the world's perishing millions of to-day.

What we, as a church, need most and will always need, are preachers who know how to reach men in their sinful state, and then to lead them up to a state of holiness of heart and life. What we need to-day is to know more of men and not so much of books. Instead of taking long courses in theoretical theology, we need to take short courses in practical theology. Instead of trying to find out whether Jonah was swallowed by the whale or not, we need men to warn sinful men to "flee the wrath to come." Instead of classing the resurrection of "the world Redeemer" "a myth, a fairy tale," the church needs men to proclaim his life to a sin-cursed world. The masses of to-day are reached and blessed by men of limited education, as the world counts education; but are trained as valiant soldiers who desire the thickest of the fight. May we never let anything, "not even higher education," crowd out the one qualification for efficiency in the salvation of the world, namely, the baptism of love that cometh down from the Father above, that makes us love all for whom Christ died.

D. M. GEAN.

Altus, Miss.

CHURCH EXTENSION RECEIPTS.

The following table shows the amounts paid by the several Conferences on the twenty-sixth assessment; also increase and decrease.

Conference	Am't paid 1907-8.	Increase.
1. Alabama	\$5918.04	907.72
2. Arkansas	1720.70	62.46
3. Baltimore	7538.25	3575.75
4. Brazil Mission	401.51	130.01
5. Central Mexico		
6. China Mission	915.93	56.50
7. Columbia	210.00	24.00
8. Cuba Mission		
9. Denver	219.60	8.40
10. E. Columbia	143.10*	
11. Florida	2437.44	131.44
12. German Mission	167.10	
13. Holston	5090.98	641.98

14. Illinois	258.66*	
15. Kentucky	2224.60	152.70
16. Korean Mission		
17. Little Rock	3187.03	595.75
18. Los Angeles	600.95	120.95
19. Louisiana	2279.00	239.50
20. Louisville	3301.20	478.00
21. Memphis	5704.56	1326.52
22. Mexican Border		
23. Mississippi	3600.00*	
24. Missouri	4939.92	904.52
25. Montana	211.34	11.34
26. New Mexico	414.00	11.66
27. N. Alabama	5611.20	1263.34
28. N. Carolina	6210.00	875.24
29. N. Georgia	7972.08	1278.52
30. N. Mississippi	4099.04	875.32
31. N. Texas	4569.60	1012.40
32. N. W. Mexican		
33. N. W. Texas	8363.56	870.80
34. Oklahoma	5600.00	3072.00
35. Pacific	1100.30*	
36. S. Brazil		
37. S. Carolina	6624.56	773.00
38. S. Georgia	6116.50	358.40
39. S. W. Missouri	3398.80	537.98
40. St. Louis	3245.50	498.20
41. Tennessee	6173.40	1067.74
42. Texas	5398.16	1215.62
43. Virginia	8238.57	1427.67
44. W. N. Carolina	5866.78	1106.46
45. W. Virginia	1306.52	211.54
46. West Texas	2950.94	650.03
47. White River	1875.82	306.28

Totals \$146,204.64 \$26,870.73

*Decreased—

10. E. Columbia	\$ 9.60
12. German Mission	3.70
14. Illinois	22.08
23. Mississippi	186.50
35. Pacific	58.70

Central Mexican Mission, Cuban Mission, Mexican Border Mission and Northwest Mexican Mission Conferences have not been held. If these yield as much on the twenty-sixth assessment as on the twenty-fifth, viz., \$799.75, we will have a total of \$147,007.39 paid on the twenty-sixth assessment, which is a net increase of \$26,506.15.

The amount reported from the East Columbia Conference presents the treasurer's remittance. It does not tally with the report of the Conference Board, nor the statistical tables.

The report of the Florida Conference treasurer, shows that the amount given in this table should be increased by \$55.

The Mississippi Conference is entitled to an additional credit of \$219.16. Under date of January 8, the treasurer of the Mississippi Conference says: "There is still due your Board \$109.58, but six checks from the brethren have been turned down by the banks. As soon as I can adjust the matter with these brethren I will forward check for the balance."

The North Carolina Conference paid on Church Extension \$95 more than this table shows. The explanation given us by the treasurer is as follows: "As usual, \$95 was taken for expense by the Joint Board of Finance."

The secretary's report shows a balance due of \$436 from the Oklahoma Conference.

The amounts still due from the Florida Conference, the Mississippi Conference and the Oklahoma Conference, bring the total receipts up to \$147,714.55, making a net increase over last year of \$27,306.31.

I am persuaded that in the cases of two or three of the Conferences, not mentioned in these notes, the figures given do not represent the exact amounts paid on assessment, but, in the absence of the published minutes, and the Conference Board secretaries' reports, I have nothing to go by except the amount of the draft sent in by each treasurer.

W. F. McMURRY:
Corresponding Secretary.

THE ADVOCATE'S FRIENDS.

We report the following clubs of ten or more received since the last issue of the *Advocate*. The clubs include renewals, as well as new subscriptions.

Rev. R. S. Walton, Hammond, La., 12, with more to follow.

Rev. T. J. Durrett, Houma, Miss., 12.

Rev. W. B. Lewis, Mossport, Miss., 13.

Rev. T. W. Lewis, Columbus, Miss., 10. This was his second remittance of 10. He will send 10 more as soon as practicable.

Rev. V. C. Curtis, Coldwater, Miss., 11.

Rev. W. E. Doss, Rayne, La., 11, including his own name. Brother Doss hopes to secure others.

Rev. R. Bradley, Silver Creek, Miss., 10. "Will try to get more."

Rev. A. J. Coburn, Farmerville, La., 12, and thinks he "will be able to send more new names soon."

Besides these, many brethren too numerous to name, have sent in subscriptions, from one to five. All have the sincere thanks of editors and publisher.

CHURCH EXTENSION NOTICE.


The spring meeting of the Executive Committee of the Mississippi Conference Church Extension Board will be held at Columbia, March 3, at 11 a. m. Besides the Executive Committee, we would be glad to have with us any member of the Board who may find it convenient to attend. Those who wish to make application to the General Board for aid will apply to Rev. L. E. Alford, Long Beach, Miss., for blanks and have them filled out and properly signed, and in his hand in due time. Remember the General Board will not consider any application for aid that is not passed upon by our Executive Committee. W. B. LEWIS, Chairman.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter, Mgr.


DOCTOR Tichenor's Antiseptic UNDER A STRAIN

The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying

Dr. Tichenor's Antiseptic

Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner,
Rev. J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murray, Rev. W. W. Woollard.

THE METHODIST BENEVOLENT ASSOCIATION.

For many years past the Annual Conferences of our Church have maintained Conference brotherhoods, the object of which was to assist the families of preachers after their death. In many instances the brotherhood proved a great blessing. The amount going to beneficiaries was never very large, ranging in the North Mississippi Conference from three hundred to four hundred dollars. The cost, irrespective of age, was five dollars at the death of a member, and twenty-five cents annual dues. One year, we call to mind, as many as three members died. Another year there was not a single death. The whole plan of this insurance was simple, cheap, efficient and satisfactory. The work of the secretary-treasurer was not heavy, and was performed as a labor of love.

As Methodists, being intensely connectional in our feelings as well as government, the idea of forming a connectional brotherhood was suggested and soon organized, with headquarters at Nashville. The next step was to absorb the Conference brotherhoods—a very necessary and important one to the new association. In presenting the claims of this organization the connectional feature appealed strongly to the preachers, besides the fact the insurance was quite as cheap, if not cheaper, than in the Conference brotherhoods—the fees being fixed according to age and classes. It was also understood that a member going into the new association from a brotherhood, having the fee fixed according to age and class, would have that fee to pay the remainder of his life—no more, no less. There was one difference between the old and the new association: In the old, a man's name was enrolled as a member, and as long as he kept his dues paid he was in good standing, and at his death his family was entitled to five dollars from each member of the brotherhood. In the new association to each member a certificate or policy is issued for a given amount, up to as high as one thousand dollars, which policy is good for the stated amount as long as the association remains solvent.

This connectional "Benevolent Association" took in without question, all the members of the Conference brotherhoods, and other preachers who were disposed to join. All went well in the new organization—the Methodist Benevolent Association (with emphasis on *Benevolent*) for a while—three or four years. But the secretary, Rev. J. H. Shupaker, at the beginning of this year, 1909, in a communication, informs us that the "Association" has been "reorganized." Who was present at the reorganization he does not tell us, or where it was effected, we are not informed. We are sure the North Mississippi Conference, to which the writer belongs, was not represented, or if it was, the representatives were

present not as delegates but as individuals. The secretary's official papers were received by us at the beginning of the new year.

In the readjustment the annual dues are more than doubled. In 1908, which includes members sixty years old and over, embracing many superannuated preachers, the dues are nearly four times as great. This writer and others of equal age, entering the Association from the brotherhood, were required to pay eight dollars for a certificate for \$500, and one dollar annual dues. We are now required to pay twenty-nine dollars on the certificate, and one dollar on the benefit fund. This readjustment cuts off many of the old and superannuated preachers, because they will be unable to meet the assessments. And these old preachers have been paying into the brotherhood treasury for twenty-five years and more. The burden falls on them with crushing weight. How shall we characterize the act of the reorganizers? We leave that to those who have better knowledge and use of the English language.

Why was this thing done? 1. Because the Association could not live on the old assessments. So we are informed. Then the promoters should have let it die rather than make assessments so high that the old and poor preachers from the brotherhood could not pay them. It would have been better to confess insolvency than impose on these innocent and trusting men. 2. We are told that the "young men" of the Association demanded that "the Association be conducted on business principles," which, being interpreted, means that our church benevolent brotherhood be conducted after the order of the regular life insurance companies to make money. This is clear from the fact that it is said: (3) A surplus is necessary. Certainly! If the institution survived three or four years—meeting all its obligations on the old basis, by doubling and tripling and quadrupling the assessment—a surplus can be piled up. Conducted on "business principles" the business will increase, taking in preachers and laymen, and denying henceforth admission to all over fifty years of age, and ridding the Association of the old and poor by taxing them out of the brotherhood—there will be nothing to hinder the accumulation of a surplus, and a surplus means big salaries to officers, and good commissions to solicitors. Already, we learn, a solicitor has earned commission sufficient to pay the assessment on his policy. This is given out by the secretary as an advertisement of one of the advantages of the readjustment. Such a thing was unheard of in the old brotherhoods.

We are in hearty sympathy with our brethren who propose to reorganize our Conference brotherhoods, which matter is treated largely in our present issue.

BISHOP NEELY IN NEW ORLEANS.

In another column of this issue of the Advocate will be found some criticisms of an address made by Bishop T. B. Neely at a reception tendered him by the members of his church in this city. The criticisms are made by Rev. H. Whitehead the assistant editor.

It has been a long time since we have heard of an intelligent minister of the Methodist Episcopal Church, high in authority, speak of his church as "the mother church." Many years ago it was common, but we had an idea that the Cape May Commission put an end to it. And if the Cape May Commission had never spoken, no well-informed man at this day should speak as did Bishop Neely. There was a division of the Methodist Episcopal Church in 1844—a separation, but there was neither a schism nor a secession. A plan of separation was prepared and adopted, and Bishop McTear, more than twenty-five years ago, expressed the truth when he said, "We (Southern Methodists) separated from them (Methodists of the North) in no sense that they did not separate from us."

The body was one, organized in 1784, and

when divided by mutual consent, each division starting equitably in the property of the Church, it would be beyond power of mathematics to demonstrate that one body is older than the other. How much more absurd it is to claim that one body is the mother of the other. Surely, Bishop Neely is not ignorant of the facts of history. If not, what does he mean by claiming that his church is the "original church," the "mother church?"

If Bishop Neely talks that way before a congregation, made up in part of Southern Methodists, one of whom was a minister, and made an address of welcome, what may he be expected to say when he gets out among the brethren in black? What?

CONFERENCE MINUTES.

Rev. R. W. Vaughan, editor and publisher of the Louisiana Conference Minutes, has kindly laid on our table a copy of the work. It is a creditable piece of work, viewed from any standpoint. Without any ornamentation, save a picture of the Leesville Church, and pastor, Rev. W. H. Benton, it is artistic. The printing was done in the office of the Christian Advocate by Mr. C. O. Chalmers, and both he and the editor are to be congratulated on getting out the work in so short a time after Conference. The preachers ought to take special pains to circulate the Minutes among the Churches.

BISHOP NEELY AND THE MOTHER CHURCH.

When the General Conference of the Methodist Episcopal Church met last May, at fixed New Orleans as the Episcopal home for Bishop Neely during the next quadrennium. On Tuesday, the 10th inst., he arrived in this city to take up his nominal residence among us. That night a reception was tendered him in the Franklin Street Methodist Church. Several addresses of welcome were made; the first speaker being Rev. John F. Foster, of the Methodist Episcopal Church, South, and President of the Protestant Preachers' Association. In the response made by the Bishop, he paid a handsome tribute to Rpt. E. Lee, speaking of his lofty character and magnificent manhood. He also eulogized the South and commended the part it takes in the united nation of to-day.

It was at this point that the assistant editor received a shock and a surprise from which he has not yet recovered. Bishop Neely began to talk about the "mother church," and to invite Methodists into the "original Methodism." The largest part of the ministers of the Methodist Episcopal Church, South, in the city, were present in fraternal spirit, prepared to give honest and hearty welcome to the stranger from the North. So far as the writer can learn, there was no spirit of captious criticism, and no one seemed to be looking for offense. We are familiar with the claims that have been made for sixty years of the "right to go anywhere," and expected an able presentation of this view from Bishop Neely. We expected him to deny that there was a "Northern Methodist Church," just as we deny that there is a "Southern Methodist Church," we expected him to deny that there was a sectional Methodism, but we certainly did not look for a man of his calibre to talk "mother church" nonsense and "original church" foolishness. Down here we expect that only from the little men who have not entered into the real merits of the case.

It would be a waste of time, and missing the purpose of the moment to make lengthy quotations from the records that are open to all. But all men should know that in 1844 the General Conference authorized a division of territory, which was in effect a division of jurisdiction, and not in its original purpose intended to create distinct churches. The "fathers" on neither side

of that historic body considered for a moment that their action would withdraw Episcopal Methodism from either section of the nation. In all its heritage, membership, ministry, and traditions of the past there was as unbroken a line of succession on one side of Mason and Dixon's line as on the other. When men disputed these things in the passion of the great questions which were involved, the courts of the land decided that we held equal rights. The necessity for legal purposes of a distinction in title caused the men who carried out the provisions of the action of the General Conference of 1844 to call the section of the church under the General Conference for the Southern States "The Methodist Episcopal Church, South."

Such a division of jurisdiction is consistent with the whole history of Methodism. Bishop Neely is a Bishop of the "Methodist Episcopal Church in America" (official title), yet in the division of the work he accepts a limited jurisdiction, and serves only six conferences. "The Methodist Episcopal Church in America" does not establish its missions in Canada, nor send its Bishops there now, though it has done so in other days. The great grandfather of the writer was sent as a missionary to Canada shortly after the Revolution, and eventually became the first president of the Wesleyan Conference, after its separation from British Methodism. But to-day the "mother church" is furnishing neither missionaries nor superintendents for Canadian Methodism, and does not feel that this sectional neglect is contrary to the "world parish" conception that all true sons of Wesley hold. It is only in the South that there seems to be danger of neglecting any part of the "world parish."

When we are invited, either singly or en masse to abandon the altars of our fathers, and to enter a "mother church" that is strange to our heritage, we feel like opening the doors of the true "mother church" and inviting three and a half million Methodists to come back to the church that has preserved unbroken the traditions of its fathers, and has never ceased to build upon the historic foundations laid by Wesley and his immediate successors.

PERSONALS.

Rev. W. L. Doss, Jr., finds the work at Rayne "very pleasant," and begins the year with bright prospects for a successful term.

Rev. G. R. Ellis, writing from Séminary, Miss., says: "I am on a poor mission field this year, but will do all I can for the paper—will do my best to get up a club."

In our notice of FRIENDS OF THE ADVOCATE we name Rev. A. J. Coburn as having sent in a club during the past week. That is a mistake. His club was sent early in the month.

Rev. W. G. Harbin has been blessed with great success in his work in Kentucky. He will give us an account of it sometime soon. Brother Harbin is one of our safest and most loyal men.

Anyone knowing the whereabouts of Mr. O. H. McLendon will greatly oblige a friend by giving him the information. Address Rev. J. L. Red, Woodville, Miss. Brother Red will be thankful.

Rev. J. L. Lay, of Cotton Valley, La., is at work for the ADVOCATE in his "new field of labor," and will soon have a club of renewals and new subscribers. We trust Brother Lay will have great success likewise in winning souls.

Rev. C. McDonakk, so long an efficient worker, now on the retired list, is pleasantly situated at Pelahatchie, Miss. He informs us that the newly-appointed pastor, Rev. W. J. Dawson, has made a good beginning in his year's work.

Rev. J. D. McWhorter, of Sallis, Miss., brings us under obligation for a list of fourteen subscribers, old and new, and says: "We expect to send

you as many more names soon, and try to make the list fifty this year from the Sallis Charge.

The members of First Church, this city, will tender their pastor, Dr. F. R. Hill and wife, a reception at 1108 St. Charles Avenue, on the evening of January 28th. We thank the reception committee for a kind invitation to be present.

A request comes to us all the way from New York City, from a Methodist "Class Leader" for a copy of the ADVOCATE containing the sermon of Dr. C. W. Carter. So it appears that both Dr. Carter and the ADVOCATE are known a long way from home.

Rev. A. C. Holder, Ph.D., our pastor at Lees-Elle, La., in a letter to Dr. Sawyer, states that he has had a warm reception and prospects are bright. He has already had some conversions and received about one-dozen persons into the church. His board of stewards fixed his salary at \$300 over last year, making it \$1500.

Rev. P. Howard, one of the "old guard," in requesting us to "move up" his label on the paper, adds this: "Allow me to call especial attention of your readers to the letters of Brothers Weems and Goar in the last two numbers of the ADVOCATE on the action of the Methodist Fraternal (?) Association of Dec. 17, 1908. And let everybody read and let everybody say, Amen!"

A card from Rev. D. E. Kelly, dated Jan. 4, has just reached us. He arrived at Purvis the Friday before, with wife and the two little boys. He was given a most cordial reception at the parsonage where a "sumptuous supper" was awaiting them—which was appreciated and thoroughly enjoyed. Large congregations wait on his ministry. Success always follows his efforts. May it be so at Purvis!

Rev. N. E. Joyner is visiting the large cities, St. Louis, Kansas City, and Chicago—studying "Institutional Church Work." We have in hand from him an article on the "Leaders' Conference" recently held at Nashville, and will favor us with another on the "Missionary Institute." He is meeting with great kindness in his travels. His wife accompanies him. They will get back to New Orleans about the last of this month.

We copied last week from the Louisiana Conference Minutes for 1908 the names of those we thought constituted the Louisiana Conference Commissioners on the Preachers' Institute. We made a mistake—Brother Selby is not responsible for it. He left the space blank in his notice, and requested us to fill it. We put in the wrong names. The Commissioners are: Dr. J. A. Rice, Rev. Thos. Carter, and Rev. W. W. Holmes.

Rev. L. B. Hankins, who during the session of the North Mississippi Conference was in a hospital at Memphis, suffering from appendicitis, and was compelled to undergo an operation, is now about well, and is at work on his charge, Pleasant Hill, with bright prospects. The Church has purchased a new organ, and money is being raised to repair and give the parsonage a new coat of paint. The brethren at Conference remembered Brother Hankins in his afflictions, and he sends them through the ADVOCATE a card of thanks.

Brother A. M. Mayo, of Lake Charles, who is serving his twenty-seventh year as steward, and his seventeenth year as Sunday School Superintendent, has favored us with a printed account of the installation of the Sunday School officers, and the Board of Stewards of the Church, which occurred on Monday evening, January 3. Rev. W. W. Drake is pastor, and is put down in this account of proceedings as "the chief officer of the Sunday School." We have known a few superintendents in the course of life who would not allow the pastor to rob them of that distinction.

Dr. Sawyer is in hand a letter from Dr. R. S. Trippett, of Doncaster, England, in which he says: "I am pleased to hear that you had a

very pleasant session at Conference at Leesville. Sorry to hear of overflow and boll worms on Red River. Think you did right in taking a super-numerary relation. You will have a roving commission, not only in Louisiana, but in Mississippi and elsewhere. I pray God to bless you in your labors. My health is very good at this time except my sight, for which I feel thankful to the Almighty. My kind regards to Dr. F. R. Hill."

Rev. Jno. P. Lowry, of Little Rock, Ark., is at present helping Rev. J. E. Thomas in a meeting at Macon, Miss. Those who know him need not be told that he is doing good work. We look for great results, which we hope Brother Thomas will report. We knew Brother Lowry years ago as a "Christian Drummer" who never traveled on Sunday—who always went to Church when an opportunity was offered. We have been with him in strange places, and in his own home. He was ever a good man, and we dare say is yet. He is a nephew of our sainted Rev. T. J. Lowry, so long and so favorably known in Mississippi. The brethren can trust him.

Rev. C. P. Moss continues to win laurels at Batesville, Miss. One of his good members sends us a clipping from the town paper, every word of which the sender assures us is true. The clipping reads: "Rev. C. P. Moss' second year's work at Batesville is proving to be one of supreme greatness. As a servant of the Highest, he stands firm upon the Word, obeying God rather than men, and is ever ready with cheerful heart and willing hands to do whatsoever is in his power for the upbuilding of the kingdom. With such a character, true to self and God, and with the full co-operation of the Christian people, we cannot begin to estimate the result." Members of other charges might send like clippings from their home papers to the ADVOCATE with profit—to the congregation, to the preacher, and to the charge.

Brother R. M. Evans writes a cheering letter from Courtland, Miss., where he is pleasantly located in the parsonage, and actively at work. In the long ago when we "traveled the old Batesville Circuit" there was no Courtland save a few scattered houses. Pope's Station was a much larger place, and we had there a regular appointment. One of the greatest and most successful meetings we ever held was at Pope's under a big brush arbor. How well the good people of the place treated us at the close of the meeting, we will never forget. They thought the finest suit of clothes they could buy none too good for the young preacher. Possibly there is not a soul there who remembers us, for it was a little more than forty-two years ago. But we are glad to know that many good people fill the places of those who have crossed over the river.

THE LOUISIANA CONFERENCE MINUTES.

In justice to the Alexandria District, I feel that I must call attention to a serious error that appears in the total for the Column Paid Foreign Missions. The amount as it appears in the column is \$271, when it should be \$771; the same error appears in the Recapitulation Table, and changes the grand total. I regret that such an error should have occurred, but it was not discovered until the Minutes were from the press and too late to correct it.

Another error appears in the Constitution of the Church Extension Board. Brother N. R. Grigsby, Minden, La., is the Treasurer of the Board in the place of W. G. Wadley.

The postoffice address of Rev. J. M. Brown should be Shreveport, instead of La Chute.

Sincerely, ROBT. W. VAUGHAN,
Editor.

NOTE OF THANKS.

In behalf of myself and family I hereby tender hearty thanks to the numerous friends who have recently written, expressing sympathy with us in our great sorrow.

W. C. BLACK.

The Home Circle.

TAKE IT WITH YOU.

"I hope you'll have a pleasant time, son," said I, as the father was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great, big secret. Most people wish to have a good time. And that's right. But so many of them seem to fail. Why don't they take it with them? They can; they should.

Going on an outing with some friends, a young lady before starting put a spray of sweet eglantine in her bosom. She forgot its presence. But all day long she and her intimate companions kept getting the delicious odor of the sweet briar and wondered where it was.

So in all your life. The good time is in you. It is with you as to whether you have good neighbors and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving trees and blooming flowers, the very goodness of God itself—all are in you, all depend on what you are, on what you have brought with you.

What kind of a time do you want to have? It rests with you. Will you walk in clear light or stumble along in gloom? Will you be strong and joyous or weak and sad? It rests with you.—*Ex.*

TWO INFIDEL NEIGHBORS.

Two infidel neighbors lived among the hills of New England. One of them heard the Gospel, was convinced of his sins and believed unto eternal life. Soon after he went to his infidel neighbor's house, and said, "I have come to talk with you; I have been converted."

"Yes," sneered the other, "I heard that you had been down to the meeting and had gone forward for prayers. I was surprised, for I thought you were as sensible a man as any in town."

"Well," said the first, "I have a duty to do to you. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came two years ago with your mark on them, and I took them and marked them with my mark. You inquired all around, but could not find them. They are in my field now, with their increase, and I want to settle with you if you are willing, or you can settle with me by the law if you will."

The other infidel was amazed, and told his neighbor that he could keep the sheep: only to please go away. He trembled at the thought that something had got hold of his old friend which he did not understand. He repeated: "You may keep the sheep, if you will only go away."

"No," said the Christian, "I must settle this matter up, and cannot rest until I do. You must tell me how much."

"Well," replied the other, "pay me the worth of the sheep when they went to you and six per cent interest, and please go away and let me alone."

The Christian laid down the amount and then doubled it. He went away, leaving his old friend's heart heavily loaded. The full result of that scene is known only to God. But to-day

that other infidel is going to the house of God. Rev. J. S. Burrows.

A SWEET LITTLE SINGER.

Brushing and sweeping and dusting, a little Swedish girl was busily cleaning a big school room in Stockholm. She worked and sang as she worked, like a bird in a cage. A lady riding past in her carriage heard the song, and stopped to listen to the sweet voice. She entered the building, and hunted all over till she found the little singer. The child was shy, and not at all pretty, but her manner was so courteous that the lady was charmed.

"I must take your daughter to Crælius, the famous music master," she said to the mother, who was the janitress of the school building. "She has a voice that will make her fortune."

So the lady took the little girl away with her to see the music master. The great man was delighted with her voice. "I must take her to Count Puche," he said; "he is a great judge of music."

But Count Puche looked oddly at the young singer, and gruffly asked the music master what he expected to do with such a child.

"Only to hear her sing," answered Crælius.

This the Count consented to do, and when she had finished, he cried out in delight: "She shall have the advantages of the Stockholm Academy."

At the Academy the girl sang and studied, and studied and sang. She was not yet twelve, and with all the praise and attention showered upon her she was almost in danger of being spoiled.

One evening, at an entertainment, she was to sing a higher part than she had ever tried before. The house was filled, and everybody was looking for the little favorite. She took her place before the audience, but when she tried to sing, there was no sound. She tried again, but all her silvery notes were gone. The master was very angry. Her friends were surprised and grieved, and the poor little songstress drooped with sorrow.

Her voice did not come back next day, nor the next. Slowly the beautiful dream of fame and fortune faded away; yet she bore her disappointment bravely, and said, "I will study."

Four years passed, and the people had quite forgotten the little singer. Till one day, some one was wanted for an unimportant part in a chorus, which none of the regular singers was willing to take, and the master thought again of his poor little pupil. Would she take it? Pleased to be useful and oblige her kind master, she consented to sing.

While practicing her part, to the surprise and joy of both pupil and teacher, the long-lost voice suddenly returned with all its beauty and richness. All who remembered the little nightingale received her back with a hearty welcome, and she afterwards became one of the most wonderful singers the world has ever known.

Have you guessed the little Swedish girl's name? It was Jenny Lind.—*Deaconess Advocate.*

WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing

from the very worst thing, says Mary E. Stone, in *S. Nicholas*.

Now, I have often thought that there are little boys and girls who cry now and then, at the wrong time, and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday."

"To cry on Tuesday makes red eyes."

"Crying on Wednesday is bad for children's heads, and for the heads of older people."

"It is said that if a child begins to cry on Thursday, he will find it hard to stop."

"It is not best for children to cry on Friday. It makes them unhappy."

"Never cry on Saturday. It is too busy a day."

"Tears shed on Sunday are salt and bitter."

"Children should on no account cry at night. The nights are for sleep."

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise old man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—*Exchange.*

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location.

Send for Catalogue.
W. L. CLIFTON, A.B., Ph.D., President.
Grenada, Miss.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED

Epworth League

By Rev. H. Whitehead.

PRAYER-MEETING TOPIC, Jan. 31.
FOR LOVE'S SAKE.

Woman's Foreign Missionary Society.
(John iii, 16-18.)

By Mrs. S. C. Trueheart.

Since an army of women and children enlisted in God's service for all lands, the love that prompted the enterprise has been growing deeper until the outlook sweeps beyond the confines of time and space. To-day the young people of Christendom are better informed as to the needs of the race than their mothers of one hundred years ago. At first when aroused the vision was not followed by organized effort, but the love that opened blind eyes in course of time brought about concerted action. After the organization of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, the South followed. These in turn were soon followed by the Woman's Home Mission Societies; until now all branches of Church activity attract attention, and in every heart, touched by the wonderful love of the divine Christ, missionary work has a part in the programme of daily life. The effort to save souls, to alleviate suffering, to soothe the bereaved, and to build Christian character brings thousands before a throne of grace for the wisdom to plan, to deny self, to receive the baptism of love, to hear in unmistakable accents: "Lo, I am with thee." "Be thou faithful unto death, and I will give thee a crown of life." (Rev. ii, 10); "Not only shalt thou thus receive, but every one of those who love Christ's appearing" (II Tim. iv, 8). Thousands are seeking ways and means to accomplish the evangelization of the world. Some well-equipped are ready to leave home and country and make a home in regions beyond that they may no longer be a little part in a little town, but a great part of God's great forces for the uplifting of nations.

Some impelled by the love of Christ may as eagerly long to enlarge their habitation; but home environments close the outer door, and from their own hearthstone they must send out through others the gifts they would gladly take themselves. Others are "shut-ins," compelled to pass days and months within the narrow limits of a sick bed; but for love's sake, with study, thought, and prayer, their saintly spirits are ever busy, as they seek if possible to serve day and night. O, the beautiful record the Heavenly Father keeps of thoughts and deeds in the quiet of a lonely way for his name's sake!

Hundreds of sweet spirits having responded to God's call are in labors abundant. "brave, lonely soldiers," happy to be counted worthy to serve their fellows. Nothing seems too hard for them, nothing too repulsive that their suffering, benighted sisters may learn of the more excellent way. A refined, loving missionary in the Far East makes regular visits to a leper colony and ministers to repulsive sufferers. Recently a young, accomplished woman sent out by our Woman's Board to Korea wrote: "I am so happy that my Heavenly Father permits me to work in Korea." Squalor, sickness, ignorance, poverty, were powerless to divert her from her loving purpose, and joyfully she sought to heal, to instruct, to relieve until she heard her divine Father's

voice saying lovingly: "It is enough, daughter, come up higher." She willingly obeyed, although she was willing to remain with meagre force of workers who needed her so much. Why was her acceptable service so short? Shall not the Lord of the earth do as it seemeth best to him? Does he not know best? In perils of war, threatened by famine and sword, in China as well as in Korea, representatives of the Woman's Board rejoice to tell the needy the preciousness of redeeming love, the news of salvation.

Thirty years ago Miss Lochie Rankin was sent to China. To-day she lives and prays and works for China. Her sister Dora, who followed her in 1879, a few months later, was soon called to join the saved of China in the heavenly kingdom. These two, the first sent out by the Woman's Board, went from an attractive Tennessee home, lovely with shrubbery and honeysuckle vines, in which mocking birds made their nests and filled the soft air with melody. Forsaking these attractions and the touch of loving friends, they went to live with strangers, who regarded them with suspicion, and often refused to listen to their message of peace and good-will. For the love of Jesus and humankind they gladly turned their faces to the Far East and looked not back to the beautiful home and dear loving ones who had guided their feet in the ways of righteousness. It was all joy to give themselves.

China and Korea can never be foreign lands since Dora Rankin's grave is in China and Ruby Kendrick's is in Korea. A goodly company of consecrated women are on the picket lines not only in China and Korea, but in Brazil, Mexico, and Cuba, and the hearts of many in the home-land are longing to unite with them for love's sake.

The broken ranks are filling up almost as fast as vacancies occur. When the news flashed over the wires, "Dora is dead," twenty young women willingly offered themselves, saying, "Send me."

With about \$4,000 members and an average fee of ten cents a month from each, the Woman's Missionary Society of the M. E. Church, South, has planted mission stations in China, Korea, Brazil, Mexico, and Cuba. In 1907-08, over \$226,000 was expended in equipping and maintaining these stations and the godly women who placed themselves on the altar of sacrifice. Only strong faith and love enabled the few to venture to carry forward an enterprise so vast upon a capital so meager. Only the fact that God is back of the effort which is being made and the pleading voices of distressed, helpless millions touching loving hearts urges onward and prevents despair. The voice of Jesus day by day falls upon the listening ear, saying, "Give ye them to eat," and as the broken loaves and little fishes are distributed and used, they multiply, though some say: "What are these among so many?"

Nearly every branch of the Christian Church has a regularly organized Woman's Missionary Society. If one organization grows discouraged, faint-hearted, the thought that there are sister organizations working for the same cause and with the same purpose strengthens and encourages. A host of women, young as well as old, is pressing forward upon the thresholds of sin, and battlements hoary with age are beginning to topple. Korean ignorance and darkness are yielding to the light of truth, China's superstition, bigotry, and conceit are being displaced by the Gospel of intelligence and love. The Sun of Righteousness is sending out beams of light and health and the "kingdoms are coming," though the heathen are increasing faster than the Christian; but as God said to the Hebrews on the borders of the Red Sea, so he says to us: "Go forward." The love that prompted Miss Haygood, Dora Rankin, Louise Richardson, Dora Hamilton, and Ruby Kendrick to

PIANOS

TO reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED

J. P. SIMMONS, President.
938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

THE SOUTH'S
GREATEST SCHOOLS
OF
BUSINESS

Macon & Andrews Colleges

Memphis, the great metropolis of the Southwest, is calling for thousands of competent, young men and women to occupy lucrative positions as typewriters, stenographers, bookkeepers, bank clerks, etc. The demand made upon us by Memphis business houses is much greater than we can supply. Every graduate employed. Positions secured free.

If you are planning a business career, write for catalog and terms. Finest facilities in the South. Practical methods. Actual practice. Address: Macon & Andrews Colleges, Box 21, Memphis, Tenn.

do their part toward world-wide evangelization should prompt us to greater diligence to conserve the work for which they gave their health and lives. The love that reaches to the ends of the earth, wherever a needy human being suffers, cannot neglect the distressed, the oppressed at home. The willing service that lays self upon the altar for the sake of heathen souls who have never heard of Christ is as willingly offered for the uplift of women at home. In Christ Jesus there is no latitude, no longitude. To love as Christ loves is to embrace all mankind.

How vain seem the things of time and sense, the so-called pleasures, the pastimes of life, compared with the joy of service, the giving of one's self for the good of others! God so loved the world that he gave his only begotten Son, that whosoever believeth on him hath everlasting life.—Epworth Era.

JAMES H. AITKEN

PLUMBING,
HEATING, SEWERING,
GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner
Sign and Ornamental Painter
716 POYDRAS ST.,
Near St. Charles, NEW ORLEANS, La.
ADVERTISING SIGNS A SPECIALTY.

E. G. AWCOCK,

Harness and Sadlery,
Repairing Promptly Attended To
333 Baronne St., New Orleans.

Darsam Bros. Coal Co.

COAL, COKE,
AND ANTHRACITE,
2217 CALLIOPE STREET, NEW ORLEANS
Phone Main 1552; P. O. Box 1406

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. WM. C. SHATTY Co., The Cabbage Plant Men, P. O. Box 630 Young's Island, S. C.

Special Notice to Ministers!

A minister, in small city, or riding circuit, can increase his income in a good, benevolent work; not a book, not agency business. Write

THE COLUMBIAN WOODMEN
122 Peachtree St. Atlanta, Ga.

MUSIC TEACHER WANTS POSITION

for next September; can teach Piano, Voice, Harmony and Elocution. Has had experience and Conservatory Training. Good references. Address P. O. Box 241, Rosedale, Miss.

HOMEOPATHIC REMEDIES

Fresh and active. Sent post or express paid to any part of the U. S.

SCHUESSLER or BIOCHEMIC MANUAL
and our 142 page Manual of
HOMEOPATHIC TREATMENT
sent free postpaid upon request.
HALSEY BROS. CO.
Established 1855, 93 Wabash Av., Chicago, Ill.

Souvenir Post Cards Free.

Three choicest artistic Souvenir Post Cards, beautiful colors, absolutely free, if you send stamp for postage. W. H. Gates, 104 W. 8th St., Topeka, Kan.

Gatarrh CURE

Free sample starts FREE a cure. One month's treatment \$1.00. Money back after 15 days if not as represented in every respect. Write to-day. Start curing yourself at once. Ku-pu-zi Co., 1264 Oakwood Ave., Toledo, O.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Whooping-Cough

CROUP

The Celebrated Effective Cure without Internal Medicine

ROCHE'S

Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and RHEUMATISM

W. EDWARDS & SON, 110 Queen Victoria St., London, Eng.
All Druggists or E. FOUGERA & CO., 90 Beekman St., N. Y.

DIRECT FROM FACTORY TO YOUR HOME ON FREE TRIAL

You
save
at least
\$100.00



1911 Model.

You
Make
All
Agents'
Profits

Forbes Pianos

Are superior in tone, construction and beauty of case design. They represent the greatest achievements of high grade piano building.

FORBES' EASY PAYMENT PLAN

enables every home to have a high grade Forbes Piano.

You pay a little at the time to suit your convenience—besides you save at least \$100.00 and oftentimes more when buying direct from us.

Write to-day for our free Catalog No. — and our Easy Payment Plan. Our Great Organ Offer May Interest You.

E. E. Forbes Piano Co

BIENINGHAM, ALA.

Branches in seven Southern cities.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. ADDIE FARRAR, the subject of this sketch, was the daughter of R. W. and Nannie B. Campbell. She was born Dec. 12, 1854, and departed this life Sept. 10, 1908. In early life she was bereaved of a loving mother. The responsibilities which fell upon her shoulders as a result were great for one of her age; yet she met them nobly. She was faithful to the family, and was always a devoted daughter and affectionate sister. She was married to D. S. Farrar, Jan. 8, 1873, the ceremony being performed by the Rev. W. H. Watkins, D.D. Their union was blessed with four boys, all of whom have grown to manhood and are successful business men. Sister Farrar was a typical Southern woman, and during the trying years of 1861-'65 she was loyal to the Confederate cause. It was ever her pleasure afterwards to minister to her husband in those bodily sufferings which were brought on by exposure during the war. She joined the M. E. Church, South, at Fayette, Miss., during the year 1890, under the pastorate of Rev. R. Bradley. From that time to the day of her death she was a loyal and consistent member of the same. She loved the church and her chief delight was to serve the Lord. The kind and thoughtful attention she gave her pastor's family was a strong evidence of her genuine Christian character. A few days before she died she was in our parsonage home speaking words of comfort and giving helpful ministrations to the seriously sick among us. She never came to the parsonage without leaving behind her a substantial expression of her devotion to God's cause. All of her pastors will remember her gratefully, and in the coming judgment day will rise up and call her blessed. No person ever had a more sympathetic nature than Sister Farrar. Her charitable disposition was the crowning glory of her life. No person whom I ever knew more fully imitated our Lord in visiting the sick, helping the poor and needy, and sympathizing with the sorrowing ones of earth than did she. If largeness of

heart and magnanimity of soul determine true greatness, her name will appear high upon the roll of honor in the Book of Life. It can be truthfully said of her, she "Fought a good fight and kept the faith." May the grace of our Lord Jesus Christ sustain her sorrowing loved ones who remain behind. Her pastor,
D. S. FARRAR.

Mrs. M. A. REID was born June 28, 1849, and died at her home in Potts Camp, Miss., Oct. 6, 1908. She was the daughter, and the last one of the family, of E. F. Potts, who was once one of the most prominent men in the affairs of Marshall County, Miss. He was the owner of a large tract of land, which embraced the present site of the town of Potts Camp and much of the surrounding country. Here Mrs. Reid was brought up in the enjoyment of all the luxuries and pleasures that an old-time Southern plantation could give. And here, with the trying experience of the war and the years that followed, she spent her life. She was dutiful, devoted and faithful as a wife. Looking well to the ways of her household, she made home a pleasant retreat for her husband after the trials of the busy hours of the day. She loved her children devotedly and was ever ready to make any sacrifice of her own comfort for their good. In early life she had given her heart to the Savior, and as the years went by her love for the cause of her risen Lord appeared to continually increase. As she had promised when she connected herself with the Methodist Church, she truly supported all its institutions. Though feeble in health several of the last years, her place was seldom vacant at prayer-meeting, Sabbath school, or any of the services of the Lord's house. Her pastor always had in her a good friend and one ready to do any good work. May the loved ones who survive imitate the noble example of Christian living and meet wife and mother in that city above.
A. W. LANGLEY.

Mrs. IDA STEVENS (nee Palmer) was born in Montgomery County, Ala., July 21, 1864. She joined the M. E. Church, South, at the age of 17. She was married to B. L. Stevens, of the State of Florida, Jan. 20, 1880. Three years later they moved to Montgomery County, Miss., where, on Oct. 25, 1908, she died the death of a noble Christian. After a touching funeral service held by her beloved pastor, Rev. E. B. Sharp, her body was laid to rest in Old Bethel Cemetery to await the resurrection morn. She leaves a husband and six children to mourn their loss. We mourn not as one who has no hope, for we know manna is at rest. She was a patient sufferer for several years, and when that dreaded disease, pneumonia, struck her she had not the strength to fight against it. Everything that loving hands could do was done for her, but of no avail. The Lord needed her most. She was a true Christian, a good neighbor, devoted wife and loving mother. No sacrifice was too great or task too hard for her to do for the advancement of her Master's cause or for the welfare of her family. Her sorrowing daughter,
MRS. J. C. McELROY.

Marriages.

At Hebron Church, Wall Hill Circuit, Tate County, Miss., by Rev. J. C. McElroy, Mr. H. H. WALLACE to Miss CARRIE E. BROOKS.

Dec. 27, 1908, at the residence of the bride's father, A. A. Breckenridge, by Rev. Waldo W. Moore, Mr. HARRY E. NORRIS to Miss IRENE BRECKENRIDGE, both of Laurel, Miss.

Dec. 30, 1908, in the Methodist Church, at Charleston, Miss., by Rev.

Jas. Porter, Mr. EDWARD WILLIAMS, of Oakland, Miss., and Miss EULA BELL DARBY, of Charleston, Miss.

Dec. 31, 1908, by Rev. W. M. Young, at the home of her mother, Mrs. Sims, Sardis, Miss., Mr. H. F.

JONES, of Louisville, Miss., to MRS. A. TAYLOR.

Jan. 6, 1909, in Sardis, Miss., by Rev. W. M. Young, at the home of the bride's father, Mr. Hick Brahan, Mr. W. L. UPTON, of Louisiana, to Miss BELLE S. BRAHAN.

Making More Money Out of Cotton Crops

is merely a question of using enough of the right kind of fertilizers.

Virginia-Carolina Fertilizers

are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, and I expect to gather 30 bales from the 30 acres." This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

Get a copy of the new 1909 Virginia-Carolina Farmers' Year Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent you free. It contains pictures of the capitols of all the Southern States.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

MIGHTY FINE DOCTOR

"I had a mighty fine doctor," writes Mrs. Hattie Cain, "and he advised me to take Cardui for my troubles."

Mrs. Cain's case was a strange one and rather unusual, in that she had suffered so long before she obtained relief, so it makes it all the more interesting to learn how, at last, Cardui relieved her.

"For 16 years," she writes, "I suffered dreadfully. I would have to have a doctor every three months, and Oh! how I suffered! I would cramp and have convulsions, till it looked like I would die."

"My doctor said an operation was necessary, but I said I would rather die, so he advised me to try Cardui, which I did. I began to mend right away, when taking the first bottle, and now I have been well for 7 years and can do more work and walk and go where I please."

All reliable druggists sell Cardui. It is a standard remedy on their shelves, for which there is a steady demand, due to its genuine merit. Full directions for use accompany every bottle.

Try Cardui.

FERRY'S SEEDS

Nobody can know everything. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 22 years we have become experts. Sow Ferry's Seeds and reap the results of our care. For sale everywhere. Read our 1909 catalogue and profit by our experience. Best free on request. Address: **D. M. FERRY & CO., DETROIT, MICH.**

GERMAN MEDICINE FREE

If your ears ring or roar, or your hearing is affected, if eyes ache, water or burn, or sight is failing, if you cough, spit, cough or have had brach, asthma, or have irritation in bronchial tubes, lungs or stomach, your name and address will bring to you absolutely free a 22 days course of medicine prescribed to meet your individual requirements and complications.

We have cured many who have tried various so-called German cures with little or no benefit, and we make you this liberal offer to introduce our splendid treatment in your section.

Send only your symptoms, name and address, 80 money—and without cost you will receive a 22 days course of medicine prescribed especially for you.

GERMAN AMERICAN INSTITUTE, 7 N. RIDGE BLVD., KANSAS CITY, MO.

"I Sold 22 Pairs in 5 Hours and Made a Profit of \$13.50"

Agents Wanted

You will be astonished at the money made selling our PATENTED SCISSORS and the other useful PATENTED ARTICLES. They can be bought in stores. No one else sells them. Our agents cut off money. So Can You. We teach you all about the business and guarantee to show you how to make from \$5 to \$10 a day. Send us your address today and we will send you a FREE SAMPLE. Money back to any customer not perfectly pleased.

THOMAS MFG. CO., 341 Broadway Bldg., Dayton, O.

BELLS.

Best Alloy Church and School Bells. For Send for Catalogue: The C. A. BELL CO., Hillsboro, O.

FITS CURED NO CURE NO PAY—In other words, you do not pay our small professional fee until cured and satisfied. German-American Institute, 745 Walnut St., Kansas City, Mo.

A GREAT STORM.

Dear Dr. Boswell: A storm of rain and wind last Wednesday, Jan. 21, traveled almost every direction of the compass for awhile, then changed its course and came in contact with the personage about 7:30 p. m. It was a large, nice, and well-assorted set of groceries, some crockery, and a hand towel. Doctor, we always get a storm like that.

May God bless the Advocate and all its readers. Fraternally,
E. L. CARGILL.

MOUNT PLEASANT CIRCUIT.

I reached this Charge the day after the appointments were read, and the prayer meeting the following Wednesday evening. I commenced my regular work on second Sunday in December. I have been very kindly received by the people, from whom we have received many tokens of appreciation. The stewards assessed the Charge one hundred dollars more for the support of the pastor than it had been assessed.

Our Presiding Elder, Rev. W. M. Young, held our first Quarterly Meeting on the second and third of this month and won all hearts by his earnestness and ability in the pulpit, sound judgment and faithfulness as president of the Quarterly Conference, and suavity in the social circle. This is one of the finest sections of the State, both as to its people and its soil, and climate.

J. M. HUGGIN.

Mt. Pleasant, Miss.

WALL HILL CIRCUIT.

Dear Dr. Boswell: Good morning, Doctor: Will you allow me space in your paper to tell you how much I enjoy reading it and to say a few more things? I am always glad when the dear old Advocate comes. Sometimes the preacher beats me and gets it first, and then I have to sit me down and wait patiently for awhile. But the anxious moments soon pass, and he has turned the last page, then my turn comes. It is such a treat to me to turn page after page and see what each one has to say. But, Oh, how we do miss "Gilderoy." May you be more successful during this year, and your paper be placed in the homes of more people than ever before. I feel sure that each reader will be greatly benefited.

Now, for a few items from Wall Hill. Our last Conference set us here. We had a long move—almost a hundred miles—but here we are at last, among a lot of good people, have a pleasant little home very nicely furnished. With some repairing Wall Hill parsonage would be all right. We are very much pleased with our new work, and feel very hopeful. We have had a few storms to contend with. Ours have only been gentle showers from time to time, but they keep coming. We can heartily say that we enjoy the showers as they come in the shape of fresh meat, sausage, fruit, potatoes, butter and other nice things. May the richest blessings of our Heavenly Father ever rest upon these big-hearted people.

The pastor has completed his first round: found a lot of good people at each appointment, all of whom gave him a cordial welcome. He asks for the prayers of the brethren that he may preach the Word in all its purity, that the Lord may be glorified and great good be accomplished on Wall Hill Charge during this year.

MRS. J. C. McELROY.

A LINCOLN CENTENARY ISSUE.

The February Century is to be a Lincoln Centenary Issue, with a Lincoln portrait on the cover, besides reproductions of twenty of the most important Lincoln writings. The leading article will be an essay on "Lincoln the Leader" by Richard Watson Gilder, and there will be some other Lincoln features published for

the first time. We have Lincoln reproductions in the corner of the Advocate. Lincoln and Seneca. The illustration of a letter written by Hay to Lincoln at the time of the war. The frontispiece of the new edition of the Hon. R. A. Lincoln, the first reproduction of a Lincoln portrait from his own hand. A drawing of a Lincoln portrait from his own hand. A drawing of a Lincoln portrait from his own hand.

FROM SUMRALL, MISS.

The good people of Sumrall Methodist Church are sustaining their pastor, Rev. J. M. Young. On Dec. 30, they gave their new pastor and his family a most cordial reception. On the arrival of the train, our good Brother Watts was in attendance at the depot to meet us. At the cozy little parsonage a beautiful repast was spread and a number of ladies were present with kind greetings and words of cheer. As we looked through our little home that had been put in beautiful order by these loving hands and the party well filled with everything good to eat, we realized that our lot had again been cast among Methodists of the purest type. The indubitable evidences of appreciation have continued from day to day.

We hope that the pastor and his family may prove themselves worthy of the kindness shown them by his loyal and enterprising flock. May our Father bless these generous people and make this the happiest and most successful year this Charge has ever known. **MRS. R. F. WITT.**

COLUMBUS, MISS.

Dear Advocate: First Church, Columbus has given Mrs. Lewis and me a most welcome. Jews and Gentiles, white folks and black folks, everybody seems to be glad we are here. All this gives an acute sense of responsibility and I am determined to do my best.

The Sunday School under the efficient leadership of W. H. Carter, is doing well, and the Epworth League, with W. E. Kennedy and Miss Mary Stokes as leaders is in a growing state. I am overwhelmed with the magnitude of the work to be done, but I hope to render some service to the people. We have a regular Wednesday morning Class Meeting, which has been in existence for many years.

Columbus can boast of as high a type of citizenship as any community in the State, and our Church stands at the front with such men as Gen. Billups, Geo. Stokes, Brothers Brown, Harris, Sturdivant, Matthews, Moon, Cox, Carson, Ham, and others. Chapman, Dr. Lippincott, and others, any preacher ought to succeed.

T. W. LEWIS.

BAKER, LA.

Dear Dr. Boswell: We arrived on our new Charge at Baker, La. Dec. 21, where we found a good fire, hot coffee, and a dinner awaiting us. As my wife and I, Rev. J. M. Alford and his family went out, we stopped in these good people have received us with a very happy and we feel very happy indeed to have fallen in such pleasant places.

Our first Quarterly Conference was held Saturday and Sunday the 9th and 10th of January. Rev. C. C. Miller, our new presiding elder, was on hand, and in fine spirits. He seems to be the right man in the right place. The Board of Stewards fully fixed the assessments for the support of the ministry, the same as it was last year.

The good women are giving us every attention, supplying our wants in the way of sustaining the parsonage. We are very grateful indeed for the kindness shown us since our arrival here. Pray for me, Doctor, that the Lord may bless me in this part of his vineyard. **F. N. SWEENEY.**

A Minister's Constipation

Rev. Kemp Tells of His Digestive Troubles and How He Overcame Them—You Can Do So, Too.

The lack of exercise in a minister's life makes him very prone to constipation—but for that matter, most everybody is constipated now and then.



Dr. W. B. Caldwell
Look for this picture on the package

It is the national disorder. Many already know that a sure way to cure constipation and other stomach, liver and bowel troubles is with Dr. Caldwell's Syrup Pepsin, which church people have been buying for twenty years. Rev. R. A. Kemp, of Rising Sun, Ind., Secretary of the Indiana Conference of the Methodist Episcopal Church says in part:

"For years I have been a victim of constipation but I have never found anything to equal Dr. Caldwell's Syrup Pepsin. I also had indigestion and heart trouble. I can certainly recommend it. It can be bought of any druggist at 50 cents or \$1 a bottle. If there is anything about your case that you don't understand, write to the doctor. If you have never used this remedy and would like to try it, send your address and a free sample bottle will be forwarded to your home. Address Dr. W. B. Caldwell, 668 Caldwell Bldg., Monticello, Ill."

ILLINOIS CENTRAL
The Double Track Route.

26 Hour to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main, 3618.

Visit MINERAL WELLS

For Health and Pleasure.

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS.
REACHED VIA

Texas & Pacific
RAILWAY.

Homeseekers Tickets on Sale Daily

Write for Free Booklets.

E. P. TURNER,

General Passenger Agent

DALLAS TEXAS

BLMYER BELL
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE
SUBSTANTIAL
TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

FROM DUMAS, MISS.

Dear Dr. Boswell: We have gotten into our new home at last at Dumas, a little village ten miles southeast of Ripley. We got to our work on the 11th day of January. We found some fine people here the night we moved into our new home. Several of the Dumas people came in, bringing good things to eat, to make a preacher and family happy. So, we are looking forward for a great year.

The Dumas and Newhope Charge is a new work, formed by taking four churches from the Ripley Charge and two from New Albany Charge, which makes a fine work. I feel like it is one of the best works in the Corinth District. It has a fine backing to make a fine charge—fine people and fine lands. I have met with several of my churches, and found good congregations and good services, but I have not been around my work yet, as I have been fixing up to get things ready at home. The people rented us a good home and furnished it with things to go to housekeeping. I ask the readers of the "Advocate" to pray for us this year that we may have a great revival all over the Dumas and Newhope Charge.

Some of the people have said to me, "Let us go to work now, expecting great things this year." Several of my people have already covenanted with me that they will try to lead some one to Christ this year. So, pray for us, that preachers and people may work together for the salvation of souls on the Dumas Charge. May God bless you, Doctor, and all the readers of the "Advocate." Yours in Christ, D. M. FLOYD.

BILOXI—A HAPPY CHURCH.

Dear Brother: Please allow me a small space to tell of the reception of our recently-appointed pastor, Brother E. W. Lipscomb, to the Charge of the Main Street Church.

He and his good wife were warmly greeted at the depot by a delegation of his stewards, who escorted them to the cars destined for Sister W. A. White's elegant home. Early in the afternoon they rode down to the parsonage, which the Ladies Aid had assisted Sister Van Hook in put-

ting in apple-pie order. Here had been provided an abundant supply of the needful, which will keep the wolf from this door for many a day.

At the first Wednesday prayer meeting service nearly forty persons were present who were edified and spiritually helped. On the following Sunday, at both morning and evening services, the congregations were larger than we remember to have seen them for years, except occasionally at the meetings of Brothers Harbin and Guice.

The Board of Stewards, at their first official sitting, voted Brother Lipscomb the same salary that had been paid Brother Van Hook, and agreed to relieve Brother Lipscomb of the entire financial burden, even to the extent of taking upon themselves the raising of the whole Conference assessments.

It has been also decided to at once commence the finishing of the church building, so that the main auditorium would be ready for occupancy in a few months. This was a great surprise, for we did not expect such zeal and liberality in such hard financial times.

Brother Lipscomb is proving himself a shepherd of the people and has already visited a number of those longing for pastoral care. His mornings are devoted to spiritual preparation for his pulpit labors, while each afternoon he is on the road. His sermons are deep, strong and helpful, tending to reach the conscience of the sinner, specially the backslider; also they are rich feasts of choice viands for the believer.

Yours in Christ,

D. L. MITCHEL.

SLATE SPRINGS, MISS.

Dear Dr. Boswell: At the last session of our Conference, the Bishop saw fit to indulge me in another year with the good people of this Circuit. They have received us with open arms and warm hearts and we are well pleased. New Year's night, they gave us a fine material expression of their love and sympathy.

I have just completed my first round and found a sympathetic congregation at all except one place. Here the bad weather interfered. The outlook for a good year is promising.

We are all well. With best wishes and a happy year for the editor in all of his interests, I remain,

Yours, cordially,

H. C. EDMONDSON.

AN EXTREME CASE OF ECZEMA CURED.

Winston-Salem, N. C., July 13, 1908. Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—Nothing gives me greater pleasure than when I am singing the praise of Tetterine. I consider it beyond doubt one of the best skin preparations ever offered the suffering ones.

Some ten years ago no mortal could have been in a worse state from eczema than myself. I had tried every remedy—blood purifier, skin salve, yet I seemed worse, until I was one mass of itching sores. Life simply a burden. I could not sleep. Could do no work. The physician could not help me. I was simply desperate. Glancing over a newspaper I received from a lady in Texas who wrote you telling her condition and eluded that I would try it, feeling that what Tetterine had done for her, her case was so much like mine that I could receive so great a benefit it might help me. After two or three applications I never saw such a sudden change. I am happy to say that I am well again. My case being so bad it took a lot of it. I have never known it to fail to cure every case yet. I make a special offer to anyone suffering with Tetter, Ringworms and Eczema, etc., that if it is used properly and fails to cure, I will refund their money. I have yet to repay any one. Whenever I see any one here suffering from Tetter, Ringworm, etc., I prevail on them to get a box, stating to them that if it fails, come to me and get their money back. I have had the pleasure of curing many with it.

Sincerely yours, P. S. Early. Tetterine cures Eczema, Tetter, Ring Worms, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

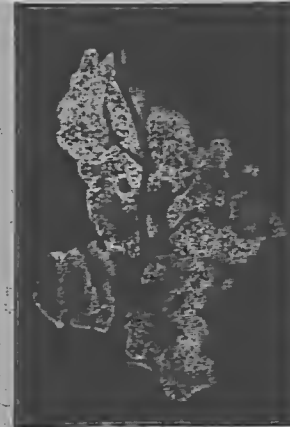
W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 305 Camp Street,

NEW ORLEANS, LA.

LOSSES PROMPTLY PAID.



Excelsior Prolific Cotton

We Originate It. We Keep It Pure

Excelsior Prolific Cotton fruits before the boll-weevil makes its appearance. Short limbed. Fruits earlier, closer and faster than any other cotton on earth. Will produce two bolls in same space and time that other varieties grow one. Price, 10 bushels \$12.50.

Marlboro Prolific Corn will yield 50 per cent. more than any other variety. Premium corn at all of the Experimental stations. Price, \$2.50 per bushel.

Excelsior Seed Farm Co., Gheraw, S. C.



DeLoach Line of CORN MILLS.

Top Runner and Under Runner. All sizes from 18 in. to 48 in.

We build a full line of portable and stationary Grinding Mills, and keep on hand a large stock of mill machinery.

Send for catalogue of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every county.

DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships; provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed.

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent.

E. C. D. MARSHALL,

General Freight & Passenger Agent.

Shreveport, La.

Absolutely Pure

Grapes give the chief ingredient, the active principle, and healthfulness, to

ROYAL BAKING POWDER

Absolutely Pure

Insures wholesome and delicious food for every day in every home

No Phosphates
No Alum



LETTER FROM FLORIDA.

Dear Dr. Boswell: It has been a little more than three years since I bid farewell to my native and beloved State, Mississippi, and turned my face to "the land of flowers" (7). Florida. Yet, numberless times, my heart has longed for the rich and abundant profusion of flowers so characteristic of the gardens of the old homes behind. The poor and sun-parched sands here are not conducive to the best results in flower culture, save in the cities and a few other sections, where artificial means are used to supply adequate moisture.

More than one-half of Florida's area lies in that region which is too far south for the hardier fruits of the North to grow to any advantage (due partly to lack of a clay foundation and increased number of insects), and too far north for the tropical fruits to do much. Thus, more than half of our population is forced to purchase from both directions, if they would enjoy these luxuries.

However, having come here in search of health, and having realized much improvement, I am content.

Human nature is practically the same here as elsewhere. There is an abundance of labor here for the soul-winner; hence I am well pleased with my lot.

Methodism in this region is fully abreast with the advance guard, and is perhaps the greatest of our moral forces in this wonderful state of 21,240,240 acres of surface, and 1400 miles of coast line, not including the measurement of a thousand or more smaller inlets or bays and the coast line of the thousand-islands.

Florida Methodism is rapidly advancing along all lines; and, despite the past hard year, the last Conference reports are said to have advanced beyond anything that has preceded in revivals, accessions and finances. During the last few years Southern College, near Tampa, and situated on the gulf, has become firm-

ly established, is making rapid advances, and is destined to ere long become one of the foremost colleges of the South. It is very spiritual, and is now doing for Florida Methodism a great work.

We are rejoicing over the temperance victories of our sister states to the North and West of us, including the recent victories in Tennessee.

We had last year a hard fight in our political field, resulting in the election for governor the man supported by the whisky forces; and a legislature, the majority of whom are declared for prohibition.

I heard the present governor state in substance, that he would not veto a prohibition measure that the legislature might pass. The State generally believes this to be true. Our temperance forces are fighting and planning for great things. We are expecting and praying for Florida, at our coming spring legislature, to be placed in the dry column. Inexpressably happy would we be to step into the ranks of the sisterhood of states on this great question. Let God's people pray for us while this great struggle is on.

F. L. CROWSON.

Sopchoppy, Fla.

SHARON, MISS.

Dear Dr. Boswell: I see so many preachers writing about their new homes, if you will allow me a short space in the dear old Advocate, I will tell you something of my work.

After spending the Christmas holidays with relatives in Fernwood and Whitestown, we started for our new home January 4, and arrived in Canton at 3 p. m. Brother G. S. Harmon met us at the train and conducted us to the parsonage, where we spent the night. We had a delightful visit in that parsonage home. Brother Harmon and family will always have a warm place in our hearts. Brother Edgar Muse, one of my stewards, a good man, met us Tuesday morning with horse and buggy, so we left for Sharon and arrived in time for dinner. Found

the good women of Sharon... some preachers... and some... some preachers... and some...

Brookhaven Dist.—First Round.
Wesson, at Mt. Carmel, Mar. 13, 14
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 30, 31
Magnolia, at Magnolia, Feb. 6, 7
Osyka, at Osyka, Feb. 8
Monticello, at Monticello, Feb. 13, 14
Gallman, at Bethesda, Feb. 20, 21
Hazlehurst, at Hazlehurst, Feb. 21, 22
Prentiss, at Prentiss, Feb. 27, 28
Silver Creek, at S. C., Mar. 6, 7
Georgetown, at Sontag, Mar. 13, 14
Tylertown, at Tylertown, Mar. 20, 21
Topisaw, at Topisaw, Mar. 27, 28
Summit, at Summit, Mar. 28, 29
The District Stewards are requested to meet in the Methodist Church in Brookhaven Wednesday, Jan. 20, 1909, at 2 o'clock p. m.

H. E. CARTER.

FROM FANNIN, MISS.

Dear Editor: We have had a very cordial reception on the Fannin charge. Before we arrived our goods were hauled from the depot, and placed in the parsonage, and when we arrived we found that that was not all that had been done. Santa Claus had been to see us, and had left us quite a variety of good things. The people have been good to us and the shower has not ceased yet. They continue to send us some of the luxuries, as well as many of the necessities of life.

Fannin is an old village, ten miles north of Brandon, Miss. has two churches, Methodist and Baptist, with a Sunday school at each church, a good school, which employs two teachers, and some as fine people as can be found anywhere. We hope to do a good work here this year.

Pray for us J. H. GRICE.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Oloh, at Oloh, Jan. 23, 24
Sumrall, at Sumrall, Jan. 24, 25
Hattiesburg, Main St., Jan. 26
Pachuta, at Pachuta, Jan. 30, 31
Pachuta, at Pachuta, Jan. 30, 31
Vossburg and Heidelberg, Feb. 1
Eucutta, at Eucutta, Feb. 2, 3
Seminary, at Seminary, Feb. 5
Tylersville, at Tylersville, Feb. 6, 7
Lucedale, at Lucedale, Feb. 13, 14
McLain, at McLain, Feb. 15, 16
Estabrook, at Estabrook, Feb. 20, 21
Leakesville, at Leakesville, Feb. 27, 28
New Augusta, at New Augusta, March 6, 7
M. B. SHARBROUGH, P. E.
Hattiesburg, Miss.

Newton District—First Round.

Morton, at Morton, Jan. 24, 25
Lake, at Lake, Feb. 1
Harperville, at Harperville, Jan. 30, 31
Forest, at Forest, Jan. 31, Feb. 1
Neshoba, at North Bend, Feb. 6, 7
Philadelphia, at Philadelphia, Feb. 7, 8
Indian Mission, at Phillips, Feb. 9
Edinburg, at Waldo, Feb. 10
Carthage, at Rocky Point, Feb. 12
Walnut Grove, at W. G., Feb. 13, 14
Laurel, Main Street, Feb. 20, 21
Laurel, Kingston St., Feb. 20, 21
Laurel, 5th Ave., Feb. 22
Rose Hill, at Rose Hill, Feb. 27, 28
Newton, at Newton, Feb. 28, Mar. 1
T. J. O'NEIL, P. E.

Natchez Dist.—First Round.

Natchez, Pearl St., Jan. 30, 31
Natchez, Jefferson St., Jan. 31, Feb. 1
Liberty, at Liberty, Feb. 6, 7
Washington, at Washington, Feb. 13, 14
Fayette, at Fayette, Feb. 21, 22
Centerville, at Centerville, Feb. 27, 28
Meatville, at Oak Grove, Mar. 6, 7

Wilkinson, at Mt. Carmel, Mar. 13, 14
Caryville, at Bethesda, Mar. 20, 21
Barlow, at Brandywine, Mar. 27, 28
Bayou Pierre, at Pleasant Valley, Apr. 3, 4
Adams, at Adams, Apr. 10, 11
H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Wesson, at Mt. Carmel, Jan. 24, 25
Bogue Chitto and Norfield, at Bogue Chitto, Jan. 30, 31
Magnolia, at Magnolia, Feb. 6, 7
Osyka, at Osyka, Feb. 8
Monticello, at Monticello, Feb. 13, 14
Gallman, at Bethesda, Feb. 20, 21
Hazlehurst, at Hazlehurst, Feb. 21, 22
Prentiss, at Prentiss, Feb. 27, 28
Silver Creek, at S. C., Mar. 6, 7
Georgetown, at Sontag, Mar. 13, 14
Tylertown, at Tylertown, Mar. 20, 21
Topisaw, at Topisaw, Mar. 27, 28
Summit, at Summit, Mar. 28, 29
The District Stewards are requested to meet in the Methodist Church in Brookhaven Wednesday, Jan. 20, 1909, at 2 o'clock p. m.

J. T. LEGGETT, P. E.

Vicksburg District—First Round.

Rolling Fork, at R. F., Jan. 24, 25
Satartia, at Phoenix, Jan. 30, 31
Silver City, at S. C., Feb. 1
Warren, at Red Bonne, Feb. 6
Edwards, at Edwards, Feb. 7, 8
Bolton, at Bolton, Feb. 9
Oak Ridge, at Oak Ridge, Feb. 13, 14
Harriston, at Harriston, Feb. 20, 21
Rodney, at Mt. Gomez, Feb. 26
Mayersville, at Mayersville, Feb. 27, 28
G. H. GALLOWAY, P. E.

Jackson Dist.—First Round.

Brandon, at 7 p. m., Jan. 24, 25
Deasonville, at Deasonville, Jan. 30, 31
Terry, at 11 a. m., Feb. 3
Flora, at Flora, Feb. 7, 8
Florence, at Marvin, at 11 a. m., Feb. 11
Benton, at Midway, Feb. 13, 14
Sharon, at Sharon, Feb. 20, 21
Canton, at 7 p. m., Feb. 21, 22
Yazoo City, at 11 a. m., Feb. 28, Mar. 1
Lintonia, at 7 p. m., Feb. 28, Mar. 1
Eden, at Eden, Mar. 6, 7
Fanin, at Oakdale, Mar. 13, 14
Camden, at Camden, Mar. 20, 21
Pinola, at Harrisville, Mar. 27, 28
J. R. JONES, P. E.

Meridian Dist.—First Round.

Wayne, at Fedora, Jan. 30, 31
Waynesboro, at Waynesboro, Jan. 31, Feb. 1
East Clark, at Manassa, Feb. 6, 7
Daleville, at Soule, Feb. 13, 14
Bucatanua, at State Line, Feb. 21, 22
Lauderdale, at L., Feb. 28, Mar. 1
Scobba, at Scobba, Mar. 6
Binnsville, at B., Mar. 7, 8
DeKalb, at Pleasant Ridge, Mar. 12
North Kemper, at Mellen, Mar. 13, 14
Matherville, at Andrew's, Mar. 20, 21
Shubuta and Quitman, at Shubuta, Mar. 28, 29
W. H. LEWIS, P. E.

Seashore Dist.—First Round.

Vancleave, at New Chapel, Jan. 30, 31
Ocean Springs, at Ocean Springs, Feb. 3
Pearl River Mission, at Pearl River, Feb. 6, 7
Columbia, at Columbia, Feb. 8
Hub, at Hub, Feb. 9
Lumberton, at Lumberton, Feb. 10
Carriere and McNeill, at C. Feb. 11
Pascagoula, at Pascagoula, Feb. 12
Purvis, at Purvis, Feb. 13, 14
Coalville, at Coalville, Feb. 20, 21
Americus, at Pleasant H., Feb. 27, 28
Moss Point, at Moss Point, Mar. 6, 7
Escatawpa, at Escatawpa, Mar. 6, 7
Pascagoula, at Pascagoula, Mar. 8
Biloxi, at Biloxi, Mar. 10
Gulfport, 25th Ave., Mar. 13, 14
Gulfport, 29th St., Mar. 14, 15
W. B. JONES, P. E.

President Eliot, president of Harvard University, declares that recent researches in physiology and medicine tended strongly to show that even the moderate drinking of alcohol was inexpedient.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, FEB. 4, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 5.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2767.



REV. N. E. JOYNER,
Louisiana Conference Missionary Secretary and
Superintendent of St. Mark's Hall, who has
just returned from Northern Cities,
where he studied the work of In-
stitutional Churches and other
forms of City Mission work.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Some months ago we called attention to the multiplication of secret or benevolent societies, some of which are nothing more than clubs not at all adapted to promote piety, and we named several. We closed the paragraph by inquiring, "What next?" For the information of our readers we give the name of the last one to come to our notice. It is reported from Vicksburg, Miss., and is called "Pond of Order of Blue Goose." The Mississippi-Louisiana Pond has just held a special session for gabbling at Vicksburg. "Prominent men" from other cities were initiated. Certain "out-of-town ganders" (so members of the Order are designated), were present. Now let us have the "Improved Order of Billy-Goats." Society needs elevating!

The record of recent crimes in Louisiana is a fearful one. It would be impossible to mention them all in one column. The record is of crime of every character and degree. From Friday evening the 22 of January, to Monday morning the 25th, reports reached the papers of the murder of seven individuals. Negroes killed a railroad conductor at Alford's Station on the 23rd. A deputy sheriff was assassinated at Woodworth, in Rapides Parish between mid-night and day on Sunday. A drunken man, trying to kill one of his young sons, was shot to death by an older son at a sawmill town west of Tallulah on the 24th. Two negroes on the 23rd, forced another negro to drink poison which produced death. This occurred at Springridge. On Friday evening, the 22nd., near Tickfaw, two men waylaid a man and two women, and deliberately murdered all three. One of the women was the widow of a man who had been killed a few days before. She held a young babe in her arms. This was a deliberate assassination—nothing more horrible ever having occurred in the State. How many cases of manslaughter and murder failed to be reported no one knows. This record, with the gamblers defying the law in Jefferson Parish, and other forms of lawlessness, should cause the people of Louisiana to stop and think!

If a statement of the purposes of the Business Men's League of New Orleans put forth in chaste and elegant English will redeem the city and put it again in the way of prosperity, the League may not only count itself happy, but a real benefactor. The most serious thing in the way of prosperity is hurtful legislation, if the League is correct. This evil will be looked after and rectified, and the next Legislature will be waited on and nursed in a satisfactory manner. The League says: "We propose to have a competent committee to make

a careful investigation of all existing and proposed State statutes and city ordinances in order that we may learn which are in the interest of the public and which are not, to the end that we may be placed in position to advocate wholesome legislation and discourage the unwholesome." Nothing can be fairer than that. The purpose is entirely laudable. But when we call to mind that the first attack on "unwholesome" legislation was made against the laws abolishing race-track gambling, and regulating the liquor saloons, and that members of the League assert that race-track gambling is "necessary to their business," we confess lack of faith in the judgment of the leaguers. Our confidence in the morals of the promoters is likewise shaken. We say this because we do not understand how men who have the morals of a community at heart can uphold and plead for that which undermines the morals of men and boys.

Can we wonder at the leniency with which the liquor business of New Orleans is dealt with when the Mayor, councilmen, and representatives of all other municipal departments and boards can consent to attend a feast and indulge in drinking in a brewery? Mayors, councilmen, and all other officers have a perfect right to drink liquor as individuals, but they have no moral right, as we see it, to indulge in a public and conspicuous way in a brewery. But this is what was done in New Orleans on Saturday afternoon, January 23. The brewery managers provided a feast called an "oyster steam" in "honor" of Mayor Martin Behrman and the city administration. It was a public function, intended as a compliment to the guardians of the city. An account of the function was given in the daily papers. One report is as follows, in part: "The affair was attended by fully 100 persons representing all of the municipal departments and boards in the city, besides a number of other politicians. The guests were conveyed to the feast on the steamer 'Samson,' it making two trips from the Canal street landing. Four long tables were spread in the brewery, with improvised seats of beer kegs and planks, which was entirely in keeping with the spirit of the affair. Everything was thrown wide open to the guests. There was everything which goes to make an oyster steam. The capable manner in which the master of ceremonies fulfilled his duty was demonstrated by the fact that no one went away either hungry or thirsty. This function was as near an exemplification of our Lord's parable (or account) of the unjust steward, as anything that ever came under our observation."

A writer in the *New York Evening Sun* calls attention to the damage done by enforcing "the pure food law"—a law meant to protect the health of the people. The writer says: "It is certainly appalling to learn how rapidly ptomaine poisoning cases have increased since the enforcement of the Pure Food Law. According to press despatches, there have been in the United States since the enactment of the Pure Food Law, 12,007 cases of ptomaine poisoning, 438 of which were fatal. Prior to the enactment of the Pure Food Law, borax and boric acid were used on meat, fish, fowl, sausage, oysters, etc., consequently such food, which readily becomes contaminated, was kept in a hygienic, healthful con-

dition. The Pure Food Law compels truthful labels on all articles, packages, or containers of food. A truthful label, however, upon meat, fish, fowl, sausage, oysters, etc., will not prevent them from spoiling so that conditions are favorable for the propagation of poisonous germs. Thus, while the Pure Food Law compels truthful labels, it does not, on account of prohibiting preservatives, insure that food will reach the consumer in a pure, healthful condition, neither does the label prevent perishable articles of food from deteriorating when in the consumer's hands, so as to become a menace to health and life. The authorities should realize the above facts and amend the laws so that preservatives would be permitted on all articles of food that favor the propagation of poisonous germs."

The power of the States is hardly a question in the South. Here the question is settled. Recent decisions of the Supreme Court strengthens the South's position. The *New York World*, says: "The United States Supreme Court affirmed the decree of the Texas State Courts imposing a fine of \$1,023,000 on the Waters-Pierce Oil Company of St. Louis, and ousting it from the State for infraction of the Texas Anti-Trust law. As a precedent and example this decision is far more valuable than would have been the affirmation of Judge Landis' \$29,240,000 fine for rebating. This public value it would possess if the huge fine were but a hundredth part as great; it upholds the legislative and judicial powers of the States to cure within their own borders the evils of monopoly and to punish its offenses without dangerous extensions of Federal authority. This decision strengthens the expectation that no legal sophistry will evade obedience of the recent decree of the Missouri Supreme Court that the Standard Oil Company and one of its subsidiary concerns must leave the State by March 1, and that the Waters-Pierce Company, if it wishes to do business in its parent State, must purge itself by reorganizing in conformity with the Missouri Anti-Trust law. The Federal Supreme Court in the New York gas case and in the still more emphatic Knoxville water case decision has affirmed the power of the States to regulate public-service corporations. In the Texas case it affirms their power to curb and punish trading monopolies. Not without reason did Gov. Harmon, of Ohio, say in his recent inaugural address: 'The State government has absolute control of all corporations of its own creation, and of the terms on which corporations of other States may do business here.' Not without reason did Gov. Hadley, of Missouri, who, as attorney-general, fought and won its great anti-trust suit against the Standard Oil, say in comment on his victory: 'The law is equal to any problem that our complicated commercial system can produce.' No combination of money or power is above the law."

LOCAL PREACHERS.

The current issue of the *Methodist Review* carries, along with a number of other able papers, a timely and forceful article by Principal McCulloch, on the critical question of the scarcity of preachers in the Church to-day. He compares the proportion of ministers to members in our Church with that of other churches. The re-

sults are discreditable enough to us. The Baptists have one minister to every one hundred and thirty-six members; the Presbyterians have one minister to every one hundred and forty-three members. Southern Methodism has one minister to every two hundred and thirty-eight members.

Doubtless the facts in the case are bad enough, but Principal McCulloch's figures are hardly fair to us. In his tables of ministers and workers he has nothing to say of our local preachers. There are many Baptist and Presbyterian preachers who are counted in the statistics of those denominations, who would be no other than local preachers in our Church. Their numbers go to reduce the proportion of members to ministers in those churches. There are peculiarities in our organization that render deductions from comparative statistics rather inadequate to the facts.

The writers who have been contributing to our Church press on the question of ministerial supply have, with remarkable unanimity, overlooked the local preacher. And yet, from men like George Stuart Down, there are in our Church hundreds of local preachers who are giving their time more constantly to the service of the Church than many Baptist and Presbyterian preachers who are counted in the totals of those denominations. It seems that not only is Southern Methodism puzzled as to what use to make of her local preachers, she doesn't even know how to count them.

A number of local preachers have engaged in evangelistic work. Not a few pastors, having peculiar gifts for work of this kind have become evangelists. It is hardly fair to force them out of the regular ministry before allowing them to exercise their peculiar gifts, and then refuse to count them at all.

Not a few of our pastors look upon men thus engaged with suspicion, if not disfavor. A writer of no mean powers among our pastors, whose "sweetness and light" very early endeared him to me, wrote last summer of the death of a local preacher in his charge. He extolled him because he was not a "roving evangelist," but a humble man who peddled in the country around, and talked to the people of God. And this same brother has written of George Whitefield in terms that swell the heart, and fill the eyes with tears of wonder, love and praise.

Now it is certainly to be regretted that irresponsible men have gone throughout the Church preaching doctrines of their own, and assailing the personal character of the chosen leaders of our Church. These men have brought evangelism into disrepute in our Church. Yet it seems hardly logical to extol the evangelism of Whitefield in the eighteenth century, and hold up before the local preacher of the nineteenth or twentieth century, a peddler for a model. The fact is the evangelist has a God-commissioned place in the work of the Church. And just at this period in our history a sane presentation of the cause of evangelism is most desirable. Such a presentation is an article by Rev. A. Z. Conrad, D.D., Ph.D., of Boston, Mass., in the current issue of the *Homiletic Review*. In this calm, dignified, and scholarly paper Dr. Conrad answers the stock objections urged against evangelists in a clear, but kindly and brotherly fashion. Disposing of these, he gives twenty reasons why evangelists and evangelistic meetings are desirable.

As nearly all our pastors have access to the article in hand, I shall not enter into a review of it, but content myself with calling their attention to it.

Dr. Conrad's article omits one consideration, important to our own Church, but foreign to his purposes in writing the article at all. That is the fact that each Church makes its own evangelists. The kind of evangelists that pastors want is the kind that a Church will have. No evangelist can last a year without invitations, and invitations come from the pastors. This is in some measure pastoral control of local preachers engaged in evangelistic work. But it is too uncertain to amount to very much. The safeguard of our ministry has been the careful oversight of its pastors exercised by each Conference. The law carries out the form of such oversight in the case of local preachers; too often it has been no more than a form. The Church has at its hand a large body of more or less capable men in its local ministry whom it barely counts in its reports, and rarely counts at all anywhere else. Other denominations are not throwing this class of workers overboard. They find uses for them, and by their energies grow, where we, who are more perfectly organized, and perhaps even better equipped, hardly hold our own.

A reasonable increase in the responsibility of the local preacher, a little closer connection between the local and the traveling ministry, the devising of plans whereby the local ministry may be used by our preachers rather than left alone to abuse our preachers; a few simple changes in the laws governing local preachers might bring about all these results, and fit to the hand of the Church a powerful instrument that it uses now in a spasmodic fashion, and sometimes in a fashion far from beneficial to itself.

The nature of the changes needed is not for me to suggest. I have not the skill in questions of organization to think out a plan. But it is to be desired that some large-brained leader will devise some simple, but comprehensive plan whereby the local ministry of our Church may be more largely used in the work of the Church, and at the same time held more nearly subject to the same responsibilities that add so much to the efficiency of that heroic body of noble men we call the "traveling connection."

WALTER G. HARBIN.

Haynesville, La.

Note—We have in our Church, 14,891 traveling and local preachers. We have 1,713,576 members. These figures show that we have one preacher for every 144 (and a fraction) members. The figures are from the General Minutes, 1907, the latest published—Editor.

LEADERS' CONFERENCE.

Perhaps very few among us understood, at the time, the importance of the provision made by the last General Conference for an annual meeting of the Conference Missionary Secretaries of our entire connection. The very first of these gatherings fully vindicated the wisdom of the move, but the Conference recently held in Nashville reached a high-water mark. Those of my friends who know that I served the Alexandria District last year will allow that I ought to know a high-water mark when I see it. Dr. W. R. Lambuth, who, with all his other gifts, is unique as a presiding officer, directed the de-

liberations of the body. He has an ever fresh supply of information about every conceivable department of church activity, and is himself an unfailing source of inspiration to others. Some sixty-three or sixty-four delegates from twenty-six Annual Conferences were present. The Conference lasted only two days, Dec. 30-31, but they were full to the brim with speeches, round-tables, questions, prayers, plans and addresses. The delegates were entertained in the Methodist Training School, and the superintendent, Rev. J. E. McCulloch, and his estimable wife made them feel perfectly at home in that splendid institution. The regular sessions were held in the spacious parlors of the Training School and in the evening special lectures and addresses were given in McKendree Church.

The second day of the Conference Dr. W. F. Tillett, Dean of the Theological Department of Vanderbilt, invited the Conference to spend the forenoon at Wesley Hall. We held one session in Dr. Tillett's own recitation room, and at the noon hour went down to the Wesley Hall dining room for a very delightful dinner. After the meal Dr. Lambuth called upon a number of the delegates, who were old Wesley Hall men, to make short speeches. Rev. J. M. Henry, among others, made a bright, sparkling talk of other days and—biscuits. But I shall not tell how many he ate, according to his own confession. At the conclusion of the speeches, humorous, entertaining, yet expressing the profound gratitude of the speakers for the years spent in Vanderbilt, Dr. Tillett rose to speak. He expressed his deep appreciation of the work being done by Vanderbilt boys, but after a few sentences he began to speak of the men who had not come to Vanderbilt and in a thrilling way told of his profound admiration for the men who had without special opportunities achieved success. There was a perfect outburst of amens from the college men present.

The two special addresses delivered during the Conference were by Dr. J. T. Daves, of Georgia, and Dr. J. M. Moore, Managing-Editor of the *Nashville Christian Advocate*. Dr. Moore had just returned from a tour of the world and brought a great message concerning world movements and problems. Dr. Daves delivered a magnificent address, discussing various phases of the perplexing city problems. It is very evident that he has made a thorough and intelligent study of the city, and knows its needs. As presiding elder of a city district, the Atlanta District, he is demonstrating his ability to meet these needs.

A number of resolutions were adopted before the Conference adjourned setting forth the conclusions reached concerning mission problems, home and foreign. I hope to give them in a later communication.

The ten days immediately following the Leaders' Conference, a Missionary Institute was held, but I shall have to beg more space for that also. I regretted very much that Louisiana and Mississippi had only three delegates present. Each of the three Conferences could well afford to send six delegates to these great and inspiring gatherings.

N. E. JOYNER.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

BOLL-WEEVILS VS. BILL-WEEVILS.

Passing along the highway a few days since, the writer said to an old colored citizen who was inspecting a pile of posts, "Well, uncle, you are preparing for another crop?" "Yas, sir." And you are not afraid of the boll-weevil?" "Lord boss, it haint de boll-weevil in dis country, hits de bill-weevil." And I thought no philosopher from the days of Joseph in Egypt could have given a better solution of the financial questions of our country, than in that suggested by that observant son of Ham. Whether he belongs to a farmer's union or any other organization, he has the idea that must prevail before conditions in our Southland are what they should, and might be.

Would it not be really a good idea for those who are spending so much time and effort in discussing the little cotton pest to give this greater feature of our commercial life more attention? Some of us can remember when the conditions were more serious, and the days darker in our Southern country—when to raise cotton was almost inhibited and yet the famous General Sherman said that the Southern people were like a flock of geese in that they might be picked with profit every six weeks. And those of us who lived within his reach, near Vicksburg, in those days, know how regularly he carried out his idea. I have noticed where the merchants of one town in Mississippi have notified their customers that they will not furnish any person who will not diversify and raise more food-stuff. This is a good step and in the long run the merchant will be better off and the farmer happier.

Nothing is truer in human experience than Solomon's proverb, "that the borrower is servant to the lender," and no injunction of St. Paul's more worthy of heeding than, "owe no man anything."

If our farming people will give more attention to the extermination of the bill-weevil, it will go a long way towards settling the boll-weevil problem. Much plowing is being done already hereabouts in view of eliminating the boll-weevil which may result in also gathering a better harvest and so meeting the bill's-weevil.

T. B. HOLLOMAN.

MINISTERIAL AID SOCIETY.

I move, if I can get a second, that we reorganize our Ministerial Aid Society, just as it was before it was broken up.

Second—That we elect J. H. Mitchell president and J. C. Park secretary.

All that favor this motion send their names to J. C. Park, Oxford, Miss. R. P. GOAR, Pittsboro, Miss.

MINISTERIAL RELIEF ASSOCIATION.

Although I have no more authority than any other member of our Conference, I suggest that as many of the brethren come to Winona on March 1 as can do so, and let us meet at 1:30 p.m., and organize a Conference Society. The old organization is defunct. We can organize a new one. Let a few of us, at least, come together and agree on a workable plan, and go ahead.

T. W. LEWIS.

CONFERENCE BROTHERHOOD.

As an individual worker, I have gone as far as I can without consultation and a working plan of organization. I, therefore, call upon all the preachers who can do so to meet in Capitol Street Church, in Jackson, Thursday, Feb. 18, at 9 o'clock a.m. Let those who cannot attend this meeting write to Rev. J. A. B. Jones, or to myself, giving their views on the plan of assessments, and all other matters of interest to the organization.

J. M. WILSON.

MINISTERIAL RELIEF ASSOCIATION.

I noticed in a recent issue of the ADVOCATE communications from Brothers Goar and Lowe concerning the practically prohibitive rates recently established by the Methodist Benevolent Association, located at Nashville, Tenn. I suspect that few, if any, of the preachers will want to continue membership in this association, as the rate is considerably higher than some of the older and better established companies are charging. I write simply to say, I heartily indorse the proposition of Brother Lowe to re-establish the Ministerial Relief Association of the North Mississippi Conference, allowing it, for the present at least, to be conducted practically upon the same principles that have governed it successfully for more than a quarter of a century. I would suggest, however, the following change in the mode of operation:

Let every member pay the "mortuary fee" upon admission, instead of waiting until a death occurs. Immediately following a death and the payment of the benefit, let another assessment be called for and collected by the secretary or treasurer (as the law may direct).

This will keep always one assessment in the treasury with which to pay a benefit immediately upon the death of a member, when, in a majority of cases, it is most needed; and will do the most good. This change instituted and rigidly carried out will, in my judgment, greatly increase the efficiency and popularity of the association.

The Ministerial Relief Association of this Conference ran more than twenty-five years, with a membership ranging from seventy-five to ninety, and paid "benefits" from \$350 to \$450 at an average cost to each member of less than \$5 per annum.

As insurance, this we know is much cheaper than can be secured elsewhere by even the youngest man among us, and is as good for what it promises as any of the assessment companies.

I have now in old-line and assessment companies about all the insurance I feel able to carry, but for the sake of our older men, who are now being frozen out of the Methodist Benevolent Association, when they are too old to secure insurance in other companies, I am willing to become a member of the Conference Association again, operated upon the plan suggested above. I hope the brethren will feel as much interest in this matter as I do, and that we may get this association in active operation at the earliest day practicable.

I suggest the following as perhaps the best plan to be pursued: Let every preacher in the Conference, from the young man "on trial" to the oldest man in the ranks wishing to become a member of the Ministers' Relief Association, drop Rev. J. C. Park a card, authorizing him to enroll your name for membership: when seventy-five names have been enrolled, let Brother Park (as secretary) call for payment of a "mortuary fee" of \$5 from each member enrolled; those responding in fifteen days will be continued on the roll as members and claimants on the benefit fund then on hand. All applications ever after must be accompanied by one mortuary fee.

With this plan we can move on with the present officers as before, and at the next Annual Conference can institute any new methods or regulations that may be deemed necessary for the good of the order.

I know no reason why we may not secure those seventy-five names in a few weeks, and at the next Conference easily increase the number to one hundred, which will give to every member practically \$500, as good insurance as can be had anywhere.

W. W. MITCHELL.

TO REVS. LEWIS, WEEMS AND OTHERS.

Inasmuch as the issue of the ADVOCATE of the 28th inst. indicates that a cyclone had struck the Methodist Benevolent Association, and several

COFFEE TALKS

No. 1.

SEASONING.

You would not eat unseasoned food, would you? It takes salt to give zest to what is eaten. And so coffee too, may be seasoned, all its good qualities and flavor brought out. The Dutch of Holland had the secret of seasoning coffee for more than a hundred years. The French and the French-speaking people of New Orleans now have it. That is why French coffee and New Orleans coffee are famous the world over. That is why

LUZIANNE COFFEE

is so rich, refreshing and satisfying. It is a coffee of the highest grade with just enough of the French seasoning to make it perfect. When you once taste it, the other kind will be about as satisfactory to you as unsalted food.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO.,
New Orleans, U. S. A.

suggestions have been made concerning the reorganizing of the brotherhood, I beg permission to add my opinion. The suggestion for a joint organization of the two Mississippi Conferences has much to commend it. It will secure a larger sum to every claimant on a smaller outlay, and will assure on any plan that may be adopted a larger payment to beneficiaries.

From its organization I was a member of the Mississippi Conference Brotherhood until its merging into the Benevolent Association, a period of about twenty years. I do not remember that we were called upon to meet more than three assessments within one year but once, and one or two years, not one, so that the average calls did not exceed 2-1-2. On examination of the Minutes of the Mississippi Conference for 1907 I find that the pastors and elders of the Conference were paid within a few dollars of \$128,000. If every member of the Conference would become a member of the brotherhood and set aside 2-1-2 per cent of his income we would have \$3,200—enough to pay three beneficiaries (and I rarely have more) \$1000 each, and \$200 for running the organization. Assuming that the preachers of the North Mississippi Conference receive as much as those of the Mississippi, we would have proportionate income for current expenses and in case of an occasional extra assessment would find easier to secure the amount. Now, it will be seen that the above is based upon the supposition that every preacher will become a member, and this I believe should be the case, thus assuring every family of some income after the head has been removed. Again, I believe it should be done in compliance with the strictest construction of the benevolent feature. In his epistle to the Corinthians, St. Paul says something about equality, which I think applies in this proposition. No pastor among us could complain that such an arrangement was burdensome, and certainly it would be brotherly. Only a little system would be necessary to carry out such a plan. A child's toy bank set upon the mantle to receive the brotherhood portion, systematically, would easily solve the problem of meeting the calls when made.

This, it will also be seen, places the assessment upon the income and not upon the age of physical condition of the member. This plan I am aware is open to the objection that some will pay more for their insurance for the same amount than others and this objection would be legitimate under the idea of an investment, but not with that of a benevolent fraternity—a sympathetic brotherhood.

The idea of a graded assessment, as suggested

by Dr. Weems, will of necessity have to be adopted under any other plan and even then at his highest figure, \$15 per annum, would be cheap as compared with the figures which come to us from the reorganized plan of the Methodist Benevolent Association. Fraternally,

T. B. HOLLOMAN.

SHILOH CIRCUIT.

On Dec. 20, in obedience to the order of Bishop Morrison, I moved from the Trenton Circuit to the Shiloh Circuit. I presume my presiding elder suggested the change, in order that the Shiloh people might know something about what Trenton endured for two years, and that the Trenton people might enjoy from Brother King a few of the theological feasts set before the Shiloh people for the last four years.

Some of as good people as ever lived are within the bounds of the Trenton work. A bright future awaits that circuit; it may be yet a few years distant, but the people are gradually waking to a realization of their responsibilities to their God and the church they profess to love. In one sense, I did not leave there joyously; in another I did. The ties of brotherly love and friendship had grown strong, and were not broken without some heart-bleeding; but duty to God and my church demanded a new field for labor, and long since I promised faithfully, definitely and eternally to obey the orders of heaven. So, early in the morning on the 20th of December, wife, three children and I got in our buggy behind our faithful "Nellie," and started for Shiloh, through the country about sixteen miles. You can be sure our buggy was very well loaded; it was something like Brother H. P. Lewis' experience with "four in a bed." The cool northwest wind, which blew in our faces, caused a little chilliness, but not enough to produce much discomfort. We got here and found the doors locked, and no one in sight. I soon pushed through a window and opened the doors. Soon had a good fire. What were we to do for dinner? Our things were on the way. Everything was nailed up, and it seemed our dinner would be real late in the afternoon; if we must wait for the wagons to go into our boxes for something to cook. But in a short while several ladies came in, each bringing a big bundle. They took charge of the kitchen, after ordering my wife out. We were soon invited into the dining-room—and you know what followed. When we were ready to leave the dining-table looked like a cyclone had struck it on account of the fragments of pork, chicken, etc.

We have been pounded, and pounded, and pounded. And in each case it did not stop at one pound. The people have shared the best they had with us. For all of these things we are devoutly thankful to God; and such reception given the preacher by the people demands the best service in the power of the preacher. I am looking to God for the greatest year of my life thus far, and I am persuaded his promises will not fail. I am praying that I may have mental and physical strength to serve this people to the honor of God and the spiritual profit of all concerned.

In the strength of God, I am going to do all I can to have "The Advocate" in every Methodist home on the work. And I have determined to give the most diligent interest to the Sunday Schools in the different churches. The importance of the Sunday School work is inestimable. And it seems to me we have been neglecting that part of the church work too much. I fear too many preachers know much less than they ought to about this work. I am trying to redeem the past as much as I can. I have been talking the "Advocate" and the Sunday School to my congregations, and expect to continue.

The people seem, as far as I have learned to this date, to be willing to do all they can for the interest of all the departments of the church work.

An "Advocate" in every Methodist family and the best rural Sunday School in the Conference is my aim this Conference year. I must modify the last sentence by saying, we hope to get the foundation well laid this year for the best rural Sunday School in the Conference. I know it will take some preparation, planning, and much prayer before this can

be done. I think about one-sixteenth of my work for the "Advocate" is done.

If, through the power of God, these things are done, I will be thankful and happy, and if this purpose is not reached I will be thankful and happy the same, for God is with me and gives me joy while I do what I can. Pray for us. God bless the editor and his helpers in their work.

J. F. McCLELLAN.

MONTROSE TRAINING SCHOOL.

Editor of the ADVOCATE: Our ministerial students are "magnifying their office," as young prophets in the days of old, by representing the institution on Sabbath days before Methodist congregations in various sections of our Conference as the president directs. They go out on Saturday and return Monday.

The following are some of the results to date in cash and subscriptions for supplying our elegant brick administration building with desks: Chunky, \$10; Ellisville, \$75.25; Jackson, First Church, \$57.11; Jackson, Capitol Street, 24.50; Mooton and Pelehatchie, \$8.75; Newton, \$9; Laurel, Fifth Avenue, \$19.10; Laurel, Main Street, \$27.80; Laurel, Kingston, \$6.65; Montrose, \$55.

In addition to the above amounts, quite a number of books have been contributed for the library, and some new students promised for next fall term.

The young men appreciate most cordially the courteous hearing accorded them by people and pastors. Let the good work go on. Fraternally,

W. A. BETTS, President.

Montrose, Miss.

DR. TILLET AT WATER VALLEY.

The visit of Dr. Wilbur F. Tillett to the late North Mississippi Conference at Water Valley will be pleasantly remembered by the members of the Conference. His vesper discourses, designed specially for the younger preachers, were greatly appreciated and enjoyed by all who heard him. They were presented in a manner winning and sweet-spirited, and were helpful and edifying.

We will be glad to have Dr. Tillett visit us again at our next Conference, and to preach that other sermon on sacred music, hymnology, etc., which, after being announced, was crowded out by Conference business.

I showed to Dr. Tillett a short communication which I had published in the *Nashville Christian Advocate*, recommending the publishing of a large pulpit edition of our Common Hymnal, and an annotated edition, such as we had of our late hymnbook. I was gratified to hear Dr. Tillett say that he approved both suggestions, and that he was now at work on the annotated edition. This will be gratifying news, doubtless, to many who appreciated the former excellent and interesting annotated edition. It will be a most valuable contribution to Protestant hymnology. The history of our sacred songs, their authors and incidents connected with some of them are very interesting and instructive. T. C. WIER.

MISSISSIPPI METHODISM.

To the Preachers and Laymen of the Three Conferences, Together With Those of Alabama and Texas:

If you want to know something of the rise and progress of Methodism within the bounds of your territory, send to the Publishing House and get "Methodism in Mississippi" by Rev. John G. Jones, late of Mississippi Conference. While at Conference in Yazoo City I purchased the first and second volumes (the third and last is not out yet) of the work; have just finished reading same. I found the History both interesting and profitable. Get the work, brethren, and read it. It will do you good.

H. P. Lewis, Esq.

Liberty, Miss.

W. H. M. S.

TO THE AUXILIARIES OF THE MISSISSIPPI CONFERENCE.

In our recent move from Bolton to Meridian I lost my "record book" of the Brigades and Baby Rolls. Will you, therefore, please kindly furnish me with both rolls; also number of mite boxes and certificates received from me this year? Please attend to this at once, as the time of our Annual Meeting is fast approaching.

MRS. M. A. PEEBLES,

Third Vice President, W. H. M. S.
910 Bragg Ave., Meridian, Miss.

LOUISIANA CONFERENCE.

Dear Dr. Boswell: Will you please say in the ADVOCATE that the seventeenth annual Meeting of the Woman's Home Mission Society will meet at Mansfield this year on March 13-16. Miss Belle Bennett will be here and we anticipate a very pleasant as well as profitable meeting. We would like for each auxiliary to send the names of their delegates to Mrs. A. J. Peavy, at Mansfield, as soon as it can be done. It might be well to call attention to this through the ADVOCATE for two or three weeks, that it may not escape the notice of anyone.

MRS. K. W. DODSON.

Mansfield, La.

Fourteen Good Reasons for Patronizing Grenada College

- First—The unexcelled Home Comforts, unequalled anywhere else in the State.
- Second—The Health Conditions; we rarely require the service of a physician.
- Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.
- Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.
- Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.
- Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.
- Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.
- Eighth—Strong Christian Influence dominating all instruction.
- Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.
- Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.
- Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.
- Twelfth—We place but two girls in a room, while most schools put from two to six.
- Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.
- Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location.

Send for Catalogue
W. L. CLIFTON, A.B., Ph.D., President
Grenada, Miss.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

Are You Building or Furnishing a House?

For your HARDWARE, go to

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

726 UNION STREET.

PHONE, MAIN 335.

MRS. W. C. BLACK.

The subject of this sketch, whose maiden name was Marshall, and who was the wife of Rev. Dr. W. C. Black, of the Mississippi Conference, M. E. Church, South, was born in Georgia, moved when a little child to Mississippi with her father, who settled in Hinds County, near Terry; was converted and joined the Methodist Church in her girlhood, became an active and efficient worker therein in her early young womanhood, was married to Rev. W. C. Black on March 24, 1865, and died in Meridian, Miss., on Jan. 10, 1909.

Being a very intelligent woman and endowed with many rare gifts and graces, and having a proper ideal of life, looking upon it, as she did, as a time of sowing for the reaping of an eternal harvest either of happiness or woe, the deceased acted well her part in the various positions which she filled in life. As a daughter, according to the testimony of those who knew her well in early life, she was gentle, obedient, affectionate and kind to her parents; as a wife she was devoted and true and a faithful and efficient helpmeet to her honored husband; as a mother she was tender and loving and a wise counselor and guide to her children; as a neighbor and friend she was generous, charitable, considerate and kind, and as a Christian she was devoted and true to her divine Lord and his cause.

From the early morning of her life down to its close she not only kept herself unspotted from the world, and eschewed and refrained from such things as could not be indulged in in the name of "the Lord Jesus," but she was active and earnest in doing whatever her hand found to do that she thought would promote the glory of God and the good of men. Until failing health compelled her to refrain to some extent, she, although naturally modest and unassuming, was always in the forefront of the battle for God and home and native land, as well as for every other good cause. She was ever earnest, active, efficient and true in every good work, and that too in a way that did not engender and stir up bitter feelings and antagonisms on the part of those who differed with her. She was, as it would seem, one of those "velvet" souls, about which so many beautiful things have been said, who, although as true to God and duty, as they see fit, "as the needle is to the pole," think and feel and move and act and speak so gently that they are enabled to pass through the world and do the work God sent them to do without offending or wounding the feelings of any of their fellow-mortals. "None knew her," as it would seem, "but to love her," and "None named her but to praise."

The writer of this sketch, who knew her long and well, and who even enjoyed being in her society, never heard other than kind words from the lips of any concerning her. In a quiet, gentle, tender, unassuming, but earnest and faithful way, she passed through the world and "fought the good fight" and "kept the faith" and finished her course in accordance to God's will; hence when the end came with her, it was one of peace and hope. Death had no terrors for her, and the Lord took her home to himself on a day which seemed to be a fit symbol of her quiet, beautiful life. Although the sky on that holy Sabbath day was flecked to some extent with clouds, yet the day, nevertheless, was bright and mild and calm and beautiful, and ended with a clear sky and a golden sunset. And so it was with the life of this good woman. She had her faults doubtless, as do all mortals, and her sky, as is that of every human being who tarries long in this world, was flecked to some extent with clouds of disappointment, grief and sorrow, but her life, nevertheless, was serene and beautiful, and her sun went down, not in clouds and darkness, but in glory and splendor, even like the glorious king of day, amid the sweet quietude of a beautiful summer's evening.

Her funeral service, which was held in the Meridian Central Methodist Church, and which was attended by a large number of sorrowing kindred and friends, was conducted by Dr. W. H. LaPrade, assisted by Rev. W. H. Lewis and the writer, and when it was over her lifeless body, from which her faithful, pure soul had taken its flight to God, who

gave it, was laid away to rest until God shall bid it rise, in a sacred and quiet spot in the beautiful Rose Hill Cemetery, wherein lie sleeping not only the lifeless bodies of many who knew and loved her while they were here on earth, but that of a lovely daughter, whom God took home to himself in the early morning of her beautiful young life.

To mourn her loss and cherish her memory in loving hearts, Sister Black was those who knew and loved to call her, not only left a large multitude of friends, but her devoted and distinguished husband and four loving and affectionate children, viz: Rev. M. M. Black, of Port Gibson, Miss.; Mrs. Clara Turner, of Alabama; Miss. Ada Black, of Meridian, Miss., and Mr. Warren Black, of New Orleans, La. That the God of all peace may comfort them all, as he alone can, in their great sorrow, and that each one, when the battle of life is over, may go up to meet the loved one in the land where sorrow and separation are unknown, is the earnest prayer of one who sorrows with them. J. W. McLAURIN.

Meridian, Miss., Jan. 22, 1909.

AN APPRECIATION.

With the passing away of Mr. J. H. Keller there was taken from us one more of those staunch German characters whose life has been so signally wrapped up in the development of our Methodism in the Southwest. The German is by nature a Protestant, and the evangelical faith is what finds a responsive chord in his being.

Sixty years ago, when a lad of 18, Mr. Keller left his comfortable home in Zurich, Switzerland, to travel extensively in the New World, of whose glory the news had gone throughout Europe. He landed in New Orleans December 14, 1848, and was well pleased with what he saw, and recognized that here is the place for a young man to put forth his best energy to make a name for himself in the world of honest endeavor. But what pleased him most was the religious atmosphere in which he was thrown. It did not take him long to decide what to do. He seized every opportunity to advance himself in the business that fell to his lot, and he saw it assume gigantic proportions until, in his later life, he had retired with the sweet consciousness of knowing that the success that came to him was due directly to his heavenly Father.

It was an early purpose of Brother Keller never to undertake an enterprise unless in the name of the Father, the Son and the Holy Ghost. His entire life had been permeated with the spirit of prayer. He mingled religion and business in such a way as to succeed in both. At all times he was ready to give the helping hand to his fellow-man. He was an ardent believer in Methodism, and gave liberally towards its institutions. His visit to one of the early Annual Conferences to solicit aid for Dryades Church was signalized by an outpouring of the Holy Spirit upon the brethren when he made his speech, and they gave him over \$1000 for the work. Most of his life was connected with this congregation, whose Sunday School superintendent he was for over a quarter of a century.

It was during the Civil War that Brother Keller made a visit to his old home in Zurich, and started the Sunday School movement in Switzerland. He was greeted as a man of Providence, and found an open door for this kind of work. Childhood loved him, and wise men were drawn to him. The religious work among young men was uppermost on his heart. He gave the Y. M. C. A. the lot of ground upon which their building is situated, and on every Thanksgiving Day he remembered them with a princely gift. He believed in our Training School at Nashville, and gave liberally towards its support.

Through the forethought and earnest effort of Brother Keller, the Fink Asylum was established upon a firm basis. He discovered that the fund left for the establishment of such an institution was lying idle in one of the city banks, and insisted that the purpose for which it was bequeathed should be carried out. For a number of years he was president of the Board, and saw that everything was well managed.

Mr. Keller's greatest gift to Methodism was the

piece of property known as the Seashore Camp Grounds, now in the corporate limits of Biloxi, Miss. He always rejoiced in the success of any religious movement at that place, and the greatest joy of his life was to see erring hearts turn toward God.

Brother Keller was a philanthropist in the best acceptance of the term, because numerous have been his gifts to churches, enterprises, and individuals that no one will know about. By his Christian character, his unflinching faith in the divine things, he has built a monument more lasting than bronze, iron or stone. His monument is built in the hearts of the people who were blessed by his life. His soul was anchored in the divinity of Christ, cleansed and purified through the blood shed upon the cross of Calvary, and through the resurrection shall forever bask in the sunlight of God's love. Heaven to him was home, and he so many times longed for the eternal rest. His life was well spent, and he had nothing to do but fall on sleep. Like a ship, brave and staunch, that has weathered the storms and buffeted the waves, the voyage is ended and as it nears the land the busy wheels cease their revolutions, and under the headway and momentum previously acquired it glides into port. So was it with our Brother. The silver cord was loosed without a struggle or groan or the appearance of any pain, and the landing was made in the sun-bright clime, where the flowers bloom forever and the sun is always bright.

ALBERT S. LUTZ.

SUPERANNUATE HOME—AN APPEAL.

Mr. Editor: Again I ask for space to present an appeal in behalf of the superannuate home now occupied by Brother J. D. Newsom and wife, located in Shuqualak, Miss.

The appeal made through the "Advocate" and at Conference secured about \$165. Some material for the building has been furnished besides. This money has been used. The building will have four rooms, with gallery, and a hall six feet wide, when finished. We are able to cover it, weatherboard, and put in the windows and doors, but will need money to floor one of the rooms and to cell two of them, to build a stack chimney, and paint the whole house and paper the hall and two rooms.

The house will present a very pretty appearance when finished, and will be an ample and comfortable home for them; and when they shall need it no longer it will be ready for some other worn-out itinerant.

Several have promised to help in this good work, but have not yet done so. We hope they will at once. Others surely will help us that we may make this worthy old couple comfortable.

Brother Newsom has given his life to preaching the gospel, and has been faithful to every obligation. He was born in Louisiana, and served in the Mississippi Conference till the formation of North Mississippi Conference, and has spent about fifty-five years in the ranks. His work has been almost entirely of a pioneer character, with great hardships, and meager salaries. He has founded societies and built churches and parsonages in both Conferences, often working with his own hands and paying money out of his own pocket to do this work. Certainly, there are many now who will help to make him a reasonably comfortable home. Send what you can, though it may be but little—it will help.

I will gladly receive any sum sent to my care.

Q. A. OATS.

Shuqualak, Miss.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER.

NEW ORLEANS, LA.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unlimited Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

The Home Circle.

NEED I GO TO SCHOOL?

"O father! need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books; I never shall. I had rather cut wood in the forest with you, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Yes," said father. "A word at a time, and keeping at it, will make you a good reader; a syllable at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; an idea at a time, and keeping at it, will make you master the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but what I can do that," said Johnnie; and before six years from that time he stood first in the highest class in the school.—Exchange.

WHEN KATHIE AND EDNA WENT SHOPPING.

Kathie and Edna did love to go shopping with Aunt Kate. They sat very still and upright in the trolley car, trying to act just like grown-up folks, and when they arrived at the stores where Aunt Kate did her shopping, they followed her quietly about from one department to another, or waited where she put them without a murmur, as nicely-behaved children as you could wish to meet. So Aunt Kate was always willing to take them with her; indeed, she thought it a privilege to have them along.

To-day, they were more than usually interested in watching the little money-cars and baskets of parcels clanging to and fro overhead, and the busy clerks and cash-boys, and beautifully-dressed ladies hurrying all about them.

There was a bargain-sale of some kind in progress, and the crowd grew thicker and thicker, so that Kathie and Edna had to keep hold of hands, to be sure that they should not lose one another. Aunt Kate left them at the glove-counter, and told them on no account to move, till she came for them.

Presently, a young girl came and stood near them, a girl whose shabby clothing and shy, nervous manner marked her among the elegantly-dressed, self-possessed shoppers. She had not stood there long when Kathie's and Edna's attention was drawn by a commotion farther on, and angry voices, quick questions and answers. Just then they noticed a woman in gaudy silks, and diamonds, with the brightest golden hair they had ever seen, worming her way through the crowd. Without pausing, she slipped a silver-mounted purse into the nearest pocket of the loose coat worn by the nervous young girl they had previously noticed. A moment later she was gone.

"What do you suppose she did that for?" questioned Kathie, turning wide eyes to her sister.

"I know," Edna nodded sagely. "She wanted to give the poor girl some money, but feared to hurt her feelings by offering it to her. Wasn't it nice of her, though?"

They waited and watched anxiously for the poor girl to find the gift, and sure enough a few minutes later, she slipped her hand into her pocket, and it came into contact with the purse. She drew it out, and looked at it in amazement.

At that moment, a man who appeared to be in authority came by, accompanied by a woman, who was talking, volubly and angrily, and dabbing at her eyes with a lace handkerchief.

"It was gray leather, silver-mounted, and it had my card in it, and two hundred dollars, and a hair-pin, and three postage stamps, and a note from Aunt Matilda, and my shopping-list, and—why, there it is, this minute! You hold, thief!" And pouncing upon the girl, who stood trembling, with the mysteriously bestowed purse in her hand, she tore it from her fingers, and jerked it open.

"Empty!" she almost shrieked. "Arrest her! Arrest her at once, and have her searched. She hasn't had time to get away with the money yet. She must have it on her."

The manager laid a firm hand on the girl's trembling arm. "Better give up the money at once, my girl, and save yourself and us unnecessary trouble."

In vain the poor girl protested her innocence. In vain she told them her simple tale of having found the purse in her pocket. The woman glared at her as one animal does when it has another at bay, and even the man's face hardened, at what he doubtless considered mere obstinacy.

At that moment a small figure in a bearskin coat and hood appeared before him, dragging by the hand another small figure in a precisely similar coat and hood, and a small voice piped:

"If you please, sir—"

"Yes, yes, what is it? I have no time now to talk to children!"

"If you please, sir, it's all true."

"The tale this girl is telling? How do you know?" incredulously.

"We saw her—the wicked, bad woman—and she came by in a great hurry, and never stopped at all, but just dropped the purse in this young lady's pocket, and hurried on out the door."

The manager bent over eagerly.

"Describe the bad lady, quickly, my dears."

They had only seen her for a minute, but they gave a pretty accurate description of the real thief. The manager turned to the angry shopper.

"You see, madam, that we have wronged this girl. It was no doubt Notorious Nell. That is one of her old tricks. There is little hope that you will ever see your money again."

The lady who had lost the purse was all contrition for the unconscious wrong done the poor girl. The anger died out of her face, and for the first time Kathie and Edna thought her really nice-looking.

"You poor child," she exclaimed, advancing with outstretched hands. "I hope you will pardon me for being so hasty. Is there something I can do to atone?"

The girl stammered and hesitated—

"I—I don't like asking for favors, madam, but if you could find me a situation to take the place of the one I have just lost, I should be so grateful?"

"Of course, I can. Come to this address some time to-morrow, and we will talk it over." And she placed a card, with a line scribbled upon it, in the girl's hand.

"How splendid of you, Edna," exclaimed Kathie, admiringly, "to walk right up and tell that horrid man the truth, and save that poor girl, maybe, from prison. I was frightened almost to death."

"So was I, Kathie," Edna admitted, modestly, "and I never could have done it alone. But I'm so glad we did, aren't you?"

"Yes, indeed. And here comes Aunt Kate, to hear all about it. It is just like a tale out of a story-book!"—Daisy Wright Field, in the Presbyterian.

CORINTH DISTRICT.

Dear Brother Boswell: The work of the Corinth District moves off well, and we are expecting to have another good year. The latest reports indicate that Bros. Harris and Gaines will soon be at themselves again. Fine reports come in from Bass, Floyd, Duncan, Jones, Bennett, Stephens, McDougal, Adair, Dodds, Sullivan, Gullett, McLean, Miller and Gordon, all of whom moved to new charges, and are moving right along. Broyles, Holder, Savage, Evans, Boggs, James, Langley, Ward, Spires, Garner, have all set to work upon the best plans for improved work. There are several new church enterprises on foot, but I shall let the pastors tell of them. Yours, etc., BEN P. JACO.

CLUB RATES.

The club rates for 1909 are as follows: For clubs of five or more, we will send the "Advocate" for \$1.50 each. In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrears be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY


—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



A SICK MULE

A SICK MULE
Needs Dr. Tichenor's Antiseptic.

It relieves and cures COLIC and BOTS promptly and permanently.

At all Druggists.
25 and 50 Cents
Also in quart bottles.

Dr. Tichenor's Antiseptic

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 111 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEE:

LOUISIANA CONFERENCE—Rev. N. E. Joyner,
Rev. J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. W. T. J.
Sullivan, D.D.; Rev. J. T. Murrah, Rev. W. W. Woollard.

THE CROWNING VIRTUE.

All the virtues of the gospel are essential—"faith, hope, love, these three, but the greatest of these is love." Faith takes hold on the promises of God and appropriates all the blessings of the atonement. Hope anchors the soul to the unchangeable and eternal verities, and maketh not ashamed. Love makes like God, and gives the soul fitness for heaven. Love is the crowning virtue.

Our Lord insisted on this crowning virtue, and pronounced the man who confessed it as well nigh the kingdom of heaven. At the close of that memorable discourse in which he put to silence the Sadducees concerning the resurrection and the state of the dead, a scribe, who was an interested hearer, perceiving that he had answered them well, in order to test him further, asked him: "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, and the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth (as recorded in Deuteronomy vi. 4, 5, and Leviticus xix, 18): for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

St. Peter caught the spirit of the Master, and to the "strangers scattered abroad" who had entered into life through faith, he exhorted: "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love." "If these things," said he, "be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins."

Love is the element in which St. John seemed to live. Because of this it is supposed by some that Jesus loved him more than any of the other apostles. He is called the "beloved disciple." He alone of all the sacred writers records in detail the things that Jesus said about his love for the disciples and the love of the Father for the world. Love is the burden of his epistles to his "little children," to the "elect lady and her

children," and to "the well beloved Gaius, whom he loved in the truth." There is nothing finer or more definite than what John says to his little children: "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect: that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also."

St. Paul reached the climax when he declared that though a man possess everything possible, if destitute of love, he is utterly useless and unfit for heaven. Neither the gift of tongues, the gift of prophecy, the understanding of all mysteries and all knowledge, the possession of faith sufficient to move mountains, nor the sacrifice of body and goods, will do any good, if the heart be without love. "Love suffereth long and is kind: love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Dear reader, are these the characteristics of your religion? Then we say to you, as the Master said to the inquiring scribe, "Thou art not far from the kingdom of God."

A MOST INTERESTING CASE.

The *Morning Star*, a Roman Catholic paper of New Orleans, quotes from the *Catholic Union and Times* an account of what the *Star* calls "a most interesting case." It is a suit in court to compel a man to raise his children in the Roman Catholic faith. The man, some years ago, desiring to marry a young woman of the Roman Catholic Church, but not being himself of that faith, was required to make promise that the wife should "be permitted to the free exercise of religion according to the Roman Catholic faith, and that all children of either sex born of the marriage should be baptized and educated in the faith and according to the teachings of the Roman Catholic Church, even if she should happen to be taken away by death."

The wife in this case died, leaving two children, one four years of age, the other six months. The woman's father, who seems to be a zealous Romanist, charges that the man is neglecting the religious training of the children, and in the suit which has been filed he asks that the elder child "be made a ward of the court, and declared a Catholic, and be entitled to enjoy the religious right and privileges of a Catholic child." In the case of the younger child the court is petitioned to have it "baptized in the Catholic Church."

This is indeed "a most interesting case"—probably the first of the kind ever noted in our country. In Italy or Spain, or any Roman Catholic country, it would be an easy matter to tell the judgment of the court. How it will terminate in free America none can foresee. Twenty-five years ago a like suit in any part of the United States would have been promptly thrown out of court—for lack of jurisdiction, if for no other reason.

Without undertaking to justify the man for failing to keep his promise, not knowing all the circumstances of the case, we are yet unable to see upon what ground a civil court, in a land in which state and church are entirely separate, can claim jurisdiction and pronounce sentence. We have never heard of a statute whereby minor children can be made wards of civil courts for the purpose of bringing them up in the interest of any

particular sect of Christians, nor one compelling a father to have his child baptized in the Roman Catholic Church, nor any other.

The father may have acted in bad faith, but as no pecuniary consideration was involved, nor any civil law violated, it is purely a question of morals, and beyond the jurisdiction of the courts. The *Morning Star* has made this case the text of a long editorial on the evils of mixed marriages, and vigorously upholds the Church for compelling her priests who celebrate the rite of matrimony to compel Protestants and other "non-Catholics," who marry Romanists, to bring up the children of such marriages in the Roman Catholic faith. It furnishes some suggestive reading for Protestants, especially for Protestant women in New Orleans, who receive the attention of Roman Catholic gentlemen with a view to matrimony.

Protestants should hold their religion as dear as do the Romanists. There is no justification upon the part of a man or woman swearing it away at the marriage altar.

A QUESTION ON THE CREED.

In the Apostles' Creed declaring faith in the resurrection of our Lord, it is said, he rose again from the dead. A correspondent desires to know why the word "again" is used. "It seems to imply," he says, "that he had risen one or more times before."

The word "again" is not peculiar to the Apostles' Creed. It occurs several times in the Scriptures. The authorized version of 1st Corinthians xv, 4, reads: "He was buried, and he rose again the third day." Hebrews xiii, 20, reads: "The God of peace, that brought again from the dead our Lord Jesus Christ," etc. The Revised New Testament (Wendell's Students' Edition), renders 1st Cor. xv, 4: "He hath been raised," etc., but in Heb. xiii, 20, it follows the authorized version, "brought again from the dead."

From the above it appears that the author or authors (or compilers) of the Creed, which dates back to 381 A. D., had Scriptural sanction for the use of the word "again." The meaning is, Christ "lived again," as the Revised Version has it in Romans xiv, 9: "To this end Christ died and lived again." This use of the verb is according to Webster, who gives as one definition of "rise," "To ascend from the grave—to come to life."

We have several commentaries at hand, but not one of them gives us any information on the question. We have answered as best we could with the lights before us.

CONFERENCE MINUTES.

Through the courtesy of Rev. John R. Countiss, we have received a copy of the Minutes of the Thirty-ninth Session of the North Mississippi Conference, held at Water Valley Dec. 2-7, 1908. Brother Countiss was secretary of the Conference and editor and publisher of the Minutes. The work was well done, and in good time. Conference Minutes are indispensable to the preservation of the history of the Church, and it is well that, in addition to the secretary's record, the proceedings be put in print and published. The Church at large then gets the benefit of the history. The thing to be regretted is that money enough is never in hand to print a sufficient number of copies. Every Methodist family should have a copy of the Conference Minutes.

We have also received a copy of the Ninety-fifth Session of the Mississippi Conference, held at Yazoo City, Rev. A. F. Watkins, secretary, to whom we are indebted for the journal. What is said of the North Mississippi Minutes applies equally as well to Dr. Watkins' work, and the work of his printers. We have now in hand, with thanks, the year-book of all our patronizing Conferences.

PERSONAL.

Rev. R. A. Ellis, of Inverness, Miss., sends us thirteen subscriptions, with the money and his best wishes. He has our thanks, and likewise our best wishes.

Brother James Hand, a layman at Purvis, Miss., finds time to read the *ADVOCATE*, and says: "It is indispensable in our home." Such testimony is worth something.

Rev. S. B. Myers is doing well at Tunica, Miss., and everything moves along nicely. Brother Myers is doing some good work for the *ADVOCATE*, as well as doing some good preaching for his people.

Somebody, writing from Raymond, Miss., sends us a marriage notice, but forgot to sign his name and to say who officiated. Writers of such notices, and all other notices, must be responsible for their publication.

Rev. J. M. Alford, pastor at Bogalusa, was in the city last week and called on many of his friends. He reports that the outlook is very bright on his charge. The work is getting on a more and more substantial basis.

Rev. T. W. Lewis has favored us with a communication on "Worldliness—Its Cause and Cure." The topic is timely and well treated. Let our people give it a careful reading. He will give us several papers on the subject.

Rev. G. R. Ellis, of Seminary, has redeemed his promise, and we have received the "first fruits" of his canvass, with the promise of "more to follow." His purpose is to put the paper in the homes of all his people, if possible.

We greatly rejoice at the improvement in the health of our Brother, Rev. W. C. Harris, of New Albany, Miss. He has recently done some excellent work for the *ADVOCATE*—eleven names, with the money, is fine for a sick man. He has our thanks.

A note from a faithful subscriber, in renewing, says: "The *ADVOCATE* always proves a source of information and pleasure in our home; cannot see how any Methodist home can afford to deprive itself of so much good reading matter." That is encouraging.

Rev. R. I. Collins, in a letter, after naming ten subscribers, says: "We are expecting a glorious year in the Master's work. We have started off well in the new year; had a remarkable revival during the holidays." This happy note comes from Merigold, Miss.

Rev. J. T. Murrah moves without friction at Sardis, his new charge. His new church, the building of which was started under the administration of Rev. H. T. Gains, will be ready for occupancy sometime in the spring. It will be a handsome, up-to-date church.

Last Sunday afternoon, at the request of Bro. E. A. Vail, in charge of the Prison Gate Mission, this city, Dr. Sawyer visited the city jail and held services. He reports a profitable time, and that Brother Vail is having much success among the unfortunates at the jail.

Rev. F. J. McCoy reached his work, Pineville, La., in good time, and had filled all six of his appointments by Jan. 25. The Church gave him a hearty welcome and a good hearing. He expects soon to hold a "protracted meeting," in which he will be assisted by Rev. S. D. Howard.

Elsewhere in this paper appears the advertisement of the Carlisle Rooms. W. L. Ellis, who owns the building, is an active Methodist and the son of a Methodist preacher. We commend his place to visitors to the city, who desire to rent a room, and take their meals in the restaurants.

Rev. John C. Sligh, Huckabay, Texas, has in press a book, "Christ's Way of Winning Souls." It will soon be issued, if not already on sale. The subject is good. We hope many copies will be

introduced into the homes of our people. We have the promise of a copy, and will have more to say when we receive it.

It was a slip of the pen two weeks ago that put Rev. J. H. Mitchell in the parsonage at Winona, Miss. Brother Mitchell is at Water Valley, which is no mean city. For the truth's sake, we apologize, both to Brother Mitchell and to Brother J. A. Hall, who holds forth the Word to Winona saints and sinners. This correction is due to Rev. G. W. Bachman, who reads everything in the *ADVOCATE*, even the editorials.

Rev. R. A. Meek, of the Greenville District, is in the field early, and has secured Bishop Hoss to hold his District Conference. (See notice.) The Preachers' Meeting, just held at Shelby was well attended and enthusiastic. A resolution was adopted committing every preacher to send to the *ADVOCATE* a club of at least ten subscribers. We hope soon to hear from the brethren. We thank Brother Meek for a pressing invitation to his District Conference.

Rev. J. E. Wray, D.D., and a Building Committee from his congregation, Shearn Memorial Church, of Houston, Tex., recently made a trip to Kansas City, Mo., to inspect some of the churches there. They are seeking for the building plans, which will best serve the varied needs of a great Church to-day. It is right that there should be the same care and wisdom displayed in planning for the Lord's work that men show in arranging for their own enterprises.

Rev. G. S. Roberts writes from Merryville, La.: "If any of you brethren of the *ADVOCATE* feel like taking a breath of fresh air, just come to Merryville, and to the parsonage. Brother Chalmers has a standing invitation, and we extend it to the editor and assistant. We will introduce you to a fine set of people. We had a good pounding the first day." We have no doubt Brother Roberts has a good parsonage and "fine people," but he failed to tell us where Merryville is located.

Our office was honored last week with the visit of two Arkansas friends, Mrs. Robert Neill, of Batesville, and Mrs. Eldridge, now of Memphis. They spent Sunday in the city, and on Monday left for a visit to our missions in the city of Mexico. Mrs. Neil has a niece, Miss Esther Case, in Mexico, in charge of one of the mission schools. Mrs. Neil has long been identified with the Woman's Board of Foreign Missions in Arkansas, and all her life a worker in the church, as was her mother, from whom she learned her first lessons in the faith.

RECEPTION AT FIRST CHURCH.

On Thursday night of the 28th ult. a reception was tendered Dr. F. R. Hill and wife, at First Church, New Orleans. In 1881 a similar reception with a little less formality was tendered Dr. Hill in the Sunday School rooms of old Carondelet Street Church. At that time Dr. Walker and Dr. B. M. Palmer spoke words of welcome. Now, with the ripened experience of more than a quarter of a century, but with the vigor of youth, Dr. Hill once more takes charge of the same congregation, but in a beautiful, modern building, thoroughly equipped for the difficult tasks of to-day.

Dr. F. N. Parker, presiding elder of the New Orleans District, presided at the reception. Dr. Rice made the address of welcome for the Methodist churches of the city. Dr. Geo. Summey, pastor of the Third Presbyterian Church, and resident editor of *The Presbyterian of the South*, made an address of welcome in behalf of the other churches of the city. Both addresses accorded Mrs. Hill her well-deserved part in the welcome. While Dr. Hill has the reputation of being one of the most efficient pastors in the con-

nection, Mrs. Hill has contributed no small part to his success, in her lovable and attractive personality in the parsonage, a power behind the throne.

Dr. Hill made suitable response to the address of welcome, only one thought of which do we here repeat. He gave the system and method of his ministry. He said it was his plan "to do the thing that needed to be done next, and to do it now."

There is no question that Dr. Hill will succeed in taking this church, where it now stands, and build to larger things upon the excellent foundations laid by his able predecessor, Rev. J. E. Wray, D.D. In a few years First Church in New Orleans should surpass Centenary Church in St. Louis, at present the great downtown church of the Methodist Episcopal Church, South.

DISTRICT STEWARDS' MEETING.

On the 14th of January the Jackson District had a record-breaking District Stewards' Meeting at First Church, Jackson, Miss.

Representing the twenty-one charges in the district, there were present the presiding elder, sixteen stewards, fifteen preachers and several interested laymen. It resembled a District Conference. The session was harmonious and enthusiastic. Optimism was in the air. Everybody seemed cheerful and hopeful. In his opening address, the new presiding elder, Rev. Jno. R. Jones, pitched the tune for the year's work on a high key. If he lives up to his utterances (and doubtless he will) there will be "something doing" on the district.

There was a decrease in the assessments against the district of \$1231, but an increase of \$1332 by the loss of four charges to the Hattiesburg District, making a total increase of only \$101. The apportionment made was quite equitable, and all seemed satisfied. A few of the weaker charges were relieved, and some of the stronger ones increased proportionately.

The question of the district parsonage was discussed, and it was the sense of the meeting that not less than \$4,000 were needed from the district, and the presiding elder requested to urge the matter before the churches in his round of Quarterly Conferences. The need is great, and it is hoped that the responses will be cheerful and immediate.

A pleasant feature of the occasion was a delicious lunch served to the entire body at Shurld's Restaurant through the courtesy of the brethren of First Church, and for which a rising vote of thanks was tendered them.

G. S. HARMON, Secretary.

A CORRECTION.

Dear Editor: I note the following errors in the statistical tables Nos. 1 and 3 in the published minutes of the Louisiana Conference: Jeanerette is reported as having gained 16 by profession of faith. There were none added by profession. Jeanerette is reported as having assessed \$700 for preacher in charge and \$98 for presiding elder. No assessment was ever made.

With best wishes, I am fraternally,

W. L. Doss, Jr.

CHURCH EXTENSION NOTICE.

NORTH MISSISSIPPI CONFERENCE.

If any of the pastors expect to apply to the General Board for aid—either Donation or Loan—when it meets the last of April, please send to Dr. W. F. McMurry, 705 W. Chestnut St., Louisville, Ky., for blanks, and write to me.

T. W. LEWIS

Columbus, Miss.

Free Help for Weak Stomachs

Dr. Caldwell's Syrup Pepsin Sent
Free To Any Sufferer—Nature's
Wonderful Cure for Stomach,
Liver and Bowel Troubles
—Try It Free Your-
self.

Do you suffer from a weak stomach,
from a lazy liver, from constipated
bowels? Are you disgusted with
salts, cathartic pills, purgative wa-



ters, etc? Are you ready to try na-
ture's own cure, Dr. Caldwell's Syrup
Pepsin? Thousands are curing
themselves with this wonderful rem-
edy. A free trial bottle sent to your
home will prove to you that you too
can be cured. You need it if you
suffer from any of the following trou-
ble:

Constipation	Sick Headache
Indigestion and	Torpid Liver
Dyspepsia	Loss of Appetite
Sour Stomach	Laziness
Gas or Wind on	Flatulency
the Stomach	Disturbed Sleep
Distress after eating	Catarrh of the
Billousness	Stomach.

Send your address to Dr. W. B.
Caldwell, 768 Caldwell Bldg., Monti-
cello, Ill., and a free trial bottle will
be sent to your home. This will prove
to you stronger than any words that
Dr. Caldwell's Syrup Pepsin is a re-
markable laxative tonic and will cure
you. Druggists in all parts of the
country have sold it for twenty years.
Thousands of families keep it regu-
larly in the house. It cures old
chronic cases of lifelong standing. It
acts gently but effectively, and never
gripes. Its tonic ingredients train
the stomach muscles to do their
work naturally. In this way thou-
sands have been cured and now need
medicine no more. Its pleasant taste
recommends it to women and children.
Its purity is vouched for to the Gov-
ernment. Results are guaranteed or
money is refunded.

Send the doctor your address to-day
for a free trial bottle, and also, if
there is any medical advice you want
he will be glad to give it to you with-
out charge. Write to-day and see
for yourself that a cure is possible
when the right remedy is used.

Post Cards FREE

Home of Andrew Jackson, State Capitols, hunt-
ing scenes, and other souvenir cards of national
interest, TEN in all, FREE to persons who send
Jas. F. Draughon, Nashville, Tenn., names and ad-
dresses of 4 or more young people most likely to
attend business college or take lessons BY MAIL.
IF YOU WANT TO RISE from the DOLLAR-A-DAY
class into the FIVE-DOLLAR-A-DAY class, then
START RIGHT by asking for FREE catalogue

DRAUGHON'S
Practical Business College

FREE TO YOU

LORD'S PRAYER BANGLE PIN
We mean what we say. We will
send to you ABSOLUTELY FREE
THIS LOVELY BANGLE PIN with
the entire Lord's Prayer engraved
on it if you will send us 2 cents in
stamps to pay for mailing.

SEND INFO. CO., 54 So. 2nd St., Louisville, Ky.

CHURCH EXTENSION AID.

The Annual Meeting of the Board
of Church Extension will be held
April 29 to May 1st. Many inquiries
are reaching the office concerning the
method of procedure in securing
Church Extension aid. It is well for
all interested to know that applica-
tions to the Board must be made upon
the printed form furnished by the
corresponding secretary. The Annual
Conference Boards have blank forms
for the use of applicants, but they
differ from those used by the General
Board. Do not get one of them and
try to change it to suit. The applica-
tion-blank, which may be had for the
asking, explains itself. After it has
been properly filled out it must go to
the secretary of the Conference Board
of Church Extension in order that the
following rule may be complied with.

"Every application for consideration
at the Annual Meeting of the General
Board must first receive the approval
of the Board of Church Extension of
the Conference from which it comes,
and said approval must be given at a
regular meeting of said Board or its
Executive Committee held in the
month of March. Said Board or Com-
mittee shall consider all the applica-
tions from their respective Confer-
ences and forward such as they ap-
prove so as to reach the Board's office
at Louisville, Ky., by April 1st of
each year. Each application so ap-
proved must have the action of the
Conference Board written therein, cer-
tified by the president and secretary,
and all the applications from a given
Conference must be by the Confer-
ence Board graded and marked in the
order of their relative importance, and
the secretary is hereby directed not
to put on the calendar any applica-
tion not in conformity with this rule."

We trust that, except in the most
extraordinary cases, no demand will
be made upon the Board for aid in the
older communities or for the payment
of church debts anywhere unless it
be to avert imminent and otherwise in-
evitable disaster in the loss of church
property. Let all our people remem-
ber that Church Extension means ag-
gressive movement—the multiplica-
tion of houses of worship, which is
essential to the prosperity of the
Church and the good of the land
where we work.

The demand upon the Board is
greater than ever before in its his-
tory. The increased receipts are not
equal to the increased demand. Wide
sections of undeveloped territory are
open to us. A little timely aid here
and there will go far toward laying
the foundation of what is to be a
great Church in the near future. These
fields cannot be neglected without
great loss to the Church. If the breth-
ren of the older Conferences will keep
in mind the obligation of the Church
to enter the wide open doors, es-
pecially in the southwest, and as far
as possible care for their own build-
ing enterprises without calling upon
this Board, we will be able, in some
degree, to do the work so urgently
needed and so essential to our life as
a church.

W. F. McMURRY,

Corresponding Secretary,

707 W. Chestnut St., Louisville, Ky.

GOLD FILLED

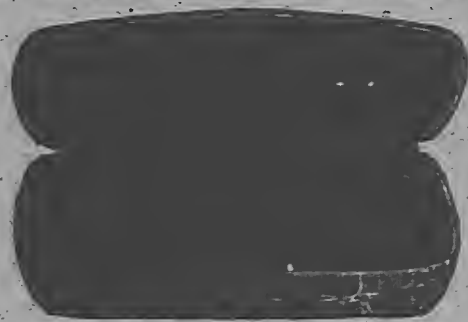
**GUARANTEED
For 10 Years**

**I Want to Loan You a Pair of TRUSIGHT
SPECTACLES on Six Days Trial**

FREE!

My Free Offer I want to introduce Trusight Spectacles to
every reader of this paper. To do this I am
making a special one-third price offer. I want to send you a pair of genuine Tru-
sight Spectacles in a Gold Filled Frame, guaranteed for 10 years, on 6 days' free trial.

Send Me Your Name I will send you my perfect
Trusight Eye Tester with which
you can test your own eyes as well as the most skilled optician. When you re-
turn the Tester with your test I will send you a pair of Genuine \$5.00 Trusight
Spectacles, that will surely fit, on 6 days' free trial. You don't need to send any
money—no deposit. Wear the glasses in your own home for six days and if
perfectly satisfactory in every way—if they are the best glasses you ever saw
at any price—send me only \$1.05 and the spectacles are yours. If the glasses,
for any reason, do not suit you—if you don't believe them to be the best bar-
gain you ever had—return them and you are out nothing.



THIS CASE FREE!

This is my Orient Case; it is made of metal covered with
Morocco leather, plush lined, with a patent spring
fastener. Very attractive and will outlast any other case
on the market. Ask your local optician if he will sell
you such a case as this for less than \$1.00. By my special
plan this case will be given free to those who answer this
advertisement and take advantage of my special offer.

E. O. KOCH, Pres., TRUSIGHT SPECTACLE CO.,
1469 Friend Building, KANSAS CITY, MO.

Send No Money.

Just sign your name and address on
the Coupon and mail it to me. I will
send you my Trusight Eye Tester by
return mail. Do this TODAY, and
secure the beautiful Orient Spectacle
Case which I give FREE to those who
take advantage of my special offer.
Good Reliable Agents Wanted.

(CUT OUT THIS COUPON)

E. O. KOCH, Pres.,
Trusight Spectacle Co.,
1469 Friend Bldg., KANSAS CITY, MO.

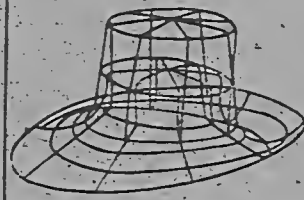
Please send me without cost and with-
out obligation your Trusight Eye Tester
and your special free case offer.

NAME _____

P. O. _____

STATE _____

SAWTELL SCHOOL OF MILLINERY, Atlanta, Ga.



The Only Millinery School in the South...
Teaches all branches of millinery success-
fully. Thoroughly equipped. Competent in-
structors. Individual instruction. Endorsed by
graduates and leading milliners in the South.
For terms and full information, address
MISS SAWTELL,
40 1-2 Whitehall St., Atlanta, Ga.

Marriages.

At the Methodist parsonage, New
Augusta, Miss., Jan. 8, 1909, by Rev.
R. S. Gale, Mr. S. E. SHANNON and
Miss MATTIE V. GILLIA, both of
Richton, Miss.

At the home of the bride's parents,
Mr. and Mrs. B. F. Hall, Bolton, Miss.,
on Jan. 19, 1909, at 8:30 p.m., by Rev.
C. P. Colmery, Mr. J. M. JONES and
Miss MARY WARD HALL.

On Jan. 20, 1909, at the residence
of the bride's parents, Mr. and Mrs.
S. J. Morgan, near Greensburg, La.,
by Rev. H. C. Murphy, Mr. E. E. TIL-
LERY, of Clarendon, Tex., and Miss
LIZZIE MORGAN, of St. Helena Par-
ish.

At the home of the bride's brother-
in-law, in De Soto County, Miss., by
Rev. J. W. Raper, Mr. CLARENCE
STANLEY MILLS and Miss CLARA
IMELDER HAYS. The wedding took
place Dec. 19, 1908.

At the home of Mr. T. D. Burrow,
Byhalia, Marsh H. County, Miss., on
Dec. 27, 1908, by Rev. J. W. Raper,
Mr. V. C. LANGSTON and Miss AN-
NIE E. HERRING.

At the home of the bride's father,
in De Soto County, Miss., on Dec. 29,
1908, by Rev. J. W. Raper, Mr. ER-
NEST GREER and Miss EMMA A.
LOWE.

At the home of the bride, in De
Soto County, Miss., on Jan. 12, 1909,
by Rev. J. W. Raper, Mr. J. T. DAR-
BY and Mrs. LAURA TILGHMAN.

Early Cabbage Plants for sale by
N. H. Blitch Co., Meggetts, S. C. See
our ad. on page 13. Don't forget it.
Our plants are sprayed before shipped
to kill all lice and worms.

It is the lives like the stars, which
simply pour down to us the calm light
of their bright and faithful being, up
to which we look, and out of which
we gather the deepest calm and cour-
age.—Phillips Brooks.

12 PACKETS GARDEN SEEDS for 25 CENTS, postage paid

And a coupon that will be good for an extra 25 cent's worth of seeds if returned to us with an order for garden seeds amounting to \$1.00 or more. Write quick for a copy of our beautiful illustrated catalogue of

RELIABLE SEEDS,
TREES, BULBS, AND PLANTS,
POULTRY AND BEE SUPPLIES.
OTTO SCHWILL & CO., Seedsmen,
(Established 1862.)
Box 70, Memphis, Tenn.

Anniston Marble Works

ANNISTON, ALABAMA.
Manufacturers of and Dealers in
Marble and Granite Monuments,
Tombstones, Tablets, Iron Fencing,
All Kinds Cut Stone Work. Write for
prices. A few reliable agents wanted
in unoccupied territory.

Dropsy Cured: quick relief: removes
all swelling in 8 to 20 days;
30 to 60 days effects permanent cure.
Trial treatment given free to suf-
ferers; nothing fairer. For circulars,
testimonials and free trial treatment
write **DR. H. H. GREEN'S SONS,**
Box X Atlanta, Georgia.

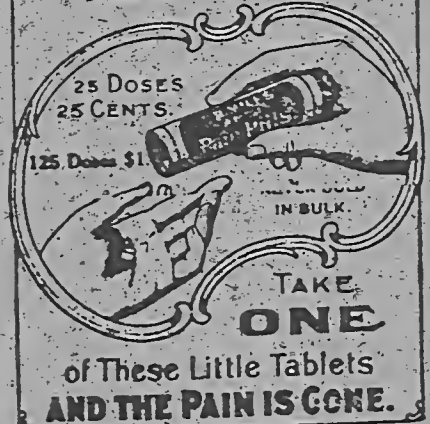
MUSIC TEACHER WANTS POSI- TION

for next September; can teach Piano,
Voice, Harmony and Elocution. Has
had experience and Conservatory
Training. Good references. Address
P. O. Box 241, Rosedale, Miss.

Frost Proof CABBAGE PLANTS

**GUARANTEED TO SATISFY PUR-
CHASERS.**
Price: 1,000 to 5,000 at \$1.50 per 1,000,
5,000 to 9,000 at \$1.25 per 1,000, 10,000
and over at \$1.00 per 1,000. Our cata-
logue gives full instructions for grow-
ing all kinds of fruits and vegetables
mailed on request. **WM. O. GRANTY**
Co., The Cabbage Plant, Mead, P. O. Box
630 Young's Island, S. C.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains



CATARRH

MEDICINE FREE
If your ears ring or
roar, or your hearing is
affected, if eyes ache,
water or burn, or sight
is falling, if you have
breath, scabs in nose, irritation in
Tubes, Lungs or Stomach, your name and address
will bring to you absolutely free a 33 days course
of medicine prescribed to meet your individual
requirements and complications.
We have cured many who have tried various so-
called Catarrh cures with little or no benefit,
and we make you this liberal offer to introduce
our splendid treatment in your section.
REMEMBER send only your symptoms,
name and address, **NO MONEY**
and without cost you will receive a 33 days
course of medicine prescribed especially for you.
GERMAN-AMERICAN INSTITUTE,
78 3rd Bldg., KANSAS CITY, MO.

Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

February 7. Our Messiah. Matt. xl:
3-6; Luke xxiv: 25-27; John I:
41-45.

John the Baptist was in prison and
little comfort came to him behind
the dreary walls. It was a place to
make even strong men doubt as to
the things which were being done
among the people. He had come as
the herald of the coming Messiah.
He had pointed him out to others, but
now it seems as if the Master has
forgotten the herald, and he sends
one to know if the great Prophet is
really the Messiah for whom Israel
is looking.

2. The Christ comes bearing bless-
ings for the people.

The Master sent to John, and an-
swered according to the man. It
was indeed a prophet's answer. There
was neither affirmation nor denial,
but he bids the messengers of John
tell the things which they do see
and hear. The blind receive their
sight, and the lame walk, the lepers
are cleansed and the deaf hear, the
dead are raised up, and the poor have
the gospel preached unto them. To
one who knew the prophecies as
John knew them, there was the mani-
fest marks of the Messiah, when he
should come. The heart of the
troubled herald was satisfied. This
is the marking of the Christ to-day,
he comes bringing gifts to men, and
leading captivity captive. There was
not the pomp and temporal power
which the Jews had been expecting,
but there was the blessings for men,
which had been clearly foretold.

3. The suffering Christ.

John lost heart when the Master
did not assume the outward kingdom;
the disciples were worse out of heart
when they beheld the Christ suffer-
ing. They could not reconcile this
with their previous conceptions. His
reign was to be glorious, and now it
had been cut off by an ignominious
death. To two of the troubled ones
the Master appeared after his resur-
rection, and walked with them by the
way. He concealed for the time his
identity, and they poured out their
woe. The best they could say about
the prophet, mighty in deed and in
word, was that "they trusted it should
have been he which should have re-
deemed Israel." Evidently this trust
has died with the death of its object.
But the unknown Christ walks with
them by the way and opens to them
the Scripture, revealing to them that
the Christ ought to have suffered for
his people. At last he reveals him-
self to them as the Messiah, who has
borne their sins, and risen again
from the dead.

4. The fellowship of the Christ.

The Messiah has not only brought
blessings, and borne our sorrows, but
he brings us into fellowship with his
own life. Andrew and Simon Peter,
Phillip and Nathaniel, each find in
Jesus first a friend and teacher, and
then a Master, who leads them into
paths of hardships and suffering. They
are brought into real fellowship with
him, who is to us the Messiah for
whom the ages have waited. While
many men had pictured a Messiah
who should sit far above his people,
the glory of the Christ is that he
shares with them in all their trials and
needs. He is touched with the feel-
ing of our infirmities. He dwells
with us here, and we are to dwell with
him hereafter.

Early Cabbage Plants for sale by
N. H. Blitch Co., Meggetts, S. C. See
our ad. on page 13. Don't forget it.
Our plants are sprayed before shipped
to kill all lice and worms.

PIANOS

To reduce stock we have quite a number of very
fine bargains which we are offering at greatly
reduced prices and on extremely low terms. Come
and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY
PLACE, NEW ORLEANS.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and
women. The salaries are good and grow better as the worker proves
his competency. There is no need to be satisfied with drudgery—if you
are ambitious, because this school offers you a chance to improve your
condition. We give instruction which is absolutely essential to business
success. It fits you for lighter work, larger salary, and greater opportuni-
ties. Individual instruction in Bookkeeping, Shorthand, and Tele-
graphy. Write to-day for catalogue.
Address: E. B. MILLER, Pres. Owensboro, Ky.



Edison Phonographs are sold
everywhere at the same prices

\$12.50 to \$60

Edison Amberol Records, 50c
Regular Edison Records, 35c
Edison Grand Opera Records, 75c

It is Mr. Edison's desire that a Phono-
graph should not only be cheap enough
for everyone to own one, but also
that everyone should enjoy the
same advantage in purchasing it.

Nothing else that you can buy will
provide so much of the best kind of
amusement for yourself and your family at such a trifling cost as

The EDISON PHONOGRAPH

It differs from all other sound-reproducing instruments because it
was invented and perfected by Thomas A. Edison, and because it
is constructed on a principle which is more nearly perfect than
that used in any other instrument made for a like purpose.

The first Phonograph ever made was
made by Mr. Edison, and from that inven-
tion was perfected the Edison Phonograph
which today is considered the most perfect
instrument for reproducing music, voice,
and other sounds.

For you the Edison Phonograph means
constant and varied entertainment in your
own home.

Do you want to hear the old songs that
we used to sing and which are treasured
memories to most of us? The Edison Phono-
graph will sing them for you as only good
singers can.

Would you like to hear your favorite
hymns and other sacred music beautifully
rendered? The Edison Phonograph will
provide this pleasure for you in your own
home.

You may hear the songs of great singers,
the music of great orchestras, the speeches
of great speakers. You can reproduce the
latest vaudeville hit, the popular songs that
everyone is whistling, or the star part of a
star opera singer, in your own home, to a
circle of your own friends.



Amberol Records

Mr. Edison did not consider his Phono-
graph good enough with Records that
played only two minutes, so he experi-
mented until he produced a Record which
will play twice as long. It is no larger than
the other Record. It is played on the same
Phonograph by means of an attachment
which your dealer has.

Edison Records are made in Bohemian, Cuban,
Danish, French, German, Hebrew, Hungarian,
Italian, Norwegian, Polish, Spanish, Swedish, etc.
Even if you are not ready to buy at once, go to
the nearest Edison store and hear this wonderful
home entertainer, the Edison Phonograph. Ask
your dealer for a catalogue of Phonographs and
a catalogue of selections.

NATIONAL PHONOGRAPH COMPANY, 149 Lakeside Ave., Orange, N. J.

Sunday School

By W. B. Campbell.

LESSON FOR FEB. 7, 1909.

Subject: "True and False Brotherhood." Acts iv, 32-37; Acts v, 1-11.

Golden Text: "Lying lips are an abomination to the Lord, but they that deal truly are his delight." Prov. xii, 22.

The work of those who were opposed to "the apostles' doctrine and fellowship" had no power to restrain the most wonderful increase in the number of disciples. Even at this early day of the Church, the members are spoken of as a multitude. It is safe to say that the number had already reached ten thousand. It was no earthly power that kept such perfect harmony among them as to be of "one heart and one soul." The personal consecration to the service of Christ was so complete that "neither said any of them that ought of the things which he possessed was his own, but they held all things common." Under the guidance of the Holy Ghost, the great power among them was the testimony given by living witnesses to the resurrection of Jesus our Savior. They thought on him as a living head, and his body (the Church) must ever remain alive and grow in strength and numbers every day. In order that "he that gathered much had nothing over, and he that gathered little had no lack," Christian unity was practically established by those who possessed lands or houses, selling them and depositing the proceeds in a common fund, and "distribution was made unto every man according as he had need." Let us not think this incredible, but remember that they were all filled with the Holy Ghost, and "great grace was upon them all."

For an example of personal consecration, the Scripture has selected Barnabas as having land, sold it, and brought the money and laid it at the apostles' feet. This was the first act in a life of good works; for after this, at the time when Paul came "with a broken heart and a contrite spirit," Barnabas was one among the ministers of Christ, the apostles were back the hand of fellowship in fear, for they had heard of his "making havoc" among the saints. Then the Son of consolation comes forward and declares how "Paul had seen the Lord by the way" and testifies of his having received pardon and mercy for that which he (Paul) confessed was done in ignorance. Then, in after years, Paul and Barnabas were true yoke-fellows, doing mighty work in the service of our Lord.

The two towers of strength that support the spiritual house of God are mercy and truth. "Mercy and truth are met together," says the Psalmist. God had shown great mercy to the Church, and truth must be established, for where one is, the other must be—they are sisters. "The law was given by Moses, but grace and truth came by Jesus Christ," said the voice from the wilderness.

Satan viewed the growth of the Church with alarm, often having urged the opposition of out-

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B, New Orleans.

side enemies; he must weaken the structure by aid from within, filling the hearts of some to lie to the Holy Ghost; and no wonder; for had he not corrupted one of the twelve apostles chosen by the Master when on earth? The root of the evil in both instances was the love of money. The Jews, from the time of the patriarchs, connected religious and civil affairs. The rulers were men learned in the Mosaic law. So, in the beginning of the Christian Church the apostles directed the "members in the management of their worldly as well as their spiritual affairs."

The plan of holding all things common must have begun when the number of the followers of Christ was small, and as the Church was added to, the same order prevailed to the time of our lesson, without discord. When Barnabas sold his land and brought the money to the apostles it attracted the admiration of the other Christians, because he was of the class designated as "strangers of Rome," his native place being more properly a part of the Roman empire than was Palestine. Ananias was envious of the respect and admiration paid Barnabas, and, desiring the same applause, he also sold some land, but he was not prompted with the right motive, so he reasoned that as the Church did not know how much he was paid for the land, he would keep some of the money. When he came in to make his contribution he was confronted with an accusation in the first words said to him by Peter. Ananias could make no reply, for he was guilty; the land or the money was his own property. He could have kept either, and still remain a member of the Church. If he had come honestly to Peter and told him that he had sold some land and wanted to contribute some of the money to the common fund, it would have been accepted. He and Sapphira had talked the matter over between them, and the wife was guilty, because she agreed with her husband that they should make the Church believe they had acted with the same entire consecration as had Barnabas. Sin and at such a time must be met with swift judgment; the man and his wife must die; they must be paid, at once, the wages of the sin they had committed against the "little flock that had been promised the kingdom."

Thus we see that while God's children are willing and obedient, there is no good thing denied them; but to those who try to deceive the Holy Ghost and the very elect, the goodness of God is a savour of death unto death. The punishment of these two was as swift as was that of Nadab and Abihu. Gehazi went not out from the presence of Elisha, more unclean than was the soul of Ananias and Sapphira; and Joshua was equally severe in pronouncing sentence on Achan as was the apostle in the case of the two liars.

There was no time for avarice; a sin that would prove a stumbling-block to those within the Church, when all the zeal and watchfulness

was needed to confront the enemies without. A lie is the covering thrown over every sin, and it is in itself a sin that can be committed more easily by actions than by words. A lie is often told by the very expression of the liar's face, but truth shines in every feature of him who speaketh it in his heart.

Jesus, in his own words, impersonates the truth, and is always present with those that love and obey him. Satan is the father of lies, and, with lying wonders and deceitfulness of unrighteousness, he seeks to destroy the work of the servants of Christ. Falsehood begins in the heart, and when repentance comes no confession is necessary, for "God looketh on the heart." He that loveth and maketh a lie will be shut out from the presence of God, and consigned to eternal shame and confusion.

"Truth from the earth, like to a flower, Shall bud and blossom then, And justice, from her heavenly bower, Look down on mortal men."

ROYALINE OIL, for Pains, Wounds.
ROYALINE OIL, the best Antiseptic.
ROYALINE OIL, for Colic and Cramps.
ROYALINE OIL, for Sprains, Bruises.
ROYALINE OIL is Best of All.

MAYHEW AND ARTESIA.

We were most kindly received at Mayhew. The parsonage had been improved and renovated, and, withal, the rooms were warmed and a fine dinner was in waiting when we were shown across from the train on the cold day of our coming.

Artesia began promptly and without ceremony: that congregation is substantially upon record with the beginnings of the year. New and fine furniture has just been placed in the church, and that house of worship is newly painted.

I am preceded here by a worthy line of most excellent pastors, and I am glad to be in so fine a section, and among a people of such evident worth. A better and more convenient parsonage is a problem for the year.

A. H. WILLIAMS.

Mayhew, Miss.

WANTED.

An additional preacher for the French Mission, in the Crowley District, Louisiana Conference. A good parsonage, and salary about \$500. A single man, or one with a small family, preferred. It is not necessary to know how to speak French, as the congregations understand English. Address Rev. J. E. Denson, P. E., at Lafayette, La., with recommendation. This is a good opportunity for the right man.

J. E. DENSON, P. E.

IN THE FEBRUARY CENTURY.

While the February Century is to be a Lincoln Centenary Issue, and so given up mainly to Lincoln features, the number will offer also authoritative discussion of two important public questions: "The Menace of Aerial Warfare" by Henry B. Hersey, United States Weather Bureau Inspector, and "Dangers of the Emmanuel Movement" by the Rev. Dr. James M. Buckley, editor of the Christian Advocate.

The February Century will have the second installment of "The Reminiscences of Augustus Saint-Gaudens," telling, in the raconteur's inimitable style, of study in Paris, trips to Rome and Switzerland, and all the other fun, and adventures of a poor and gifted art student abroad in the late sixties. Mr. Homer Saint-Gaudens, who edits the reminiscences, comments upon his father's record of the hard work and many privations of those years.

"The struggle of that period so branded itself upon his memory that during his later life he constantly made remarks that showed he was thinking of what he had suffered."

JAMES H. AITKEN

PLUMBING, HEATING, SEWERING, GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3986 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner
Sign and Ornamental Painter
716 POYDRAS ST.,
Near St. Charles, NEW ORLEANS, La.
ADVERTISING SIGNS A SPECIALTY.

E. G. AWCOCK,

Harness and Saddlery,
Repairing Promptly Attended To
333 Baronne St., New Orleans.

Darsam Bros. Coal Co.

COAL, COKE,
AND ANTHRACITE,
2217 CALLIOPE STREET, NEW ORLEANS
Phone Main 1552; P. O. Box 1406

American Business College

429 Carondelet, Phone Main 2962.
Day and Night Sessions.
Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction, write for catalog A.
New Orleans, La.
WALTER M. GATES and S. CARTER SCHWING.

SEA-SHORE CAMP GROUNDS.

Furnished cottage, water and sanitary closet, no water rent. Four bedrooms, kitchen, and hall. Third from Beach, tabernacle square, good exposure, benefit of sea breeze; fresh bath, and fishing privileges. Cost \$750, and will sell for \$600, cash. Furnished, ready to occupy; good building, painted.
J. H. MINER.
Lumberton, Miss.

Do You Hear Well?

The Stolz Electrophone—A New, Scientific
Deaf or partially deaf people may now make a
trial of the Stolz Electrophone at home. This is
usually important news for the deaf, for by this plan
the final selection of the one completely satisfactory
hearing aid is made easy and inexpensive for everyone.

This new invention (U. S. Patent No. 763,573) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpet horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is gradually restored.

Prominent Business Man's Opinion.
STOLZ ELECTROPHONE CO., Chicago.—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities, makes it preferable to any other device. I believe I have tried all of them. I can recommend it to all persons having defective hearing.—M. W. ROY, Wholesale Grocer, Michigan Ave. and River St., Chicago.
Write or call at our Chicago office for particulars of our personal home test of a full list of prominent endorsers who will answer inquiries. Physicians cordially invited to investigate. Address or call (call if you can).
STOLZ ELECTROPHONE CO., 1670 Stewart Building, Chicago.
Branch Offices: Philadelphia, Cincinnati, Indianapolis, Pittsburg, Seattle, Des Moines, Toronto, London, O'Connell, 42-45 Fleet St., London, Eng.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

MRS. MARTHA C. GUICE.

Death, in his conquering march through the land, visited the town of Hamburg, Miss., and made sad the hearts and homes of the children, relatives and friends of a dear, good mother in Israel. Mrs. MARTHA C. GUICE was born Sept. 30, 1838, and died at the home of her eldest daughter, Mrs. Ella Nieby, in Hamburg, Miss., Nov. 8, 1908. She was happily married to David W. Gulce on Sept. 22, 1858. He made her a good husband, being a good man. This union was blessed with two daughters, who are living. Sister Gulce was a member of the M. E. Church, South, for more than half a century. She was loyal and true to her pastor and church. This writer knows by happy experience something of her devotion to her pastor. During the last few years she suffered much with pain and feebleness, but she bore it all with patient submission, waiting for her translation to the heavenly home. Everything was done for her that loving hearts and willing hands could do. She leaves two children, many relatives and friends to mourn their loss; but we all know where to find her. We laid her body to rest in Mount Carmel Graveyard. Sleep on, thou faithful one, until Christ comes to make up his jewels.

IRA B. ROBERTSON.

MRS. KATE BARNES.

As the sun was setting on Nov. 7, 1908, we laid to rest Mrs. KATE BARNES. She was a loving daughter, a helpful wife, a true friend, and a sincere Christian. The latter part of her life was full of shadows, but her Christian experience brightened all the way. She had been in an ecstasy of joy since the Henington Camp-meeting in August, so happy, trying to do good. To be helpful to others was the call of God to her. Wherever there was a sick or needy person, it was her pleasure to minister to their necessities. When the summons came, she was nursing her aunt in Jackson, Miss. There was no parting message; yet we are sure of her entering mansions above. We shall miss her in our missionary meeting in Crystal Springs Auxiliary, in the Church and around the fireside. Her beautiful hands lie across her peaceful breast, her tender heart is stilled forever; yet she is safe. Let us emulate her virtues and take up the work afresh, believing, hoping ever, until we shall enter into our reward.

MRS. EMMA SIEBE.
MRS. E. M. PURIFOY.
MRS. S. A. LIDDELL.

NOTICE.

Preachers' Institute To Be Conducted At Seashore Campground, June 22-July 1, 1909.

The Joint Commission of the Preachers' Institute will meet in the Methodist Church at Gulfport, Miss., at 12 a.m. on Wednesday, Feb. 3, 1909. It is necessary that every member of the Commission should be present. The details of the coming Institute must be arranged for, and every commissioner should have part in this work.

The names of the commissioners are as follows:

North Mississippi Conference—Dr. W. B. Murrah, Jackson; Rev. J. C. Park, Oxford; Rev. L. M. Broyles, Corinth.

Alabama Conference—Rev. J. W. Donnelly, Montgomery; Rev. H. H. McNeil, Mobile; Rev. R. R. Ellison, Wetumpka.

Mississippi Conference—Rev. H. M. Ellis, Brookhaven; Rev. C. W. Crisler, Jackson; Rev. Robt. Selby, Natchez. Louisiana Conference—Dr. J. A. Rice, Rev. W. W. Holmes; Rev. Thos. Carter.

Let us have a full meeting.

ROBT. SELBY, Chairman.
R. R. ELLISON, Acting Sec.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olliver Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave. near Callope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

"TO AVOID BOLL-WEEVIL"

and to get early opening, plant cotton seed grown in the extreme northern section of the Cotton Belt. We have a large stock of Tennessee grown cotton seed, carefully selected with the view of furnishing planters in the extreme south and boll-weevil section. 75 cents per bushel, f. o. b. Fayetteville. Car lots, 50 cents. Order at once as the supply is limited.

STRONG, BAGLEY & BAGLEY, Fayetteville, Tenn.

MEDICAL RELIEF FREE.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and lagrippe.

Early Cabbage Plants for sale by N. H. Blitch Co., Meggetta, S. C. See our ad. on page 13. Don't forget it. Our plants are sprayed before shipped to kill all flies and worms.

The Best Fertilizers for Corn

That the yield of corn from the average farm can be greatly increased by intelligent and liberal fertilization has been repeatedly demonstrated. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.

Virginia-Carolina Fertilizers

will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.

Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. I kept a correct account of the amount of money I got off each half and I got \$300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer."

Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.

Virginia-Carolina Chemical Co.

Sales Offices
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

The Silent Man

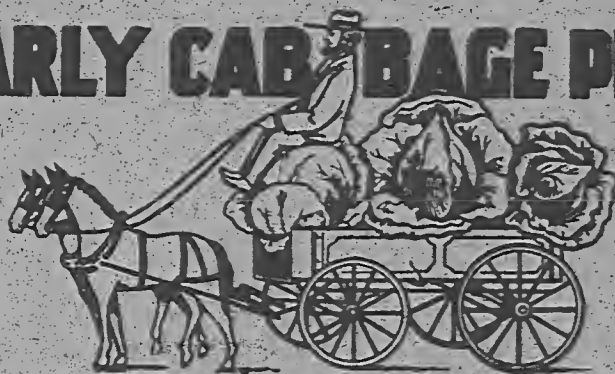
The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

EARLY CABBAGE PLANTS



Make Money Raising Cabbage

Do you want Early Cabbage and Plenty of Them?

If so, buy your plants from us. They are raised from the best seed, and grown on the sea islands of South Carolina, which on account of being surrounded by salt water, raise plants that are earlier and harder than those grown in the interior. They can be set out sooner without danger from frost. Varieties: Early Jersey Wakefield, Charleston or Large Wakefield, Henderson's Succession and Flat Dutch. All plants carefully counted and packed ready for shipment, and best express rates in the South. Prices: \$1.50 per single thousand, up to 4,000; 5,000 or more at \$1.25 per thousand; 10,000 and upwards at \$1.00 per thousand. Other Plants Supplied—Lettuce, Onions and Beet ready now. Special Rates on Large Lots of Plants. Everything F. O. B. Meggetta, S. C. The U. S. Agricultural Department established an Experimental Station on our farm to test all kinds of vegetables, especially cabbage. We will be pleased to give results of these experiments. Write to us. Box 7.

N. H. BLITCH COMPANY, Meggetta, S. C.

WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder as a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

FERRY'S SEEDS

Ferry's are best because every year the farmer gets a new supply, freshly tested and put up. You run no risk of poorly kept or rancid stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1908 Seed Annual free. Write to

D. M. FERRY & CO.,
Detroit, Mich.

GENUINE KING COTTON SEED

SAMPLE BAG

GENUINE KING

FREE FREIGHT PAID TO AGENTS

We wish Cotton Growers generally to test, in their own fields, the *Genuine King Cotton* with seed direct from the Originator. Hence this offer. Write postal for full particulars.

Personal. **T. J. KING, Richmond, Va.**

\$3000 to \$10000 A YEAR IN THE REAL ESTATE BUSINESS.

We will teach you by mail Real Estate, General Brokerage, and Insurance, and appoint you Special Representative of the largest co-operative real estate and brokerage company. Our co-operative department will give you more choice, salable property to handle than any other institution, and you can commission work without interfering with your present occupation and without any investment of capital. Commercial Law, Georgia free to each representative. Write for the 62-page book *See The Cross Company, 39 Beaver Block, Chicago*

PLYMNER B. CHURCH

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

BELLS.

Send Alloy Church and School Bells. For Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FROM BYHALIA, MISS.

Dear Dr. Boswell: We arrived at Byhalia on the 12th of December; met at the depot by a number of our church members and kindly received. At the parsonage we found some of the good women waiting, with warm house and good dinner for us.

On Sunday, which was the first after Conference, we began our work for the year at Emory Church. So far I have filled every appointment. Up till last Saturday there had been no pounding of the preacher, but many remembrances from different ones had been sent to us. Last Saturday a wagon came which contained a general and generous pounding from the membership of the Church, and a valuable addition it was to the pantry of the parsonage. Eatables, too numerous to mention, and with it an expression of the good wishes and appreciation of the good people we serve.

Our first Quarterly Conference was held yesterday. Our efficient presiding elder was with us, preaching some stirring sermons and helping to arrange for partial elimination of church debt. We think we can pay half of the \$3500 now due on our church. A good report was made by the Board of Stewards, and more liberal provision made for pastor's support. We feel that a forward move has been inaugurated in all lines of church work. We were ably assisted by that true and tried veteran of the cross, Rev. R. M. Davis, who has a comfortable home here, and who stands in the heart and affections of this people second to no man, and is ever ready to help the pastor in his work.

Rev. M. D. Fly, another member of our Conference Honor Roll, was not able to be with us in person because of feeble health, but his presence was felt in spirit and prayer. May the Lord bless these true and tried men of God!

Brother Young has entered on the second year on this District with bright hopes for a great year's work. Material advance has been made at all places he has visited thus far. The work of the District is progressing through his wise management.

J. W. RAPER.

PALESTINE CHARGE.

Dear Dr. Boswell: I seldom write to the Advocate, not that I am too indolent or indifferent, but I feel that it is not worth the while to note it. Yet preaching the gospel of Christ is a great work, a work that carries with it great responsibilities. I feel this more and more as I try to serve my people. I am on the Palestine Charge, formerly the Pontotoc Circuit. This people are known for their kindness of heart and their fidelity to the Church. This is one of the most pleasant works I ever served. Yet we have a great many difficulties to encounter. The charge, being newly arranged, leaves us without a parsonage on the work, and one congregation without a house of worship; and there are other disadvantages.

We are planning and praying that we may have a better year than was the last. We had last year fifty conversions, quite a number of additions to the Church. Rev. R. A. Clark and Rev. W. C. Harris assisted me in meetings. The year closed out nicely with us.

We have many friends of all denominations here. Some among my best friends are Baptists and Presbyterians. We live in Algoma. The people here are very nice and kind to us. They remembered us most kindly Christmas with a pounding, which was much appreciated; and good things continue to come, even yet.

The officials met last Saturday and rented a neat cottage for us to live

In this year, and fixed the pastor's salary. There was no raise in the salary, but a promise to pay every dollar this year.

I send you some subscriptions to the "Advocate" along with this letter. I promised Brother Mitchell (Presiding Elder) I would do this when he held my last Quarterly Meeting. Success to the "Advocate."

THOS. E. YANCEY, P. C.

FULTON CIRCUIT.

At the recent session of the Annual Conference, held at Water Valley, Miss., Dec. 2, 1908, we were appointed to Fulton Circuit, which brought about a move of many miles, but we arrived at Fulton, Dec. 16, and, finding no parsonage to which we could go, we took refuge from the cold winter winds in the home of Sister Phillips.

We have a large field in which to work; yet it is one of which any preacher might be proud, and after taking a birdseye view of it, we were made to feel that the Bishop spoke the truth when he said that he had given us the "best charge" that he had, and we are doing our best to make the people believe he spoke the truth when he said he was sending them the "best preacher" he had.

We are starting off nicely on our new work, and are trying for and expecting a good year. We found two live Sunday Schools, both doing good work.

We have organized one Sunday School, with sixty-two members, and one prayer meeting, and we are not forgetting the dear old "Advocate." We are sending herewith half of the first club, with the promise to make up the remainder as soon as possible.

We desire the prayers of all Christians that we may have access to the hearts of the people, and do the work of the Lord assigned us.

May God bless the "Advocate," and all of its readers.

A. L. DAVENPORT.

FROM SALLIS, MISS.

Dear Doctor: We are beginning our fourth year on the Sallis Charge with the brightest prospects of the four. We serve a very excellent people. The stewards met us on Dec. 29 and raised the salary one hundred dollars over last year. This is the fourth raise they have given us, going from a six hundred dollar, to an eight hundred dollar charge. The stewards have assumed the responsibilities of all the Conference collections; thus taking a great work off the preacher.

Our first Quarterly Conference was held on the 9th of January and a good report was made (financially). Our new presiding elder made a fine impression while with us, as a preacher, and as presiding officer.

We are planning and expecting great things. While for others you pray, remember the Sallis Charge.

Yours fraternally,

J. D. McWHORTER.

TETTERINE RECOMMENDED FOR ECZEMA, RINGWORM, OLD SORES, RISINGS, ETC.

Morvin, Ala., August 1, 1908.

J. T. Shuptrine, Savannah, Ga.
Dear Sir:—I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ring Worms, old sores and risings and can gladly recommend it as a sure cure.
Yours truly, J. R. DeBride.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankerred Scalp, Bunions, Corns, Chills, blains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Early Cabbage Plants for sale by N. H. Blitch Co., Meggetts, S. C. See our ad. on page 13. Don't forget it. Our plants are sprayed before shipped to kill all lice and worms.

OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stove, griddle, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—OIL IT with

Household Lubricant

It's especially compounded to meet all requirements for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

Standard Oil Company (Incorporated)

HOUSEHOLD LUBRICANT

1/2 4 oz. & 8 oz. Cans

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors: **W. Edwards & Son, Queen Victoria St., London, England.** Wholesale of **E. Fougere & Co., 90 Beekman St., N. Y.**

ILLINOIS CENTRAL

The Double Track Route.

26 Hour to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

Visit MINERAL WELLS
For Health and Pleasure.

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS.
REACHED VIA

Texas & Pacific RAILWAY.

Homeseekers Tickets on Sale Daily

Write for Free Booklets.

E. P. TURNER,

General Passenger Agent,

DALLAS, TEXAS

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

INSTALLATION SERVICE.

The following account of installation services of the Board of Stewards and Sunday School officers at Lake Charles, La., is interesting reading, and may serve as a useful hint to other churches.

The Sunday School of the First Methodist Church began the work of 1909 very auspiciously. The attendance on the first Sunday was 219 with several new members, and on the next Sunday the attendance reached 245, with twelve new members.

In addition to the usual preaching service in the evening, the pastor added an installation service, installing the board of stewards and the officers and teachers of the Sunday school.

The board of stewards was A. M. Mayo, president, serving his twenty-seventh year as steward of this church; J. A. Foster, treasurer; Fred. H. Price, secretary; Grant Mutersbaugh, George D. Price, T. H. Watkins, S. T. Cruikshank, W. O. Whitfield, I. D. Wall, Jr., and J. H. Holloman.

The officers and teachers entrusted with the care of the large number of the boys and girls of our city, stood around the chancel after the earnest and impressive sermon by the pastor, using as his subject, "The parable of the talents."

Rev. W. W. Drake, the chief officer of the Sunday school, installed the other officers and teachers, viz:

A. M. Mayo, superintendent, now serving his seventeenth year as such; J. A. Foster, assistant superintendent; Frank Johnson, secretary; Grant Mutersbaugh, treasurer; W. O. Whitfield, usher; Mrs. A. M. Mayo, organist; John B. Kent, superintendent of temperance department; Mrs. Georgia Keener, superintendent home class department; Miss Evelyn R. Price, superintendent missionary department.

Class No. 1, John B. Kent; No. 2, H. P. Wall; No. 3, J. A. Foster; No. 4, Mrs. A. M. Mayo; No. 5, Miss L. V. Kenner; No. 6, Miss Mary Lou Howell; No. 7, Miss Nell K. Lyons; No. 8, Miss Alice Gaunt; No. 9, M. L. Hurlbut; No. 10, Miss Evelyn Price; No. 11, Miss Ida Steinmeyer; No. 12, Mrs. C. P. Martin; No. 13, Mrs. Ellen Reese; No. 14, Mrs. Emma Crawford; No. 15, Mrs. W. C. Hartley; No. 16, Mrs. Alice Wooten; primary class, Mrs. E. L. Clement; beginners class, Mrs. Ada E. Price.

The programme was as follows:

1. Opening hymn, "My Faith Looks Up to Thee."
2. Admonitory Scripture reading, by pastor and congregation responsively, I Corinthians xii, 4-12; II Timothy ii, 14-21.

3. Prayer by pastor.
4. Hymn, "Stand up, Stand Up for Jesus."

5. Sermon by pastor.
6. Roll of officers and teachers, and roll of stewards-elect.

7. Questions to the officers and teachers-elect by the pastor. The officers and teachers standing and making formal answers.

- (a) Do you freely accept the position as officer or teacher to which the church has called you?

- (b) Will you endeavor faithfully to discharge the duties pertaining to it?

- (c) Will you strive earnestly to set before your pupils a good Christian example in all things?

- (d) Will you give diligence to Bible study, and preparation for teaching, as opportunity allows?

- (e) Will you faithfully attend the "Teacher's Meeting" and such other meetings as may be convened by the superintendent, unless providentially hindered?

8. OUR COVENANT.

Trusting in the Lord Jesus Christ for strength, I humbly promise him, and this church that I will be faithful to the extent of my ability to all known duties and responsibilities devolving upon me as a church worker and officer. I will endeavor to be regular and punctual in attendance upon all services of the house of God and all other meetings necessary to the faithful discharge of my duties, loyal to all the rules of the church, consistent in example, and will seek earnestly the truest Christian fellowship among our entire membership.

9. Closing hymn, "I Love Thy Kingdom, Lord."

COURTLAND CHARGE.

Dear Advocate: We are now entering upon our second year on this charge, and, hence, know whereof we speak when we say that the good people of this work deserve public recognition for their fidelity to every worthy cause laid upon their hearts and hands.

As the result of unavoidable hindrances through several years, the work had suffered much, and was discouraged, but since our arrival we have enjoyed health, and hence have been enabled to do full work, for which we are grateful. Kindly indulge a summary of some things accomplished. I think it is due the loyal people of the charge.

A debt on the parsonage of \$118 was paid; so also was a debt of \$46 on the church. Improvements were made on the parsonage to the amount of \$35; one church painted (at Pope), \$40; rostrum in church at Wesley, \$25; Standard Hymnals, \$30; Young People's Hymnals, \$3; spent on district parsonage, \$8; Methodist Orphanage, cash and box, \$50; Children's Day, \$14.75; ministerial aid, \$25; increase on salary, \$68. Nearly \$2 to \$1 on Conference collections, and many other items incidental. We aim soon to erect two new rooms at the parsonage. A \$20 overcoat was hung on the Christmas tree for the pastor-in-charge from Courtland and Pope; a fine Oxford Bible from Mr. and Mrs. Will Cary, of Courtland; a fine Oxford Bible for the pulpit at Pope from Messrs. Richards and Baggett. Wray and Bins have furnished us with good horses for our use. We have delivered about 250 sermons and lectures, conducted numerous revival meetings on the charge, and three for others. Many conversions and additions. Have organized two Woman's Home Mission Societies and two Woman's Foreign Missionary Societies. Two Sunday Schools and two mid-week prayer meetings.

We are now planning to do our best for all causes, the "Advocate" among them. Thanks to everybody.

Yours to serve,

R. M. EVANS.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital \$200,000.00
Assets 479,869.90

HIBERNIA INSURANCE CO.,

No. 305 Camp Street.

NEW ORLEANS, LA.

LOSSES PROMPTLY PAID.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates.

It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships, provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed:

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

H. B. HELM,

Assistant to President.

General Superintendent.

E. C. D. MARSHALL,

General Freight & Passenger Agent.

Shreveport, La.



GRAPES, from their most healthful properties, give ROYAL its active and principal ingredient

ROYAL Baking Powder Absolutely Pure

It is economy to use Royal Baking Powder. It saves labor, health and money.

Where the best food is required no other baking powder or leavening agent can take the place or do the work of Royal Baking Powder.

DELIVERANCE FROM THE OPIUM HABIT.

Hsiang Min-fang was a trophy of God's saving grace won from the paths of sin and iniquity in the province of Anhwei. Before the Taiping rebellion his family was wealthy, but the district in which he resided was, like many others, devastated by the rebels and by the unscrupulous soldiers of the imperial army. During this time the people had to flee for their lives, and when they were at length able to return to the old home they found their land had become a wilderness and much of their property had been destroyed.

Mr. Hsiang endeavored to help the falling exchequer by practicing as a surgeon and by keeping a drug store, but as he and several other members of the family had become inveterate opium smokers, their expenses were continually increasing, and they had to mortgage or sell part of their land to make ends meet. At the time I made his acquaintance the family were reduced in circumstances, though still occupying a large house.

Mr. Hsiang had lived for nearly fifty years before he heard the Gospel, and great was his surprise when one day a man, who had been away from the district for many years, came into his shop and after the usual salutations and a little general conversation, informed him that he was now a Christian, and began to tell the glad tidings of salvation to him. Mr. Hsiang did not pay much attention at first, but he read the book which his friend, Mr. Ch'en left with him, and on a subsequent visit borrowed a copy of the New Testament from him. He read this book with much interest, and one day, when the Christian called to see him, said: "That is a most wonderful book; I like it very much, and I feel ready to follow its teachings and become a Christian. Who but God could do such miracle as Jesus did?"

Mr. Ch'en replied: "Do you really desire to become a Christian? Do you know that in taking such a step you will not only be required to give up all worship of idols and ancestral tablets, but you must also give up gambling and opium smoking?"

"Is that so? Cannot I be a Christian and still take my opium?"

"No, for in so doing you are injuring the body God gave you and hastening your death; moreover, opium is demoralizing and is the cause of much evil; therefore, the Christian Church will not admit an opium smoker to fellowship."

"Then I am a lost man," said Mr. Hsiang; "when I read that book I thought there was some hope for me, but if I must break off the opium habit, then there is no hope, for I have been a smoker for over thirty years, and the craving has become so great that I now require an ounce a day to satisfy it. I have tried all sorts of anti-opium remedies, native and foreign, but none of them are of any use to me; I cannot be cured."

"Ah," said Mr. Ch'en, "but you have never tried the heavenly remedy; the Lord Jesus Christ, God's Son, can break the chains and set you free. If you pray to him, he will save you from the power of opium and from every other sin."

"What do you mean? Can Jesus really deliver me from this awful craving for opium and enable me to live a pure life?"

Yes, he can."

"Then I will trust him to do so." Taking up a sheet of red paper, Hsiang wrote on it in clear, bold characters his confession of faith in words like these: "By the will of God, and trusting in the power of Jesus, I promise that I will never again smoke opium, traffic in opium, or visit an opium den. (Signed) Hsiang Min-fang."

When the Christian saw the man's determination, his courage failed him, and he feared the consequences might be serious. He thought it was quite possible that if his friend suddenly gave up opium, without any appropriate remedy at hand to tide him over the reaction that would be produced on his system, he might become dangerously ill or even die, and the natural thing for his relatives to do under such circumstances would be to charge the one who had induced him to break off the opium with murder. So he advised Mr. Hsiang to take a more moderate course and to reduce the quantity by one-twentieth each day, so that in twenty days he might be free from it. But the opium smoker knew by experience that such a course was altogether impracticable and he replied: "Do you say that if

I reduce the quantity and take nine-tenths of an ounce to-night Jesus will help me to overcome the desire for the other one-twentieth? and cannot he then help me to do without the whole amount?"

"Yes," said Mr. Ch'en, "He can, for he is almighty, but I fear your body will suffer much if you suddenly break it off."

"Never mind the suffering, if Jesus can save me I will trust him." He took the sheet of paper on which he had written his pledge and pasted it up on a pillar in his store, where it remained for nearly two years as a witness to all who came in, of his determination to trust the Lord.

Mr. Ch'en stayed with him that night to help him by prayer and sympathy, knowing that it would be next to impossible for him to get any sleep. The devil did not let him go free without a struggle, but the Lord gained the victory, and the poor slave was fully delivered from the depraved appetite, which had almost devoured his life. He became a devoted and earnest follower of the Lord, and was used to lead his mother and several members of his family to Christ. He had no gift for public preaching, but he was a faithful witness by his life and conversation, and the fact of his conversion was known for many miles around. After having been kept by the power of God amid much temptation for about ten years, he departed to be "with Christ, which is very far better," leaving behind him a bright and noble testimony to the grace of God.—The late William Cooper, in Missionary Review of the World.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Shuqualak, at S. Feb. 6, 7
Winstonville, at Mt. Hebron. Feb. 13, 14
Hebron, at Hebron Feb. 20, 21
Mayhew Feb. 27, 28
Cedar Bluff Mch. 6, 7
Mathiston Mch. 13, 14
Sturges Mch. 20, 21

L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Dumas Ct., at Dumas Feb. 6, 7
Ripley and B. M., at Ripley. Feb. 7, 8
Rainey Ct., at Rainey Feb. 8, 9
Hatchie Miss., at Palmes C. Feb. 9, 10
Jonesboro Ct., at Brownfield. Feb. 13, 14
Dry Run Miss., at Pisgah. Feb. 20, 21
Kossuth Ct., at Kossuth Feb. 21, 22
Rienzi Ct., at Rienzi Feb. 23, 24
Guntown and B., at G. Feb. 24, 25
Mantachie Ct., at Friend-ship Feb. 27, 28

Belmont Ct., at Patterson's Chapel Mch. 6, 7

Tishomingo Ct., Boggs C. Mch. 8, 9
Marietta Ct., at Marietta. Mch. 13, 14
Mooreville Ct., at Oak Hill. Mch. 20-21
Blue Spgs. Ct., at Belden. Mch. 21, 22
East Booneville Ct., at Blythes Chapel Mch. 27, 28

Wheeler Ct., at Lebanon. Mch. 30, 31
BEN P. JACO, P. E.

Greenville Dist.—First Round.

Tunica a.m., Feb. 7
Lake Cormorant p.m., Feb. 7
Greenville a.m., Feb. 14
Leland p.m., Feb. 14
Jonestown Feb. 21
Rosedale Feb. 28
Shaw Mch. 7, 8
Hillhouse a.m., Mch. 14
Friar's Point p.m., Mch. 14
R. A. MEEK, P. E.

Winona District—First Round.

Winona Ct., at New Hope. Feb. 6, 7
Ruleville, at Drew. 11 a.m., Feb. 12,

Webb, at Mathison Feb. 13, 14
Tutwiler, at Tutwiler. 7 p.m., Feb. 14
Vance, at Marks. 7 p.m., Feb. 15
Mars Hill, at Gore Spgs. Feb. 20, 21
Tom Nolen, at T. N. Feb. 27, 28
Eupora, at Eupora. 7 p.m., Feb. 28
Slate Springs, at Spring-Hill Mch. 6, 7

E. S. LEWIS, P. E.

Sardis District—First Round.

Wall Hill, at W. H. Feb. 6, 7
Cockrum, at Cockrum Feb. 6, 7
Pleasant Hill, at Baker's Chapel Feb. 13, 14
Hernando and Hinds, at Hernando Feb. 14, 15
Longtown, at Sees Chapel. Feb. 20, 21
Senatobia Feb. 27, 28
Courtland, at C. Mch. 6, 7
Eureka, at Eureka Mch. 8, 9
Harrison, at Tillatoba Mch. 13, 14
Crenshaw, at Crenshaw Mch. 19, 20
Arkabutla, at A. Mch. 20, 21
Tyro, at Freedonia Mch. 27, 28
W. M. YOUNG, P. E.

Oxford District—First Round.

Water Valley Ct., at Palestine Feb. 6, 7
Water Valley, Main St. Feb. 7, 8
Potts Camp, at Potts Camp. Feb. 13, 14
Randolph, at Randolph Feb. 16, 17
Toccapola, at Laf. Spgs. Feb. 17, 18
Waterford, at Waterford. Feb. 19, 20
Red Banks, at Red Banks. Feb. 20, 21
Holly Springs Station Feb. 21, 22
Lafayette Ct., at Feb. 27, 28
J. E. CUNNINGHAM, P. E.

Aberdeen Dist.—First Round.

Beuna Vista, at B. V. Feb. 6, 7
Prairie Ct., at Strong. Feb. 7, 8
Houlka Ct., at Wes. Cp. Feb. 13, 14
Palestine, at Algoma. Feb. 14, 15
Pontotoc, at P. Feb. 16, 17
Montpelier, at Woodland. Feb. 20, 21
Bound's Mission, at P. R. Feb. 27, 28
Pittsboro, at Derma. Feb. 28, Mar. 1
Vardaman, at V. Mar. 1, 2
Smithville Ct., at Antloc. Mar. 7, 8
New Salem, at N. S. Mar. 7, 8
Fulton Circuit at Hardin's Chapel Mar. 8, 9
Aberdeen Circuit, at Greenwood Springs Mar. 13, 14
JAMES H. FELTS, P. E.

Durant Dist.—First Round.

Kosciusko Ct., at Bethel. Feb. 6, 7
Rural Hill, at R. H. Feb. 13, 14
Poplar Creek, at Huntsville. Feb. 20, 21
Tchula and Sidor, at T. Feb. 27, 28
Ebenezer, at Ebenezer Mch. 6, 7
Pickens, at Pickens Mar. 13, 14
Chester, at Salem Mar. 20, 21
Louisville, at Norupater. Mar. 27, 28
Ackerman, at Ackerman. Mar. 29, 30
N. G. AUGUSTUS, P. E.

GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference will be held at Clarksdale, Feb. 26-28, with Bishop E. E. Hoss, presiding. The pastors are urged to announce the meeting and endeavor to secure a large attendance. The names of those who will go should be sent to Rev. W. L. Duren, Clarksdale, Miss.

R. A. MEEK, P. E.

CHURCH EXTENSION.

The ex-committee of the North Mississippi Conference Board of Church Extension will meet in Winona, March 1, 1909, at 1 p. m. All applications to the General Board from our Conference must be in our hands by that time.

T. W. LEWIS.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GROSLE" HAIR COLOR RESTORER. Price \$1.00, retail.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, FEB. 11, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 6.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2768.



THE LATE REV. R. G. PORTER,
Better Known Throughout the Church as "Gilderoy,"
of the North Mississippi Conference.

He was for fifty years a useful and influential minister of the Gospel—a man of spotless life, "full of faith and the Holy Ghost." We print in this issue the outline of the Semi-Centennial Sermon prepared to be delivered to the North Mississippi Conference, held at Water Valley Dec. 2 to 7, 1908. He passed to his reward on the evening of Oct. 6, 1908.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Is this true? According to the *Shreveport Journal*, quoted by the *Times-Democrat* on Monday, Feb. 1, a man by the name of Simon, who was convicted and given a long sentence for being an accessory to a criminal assault on his own wife by his brother, was turned loose by the Pardon Board of the State of Louisiana. He had served only a small proportion of his time. We can hardly think of a more revolting crime. The man deserved all the punishment allotted. The woman attempted suicide by taking laudanum as soon as she heard of her husband's release, fearing he would return to her. The *Journal* is led to say: "What hope is there for the triumph of real justice in Louisiana, when a white man, who assists his own brother in an assault upon his own wife, is permitted to walk out of prison a free man, after serving but a small portion of a long sentence?" What was the Pardon Board thinking about? Good people of Louisiana, it is time to wake up. Other people beside criminals should have some consideration.

* * *

All cities have more or less trouble in dealing with the "social evil." It is bad enough in the interior towns, but much worse in seaports, as in New York, where there is a regular traffic in girls, conducted by what Commissioner Bingham calls a "trust," which "trust" makes it a business of importing women from Europe. But what is surprising about this is Commissioner Bingham's (of New York) statement as to the "hopelessness of dealing with the evil until ministers are either called off or educated." What the Commissioner means by that we confess we do not know, unless it is that preachers, who are generally foremost in all reform work, go at the business in the wrong way. The Commissioner would have them to cease to interfere, or learn how. Commissioner Bingham is not the only man who would get rid of the preachers. The enthusiastic supporters of the liquor business tell their friends and the public that there is little chance of staying the prohibition wave until they "get rid of the preachers." How to do that they do not know. They cannot buy them off, and are afraid to kill them. The preachers will be on guard when all the liquor dealers are dead, and, whether ignorantly, or otherwise, they are going to fight the "white slave traffic" in New York. The Commissioner will be unable to call them off.

* * *

Strong efforts are being made to suppress gambling in Louisiana, but race-horse gambling seems as hard to kill as the whisky devil. Driven from Orleans Parish by decision of the court in a test case, the sports established themselves across the river from the city in Jefferson Parish, where they carried on their operations undisturbed until the sheriff and district attorney received peremptory orders from the Governor to stop the gamblers. They proceeded to arrest the "book-makers," but when the cases came up

for trial the attorney was so much in sympathy with the men that he affirmed before the court that he could not "conscientiously" prosecute the prisoners, and the court was compelled to employ an attorney from another parish. Mr. Adams, of Orleans Parish, was appointed, and he went at the business in a commendable way. Our country would be in a bad way if sheriffs and attorneys everywhere should determine in advance of trial that the law is not being violated. The Jefferson book-makers were tried on Saturday, Jan. 30, but at this writing no decision has been rendered by the judge. The opinion prevails, except in sporting circles, that the men will be convicted. Then, if the decision is upheld by the supreme court, there will be an end of race-track gambling in Louisiana until the "Business Men's League" of New Orleans secures the repeal of the anti-gambling law, which it is set on doing—if it can.

* * *

A large steamship, the Republic, was rammed in midocean by another steamer, and so disabled that after a few hours it went down. The captain and second officer of the ship displayed remarkable heroism, remaining at their posts to the very last moment, refusing to leave when in danger of being lost. Among the ship's officers was one John R. Binns, a wireless telegraph operator. As soon as the ship was struck, he sprang to his key and sent messages here and there, hoping he would, somewhere, catch a passing vessel. He did not have long to wait, for his message was caught and immediately answered, and, as soon as practicable, help was at hand, and crew and passengers were saved. But for the wireless system, which seems little else than miraculous, all on board the ill-fated vessel would have perished. How wonderful that man can harness the forces of nature and make them do his bidding! Telegraphing by wire is wonderful, but sending messages without wire, through trackless space, and hundreds of miles, is more wonderful still. Binns' name will go down in history as the first man to secure help by wireless message for the crew and passengers of a sinking ship. Already this humble hero has been eulogized in Congress.

* * *

It is doubtless a charitable work to pick up foundlings and other unfortunate babies in New York, and care for them until they are able to walk and talk, and then find good homes for them in private families. It is likewise a good work for New Orleans men and women to take these homeless and nameless babies and adopt them as their own children. But is it not pertinent to ask: Cannot the childless homes of New York shelter the unfortunates? Or has it come to pass that New York's husbands and wives not only decline to have children of their own, but also decline to adopt and care for the waifs of their city? So it seems, for two trainloads, numbering hundreds of little ones, have recently been shipped from New York to New Orleans, and there was no trouble in finding homes for them; indeed, there seemed to be an eagerness to get hold of a baby. The supply hardly met the demand. Would it not be just as well, or better, to go to the charitable institutions of New Orleans to supply the childless homes of New Orleans? It would greatly relieve these institutions and give the homes as good babies, as sweet and as pretty as can be found in New York. There would be real charity displayed by New Orleans men and women in taking care of these babies, if the New York babies could find no homes in their native State. There are plenty of uncared for babies in New Orleans and Louisiana.

* * *

The one-hundredth anniversary of the birth of Abraham Lincoln will shortly be celebrated. The principal celebration will be in Springfield, Ill., which was his home, though he was a

native of Kentucky. The Lincoln Centennial Association, which has the matter in charge, in arranging the programme, left out the negroes entirely. In consequence they are greatly incensed, and the Law and Order League, an organization of Springfield negroes, met on Jan. 31 and adopted resolutions severely condemning the white folks for leaving them out of the programme. The negroes are of the opinion that Mr. Lincoln was their best friend, and proved it by issuing a proclamation for their freedom. They naturally think they have a place in the celebration. But the white folks of Springfield are afraid—they doubtless remember the recent riots—and propose to be on the safe side. The negroes resolved to have a celebration of their own. This reminds that the "color line" is still in evidence. Not long since in a big city a reception was tendered one of the Bishops of the Methodist Episcopal Church, who had just taken up his residence in the city. A large number of persons greeted the Bishop, but a brother who was present said, "there were no negroes among them." At least, he saw none. And in that city there are perhaps ten negro members of his church to one white one. And the said Bishop knows no section—no distinctions. And he is in that city to look after everybody, native and foreign, Northern and Southern, white and black. But why the colored brethren took no part in that reception we undertake not to say. We suppose the "color line" divided the races.

IN THE LONG TIME AGO.

BY REV. W. A. BRUNER.

Dear ADVOCATE: I have just been viewing the contents of the DEAR OLD ADVOCATE. I say old, because when I was a boy away back in the fifties, my father, Rev. J. G. Bruner, would send me to the postoffice, known then as Seralvo, seven miles from Winona, Miss., and about the same distance from Vaiden, or rather where they now are, before the days of the then Mississippi Central Railroad.

Just as I picked the paper up this morning I said to myself that the cream of this Jan. 14th number is the golden anniversary of the wedding of Mr. and Mrs. J. A. Lewis, at Houston. Then when I turned over to H. P. Lewis' letter, I said to myself, not then as I reviewed farther on and came to W. G. Harbin's letter and then T. B. Holloman's letter, then I said to myself, this number is creamy all over. But back to the subject proposed.

In December, 1852, my parents moved from Pickens County, Ala. near the Hargrove camp ground named for the father of Bishop Robt. Hargrove, of precious memory, to Carroll County, Miss., near the above-named postoffice. Soon after my father came to Mississippi the idea of a camp meeting was agitated. I don't know that he had any more to do with it than anyone else—too far gone to tell now—but as I remember, in 1856 or 1857, they began with a brush arbor, which later on gave place to a huge framed shelter. Going to camp meeting then was one of the biggest things to be sure, to all classes, both black and white, to the irreligious as well as the Christians. The faithful child of God went for one purpose—that was that he might be rooted and grounded in love, that they might be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of God which passeth knowledge. Eph. iii, 17-19.

This camp ground was at Columbiana Church; was first built back in the 40's, six miles southeast of Winona, before our day in Mississippi. Let me give at least a few of the names of men of precious memory in that age and their whereabouts, whose godly life shed rays of light that, Abel-like, "yet speaketh."

Sanders, Applewhite, Crawford, Allen, Fullilove, Griffin, Lane, Davis, Jee, Ward, Flowers, Collins and my dear father, with many others; and godly women, not a few (with the lone one yet living that I have any knowledge) I allude to the standard-bearers of that day, about all of whom have crossed over, and are doubtless enjoying that everlasting home in the "house not made with hands; eternal in the heavens."

At this place was where I was made to know that the Lord had the power to save a sinner-boy, but for fifteen years failed to add to the grace given.

The preachers of that day were: Hines, Wade, McCrary, Dickinson, Williams, Thurman of New Orleans, Applewhite, Crawford, Bruner and many others that have been lost to memory.

If this scrap should find space in the *ADVOCATE* and any of the followers of any of these dear ones should chance to see it, will you not give us a sketch? We would enjoy it so much.

Pine Valley, Miss.

GRADING THE PREACHERS.

BY REV. A. H. WILLIAMS.

Dear Dr. Boswell, Ordinary piety and native gifts pass for much as qualifications for the ministry. If in addition to this we have a "divine call," and college training, along with something in experience and push, we are supposed to have a reasonably well-equipped man for the business of preaching. Many times, however, the preacher of the Word is graded—not so much for the competency possessed for the work implied in his place and calling—but estimated very much in accordance with the class of charges to which he is assigned.

There are differing grades among pastoral charges—and grades also among ministers—first, second, and third-rate, and in instances fourth-rate, would fittingly indicate the type of charge or preacher. Now, if a first-rate minister of the Church is assigned to a fourth-rate pastoral charge, forthwith the impression prevails generally—and specially among the Conference men—that one of two things has most certainly occurred: the fourth-rate charge has by some means become to be first-rate, or that the first-rate man has by some means become to be instantly a fourth-rate preacher. The preacher himself "drops," as does the mercury when the storm is brewing and comes to feel that he has gone down perceptibly in Conference estimation—and in the confidence and respect of the "cabinet" or appointing power, and in his own estimation also it may be he feels that he has lost power and influence to a greater or less degree.

Some preachers do not understand this experience, for the reason that they have been fortunate always, to hold a constantly-gaining position, and to secure a never-diminishing salary. Others, as Mr. Moody would say, have never been very much "forward" and hence have little capacity for "backsliding," but to the man who has been up and down—as to grades in appointments—and also to the right hand and unto the left of the appointing administration, to such a one the changes are not only real, but are of a character to be felt, and like Bishop Marvin's storm at sea, is better enjoyed as a previous experience. He knows that the men of the ministry are not estimated always in keeping with qualifications for service, but many times are classified in public estimation to harmonize with grade of charges to which assigned, upon the supposition, of course, that the appointing power ought to know the men—and they do know them to an extent quite beyond the knowledge possessed by the general public.

In military life special men are selected in instances for a post of danger, or for a difficult piece of service. The honor of the situation is found in the truthfulness displayed and in the skill indicated in meeting the duty imposed, more than in the prominence of the place or money

implied in the assignment. Not always is this true with the minister-soldiers of the cross. Fidelity is displayed wellnigh without exception and many times the service indicated is executed with good skill and success. A little preacher came to the Conference from the mountain fastnesses and said: "Brethren, do not be afraid of the mountains, for God is in the mountains." He reported thirty-six additions to the Church and good contributions generally, for such a place, and had wrought as a man true and tried upon the "firing-line" of the Church, but while God had kept and sustained him, still it was known to many that very little consideration was accorded to the man assigned to so important (?) a place. Bad people sometimes are manufactured in the big towns and country districts by neglecting the unimportant (?) sections, and by placing a stigma upon the men and small money back of them, who must do such work, or desert their colors, and decline the commission. "Go teach all nations, and lo I am with you." Going to teach "nations" has much of honor and sufficient of pay, but to expound the Word at a secluded location, without prominence or special in pay is next to disreputable in the estimation of ministers and people of American churches.

Even a circuit man in many sections of the Methodist Zion classes second-rate without reference to previous service or competency for the work of the ministry. In Conference estimation he grades in keeping with the classification of his pastoral charge. And when so unfortunate as to reach superannuation, any man of the ministry, with very few exceptions, must be looked upon as having "fought a good fight," and kept the faith, and since the crown for him already is "laid-up," he should hasten at once to be consistent and proceed to secure that crown. All this, too, when the country would be exceedingly lonely and the Conference much diminished in wisdom if perchance the members of the "honor-roll" should instantly depart for the city of mansions. The Church in public estimation would be gravely weakened, and in fact disgraced, if not provided with the men of nerve and consecration who go even at a disadvantage, and in instances beneath a cloud of indifference, not to say contempt, to the more difficult and less inviting charges of the Conference.

A farming man of plainest type came to borrow money. Said the banker, "does he clean out his fence corners?" The answer was "yes." "Loan him all he wants," was the order. The great Methodist Church, gravely needs fence-corner workers. The honor of the Church and the perpetuity of American civilization depends much upon such type of workers.

If the work is important and essential, the men who do it should not be discounted, but classed as respectable. The high-steeple man, if qualified for his place, has been in the "fence-corners" himself; he must not now forget "the pit from which he was dugged." Presiding elders also many times have appeared "in the sticks." Swelling attitudes, therefore, are unseemly for them, for the reason that the same power which has made them as "elephants" in prominence can easily say, "Be again a mouse."

Mayhew, Miss.

LOCAL PREACHERS AGAIN.

BY REV. W. G. HARBIN.

There lies before me a clipping from a paper published in the State of Ohio. The leading headlines scream forth the following startling announcement: "Children Scream With Terror and Mothers Weep, As Evangelist Tells Awful Story of Southland!" In more moderate type the sub-headlines state that there "will be one more week of sensational preaching at Blank Church, which was unable to accommodate the crowds bent on hearing the evangelist."

An insert into the abstract of the sermon (?)

describes the methods of the preacher. "They are those of the old-time shouting evangelist with modern trimmings. Old-time revivals are halm to his spirit, and each and every one of his points are driven home in a voice that resounds through the edifice, and which through unusual effort sometimes breaks into a high squeak. His strong-lunged sentiments bring quick response from his hearers, and 'praise the Lord!' and similar ejaculations burst frequently from the audience. He is a natural monologue artist and has a gift of ready facial expression. From a high pitch of enthusiasm to the strain of a touch is but the transformation of a moment. If to drive an argument home he feels it necessary to use extravagant metaphor, or to jump from an upright position on a table to a stooping position on the floor he is on the job (sic). And attention, ready and respectful, is accorded him generally."

Of the sermon I shall not do violence to the readers of this *ADVOCATE* by quoting anything except the closing paragraph, which the newspaper thus reports:

"To further rouse the fears and harass the nerves of the people in order to induce them to desert the ways of the world and join the forces he led, he told the story of a colored man and a little girl in the South, that, for brutality and blood-thirstiness and inhumanity, could not be equaled. Mothers wept as he told the story graphically with wild gestures, and frightened children screamed."

Now, this blazing brother is not a member of the Southern Methodist Church. Whether he is a local preacher or not I do not know. I do know, if any pastor in our church would be guilty of such public indecencies of utterance as the detailed description of a rape, he would be dealt with by the proper authorities. And yet a local preacher could go about from Conference to Conference, detailing such enormities, and retailing excitements that would leave behind a burned-out deadness to endure for years to come, and there would be almost no way of reaching him.

The fact is, as was set forth in a previous paper, the local preacher in our Church occupies an anomalous position. He has more liberty and less responsibility than the pastor. He is given the whole Church as his field, and he is amenable for his conduct, his utterances and his doctrines to almost the most meagre executive body in the church. There is practically no inquiry into his conduct or views. The passage of his character is almost a formality.

The result is that the entire local ministry suffers because of the indiscretions of a few men. If the local preacher gives his attention to business he is "secular." If he gives his time to preaching the gospel he is more than apt to be misunderstood, and to suffer for the sins of others whom he never knew. When it comes to making use of his powers, the church is at sea. In her local ministry the church has a body of men that could be made to serve her purposes even more effectively than they have. I trust that some more able thinker will look into the facts in the case and devise some better legislation with regard to the local ministry.

WALTER G. HARBIN.

Haynesville, La.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Call or write for prices.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Agencies Throughout the World.

ABRAHAM, AN ITINERATING SOJOURNER.

A Semi-Centennial Sermon by Rev. R. G. Porter.

By resolution of the North Mississippi Conference in Columbus, December, 1907, Rev. R. G. Porter was requested to preach at the next session, to be held in Water Valley, Miss., a sermon commemorative of his fifty years as an itinerant preacher. The following is the unfinished outline of the discourse—all that he left on record, having passed to his reward on Oct. 6, 1908, two months before the meeting of Conference.

Text: Hebrews xi, 8-10. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Abraham lived, wrought and taught, about midway between the creation and the cross. He had to wait more than five hundred years for the fulfillment of God's promise. His obedience and his patient waiting were the full, ripe fruit of his faith. Faith can afford to wait; it is in the nature of faith to wait; faith lives and grows by waiting. A restless or impatient faith is almost no faith at all. It is a misery, instead of a comfort. Genuine faith is based on the Word and promise of God, and can confidently trust him to bring it to pass, however long it may be delayed. The wandering itinerants in the land of promise owned no foot of it, though given to them, except the cave of Macpelah, and they bought that. Many of these itinerant preachers own no land. I own none; never owned any till a few years ago, when, with my family, I bought an interest in a square in the cemetery in Starkville, wherein to bury my dead, and where, not far hence, my wife and I will sleep side by side, until the dawn of the resurrection. This is our cave of Macpelah. It is fast filling up, and will soon be full.

The history of these three progenitors, these men of faith and vision, and of their posterity for more than five hundred years; their going down into Egypt; their cruel bondage; their glorious deliverance; their forty years of wandering in the wilderness; their entrance into the land of promise; and their struggle to get possession of it, is the most thrilling story of the providence, the protection and the guiding hand of God in all literature. It is interesting and inspiring to see how everything, every movement, every trial, converged upon the development and training of a people worthy of inheritance of the promise God made to Abraham. God never forgets a promise. His word is sure and steadfast, and abides forever.

Abraham was called of God to go out into a country he knew not of. He needed to know it, to learn to love it, and to become so attached to it that his heirs, his posterity, would love it and be willing to die for it, as long as a single heir remained. What race or nation ever loved their land so dearly or so long as the descendants of Abraham? They love it yet. All of God's great men, great heroes, are called men, select men, men called to go out, to bless others than themselves. This is the true end of life and living. Abraham was called, Melchisedek was called, Joseph was called into Egypt; Christ was called out of Egypt, Moses was called, Joshua was called, David was called—all the prophets were called, the apostles were called, and all true preachers are men called of God, and all called to go out into all the world and preach the gospel to every creature. Abraham's faith led him to obey, and this it is that leads all men called of God to obey.

The foundation, the moving, inspiring cause of all worthy and faithful obedience is faith; faith in God. In this faith, called men go out, not knowing where they are going, or how they are going to be provided for. They hear the call and have the promise, and so they obey the one, trust the other. Christ was called to be the Savior, or ever the earth was, and so he went out into the far country to hunt up the prodigal race of men. Here he had no home, no place where to lay his head, and when the tax-col-

lectors came, he had no money to pay his taxes, and had to work a miracle to get the money to pay his tax and Peter's. When the twelve were called and sent out they were sent without money, without letters of credit, without overcoats and walking canes. They had to trust God, for there was nothing else to lean upon. The history of every Christian Church is a story of the providence of God, none more so than our beloved Methodism. God's almighty hand has been in it, over it, under it, all around it, and all through it from the first. The better we obey the command of God the surer we are of the abiding presence of Christ down to the end of the world. What thrilling recitals we preachers could give in an experience meeting of the gracious goodness of God in each of our cases! We have been confronted by the Red Sea and stood on the banks of Jordan; but when the hand of faith lifted the wand of prayer the waters parted, and we passed over dry-shod. I thank God. We have laid siege to walled Jerichos with no weapons but faith in God and ram's horns, but when we compassed them for days in prayer and blew our horns, we have seen the citadels crumble and mighty works done for God. Shall we be afraid of anything, any place, of any number, of any class? Nay, verily. As long as the call is heard, the command ringing and the promise shining, we will go forward to conquest and victory in the name of our Lord. Abraham was an itinerant sojourner, living in tents—no house, no permanent home—a herdsman, leading a pastoral life, but all the while he was seeking a city that had foundations. Such cities cannot be found in this world. The foundations of no city are absolutely secure. The world is thickly dotted all over with the sites of buried, burned, engulfed, razed and lost cities. Men find city after city destroyed on the foundations of cities that preceded them—in one case to the number of seven. In the last twenty years, on our own continent, the foundations of Charleston, of San Francisco and of Valparaiso were shaken, and the cities were well-nigh destroyed. The foundations are all insecure. The foundations of only one city are secure, and that is the city whose builder and maker is God. The foundation of that city is the great Rock, Christ. This great Rock underlies the universe of God, and in Christ all things are held together, consist, and no star can slip a cog, or miss a connection by the fraction of a second. On this Rock the Church is built, and the gates of hell shall not prevail against it. The foundation is sure. "Beautiful for situation, the joy of the whole is Mount Zion, on the sides of the North." Thank God on all sides.

My Brethren, some of us have lived in pole cabins, some in tents, some in rented houses, some in ordinary parsonages, some in good parsonages, but we have all been seeking a city, a continuing city, a city with adamant foundations. We have been sojourners, itinerants, but we will get home to a city where the streets are paved with gold, and occupy a mansion in the house of our God. Bless his holy name.

And now, near the close of the 70th year of my life, and the 62d year of my Church membership, and at the end of my 50th year in the ministry, let me say that by faith I went out at the call of God, not knowing where I was to go, nor caring but little, but all these years I have been seeking a city with foundations, and, by faith, I begin to catch glimpses of it, and I read my title clear to mansions in the sky. Brethren, meet me over there.

THE TIME IS SET

For Meeting of the Following Institute Programme With Our Live and Growing Louisiana Methodists.

It will take place simultaneously at Monroe and Shreveport, April 19-23; at Alexandria and Crowley, April 26-30; at Baton Rouge and New Orleans, May 3-7.

Monday Nights of each Institute at 7:30 O'Clock:

Lecture: "Educational Ideas," Rev. J. A. Rice, D.D., or Address: "American Missions Problems"—Rev. N. E. Joyner.

COFFEE TALKS.

No. 2.

Strength.

A prime essential of a good coffee is strength. Not that everyone appreciate strong coffee: some prefer a weak decoction. But if the coffee itself is fresh and strong, a small quantity is sufficient for ordinary purposes. If it is not, a small quantity will make a flat, insipid drink and it will require an enormous amount to make any showing for strength. A strong coffee is therefore the most economical. That is one of the reasons why

LUZIANNE COFFEE

is so popular to-day that it is sold everywhere;—it is a DOUBLE STRENGTH coffee, requires only one-half so much and goes twice as far as the ordinary kind. Six million pounds of this coffee are consumed annually.

THE REILY-TAYLOR CO.
NEW ORLEANS, U. S. A.

Tuesdays at the several Institutes:

8:45-9:10. Devotional services led by Mrs. Lipscomb, Miss Davies, Revs. J. G. Sloan, C. C. Weir, J. G. Snelling and others.

9:10-10. A higher course of Bible Study, taught by Prof. H. B. Carre, for pastors and mature scholars and a more elementary course for less mature students, taught by Rev. A. S. Lutz.

10:10-11. Elementary Sunday School Work—Miss Juden; Adult Work, Rev. W. H. Coleman.

11-11:45. Home Missions in the Sunday Schools and Epworth League, Miss Head; The claims of the Mission Fields Upon Our Young Women—Miss Davies.

2:30-3:15. The Epworth League—Devotional Department—Rev. P. O. Lowrey.

The work of the Woman's Home Mission Society, Miss Head.

Our Hymns and Their Authors—Rev. F. S. Parker.

3:15-4:15. The Place of Education in the Successful Life—Prof. Dean.

The Preacher in His Study, in His Pulpit, and as Pastor—Bishop Ward.

7:30. The Devotional Life and Habit—Mrs. Lipscomb and others.

8:00. The Live Church and Its Pastor—Rev. H. D. Knickerbocker.

The Epworth League and Methodism—Rev. F. S. Parker.

Wednesday at the several Institutes:

8:45-9:10. Devotional Bible Study—Rev. F. S. Parker, Mrs. Bessie Lipscomb.

9:10-10. Advanced Bible Course—Prof. Carre.

Second Bible Course—Rev. A. S. Lutz.

10:10-11. Elementary Sunday School Work—Miss Juden. Adult Sunday School Work—Rev. W. H. Coleman.

11-11:45. Foreign Mission Work in the Sunday School—Miss Davies.

The Claims of the Ministry Upon Our Young Men—Rev. F. S. Parker, Bishop Ward.

The Care of Our Orphans—Rev. R. W. Vaughan.

2:30-3:15. Epworth League Charity and Help work—Rev. A. I. Townsley.

The Junior League.

The Work of the Woman's Foreign Mission Society—Miss Davies.

3:15-4:15. The Place of the Denominational College in the Life of the Church—Rev. C. B. Carter, Dr. Murrah.

7:30. The Quiet Hour League—Rev. F. S. Parker.

8:00. The Divine Law of the Tithe—Bishop Key, Dr. Pinson.

City Mission Problems—Mr. McCulloch.

The Triumphant Sunday School—Mr. Frankfeld.

Thursday at the several Institutes:

8:45-9:10. Devotional. Our Redemption Price and Its Obligations—Mrs. Lipscomb and others.

9:10-10. First Bible Course—Prof. Carre. Second Bible Course—Rev. A. S. Lutz.

The Work of the Intermediate Department of the Sunday School—Mr. Ellzey, Mr. S. E. Schmink.

Sunday School exhibits—Rev. E. E. French.

11-11:45. Sunday School Management—Rev. Mr. Frankfeld, Rev. H. R. Singleton.

2:30-3:15. The Layman's Place in the Church—Colonel Stubbs.

The Social and Literary Department of the Epworth League—Mrs. A. F. Watkins.

The Boys' League.

Good Books and How to Use Them—Prof. Weber.

3:15-4:15. The meeting for conference and organization of the several boards, and pastors' conference.

7:30. The Law of Our Spiritual Life—Rev. F. S. Parker, Mrs. Lipscomb.

8:00. The Nation's Call to the Church—Dr. Lambuth, Rev. F. N. Parker, D.D.

The Church's Present Need of Skilled Workmen and the How of Obtaining Them—Rev. E. D. Mouzon, D.D.

Friday of each Institute:

8:45-9:10. Devotional. The Measure of the Fullness of Christ—Mrs. Lipscomb and others.

9:10-10. First Bible Course—Prof. Carre. Second Bible Course—Rev. A. S. Lutz.

10:10-11. The Work of the Intermediate Department of the Sunday School—Mr. Ellzey, Mr. Schmink. Sunday School Exhibit—Rev. E. E. French.

11-11:45. Giving Our Children the Seal of the New Covenant—Rev. H. R. Singleton.

The Conversion of the Jews—Bishop Key.

2:30-3:15. The Law of Christian Stewardship—Col. Stubbs.

The Mission and Support of Our Church Papers—Rev. H. Whitehead.

Modern Church Architecture as Related to the Growth of the Kingdom—Rev. H. W. Bowman.

3:15-4:15. Our Church History and Peculiar Doctrines and Polity—Dr. E. D. Mouzon, Dr. Boswell.

7:30. The Surrendered Life—Rev. F. S. Parker, Mrs. Lipscomb.

8:00. My Place in the Church's Forward Move—Miss Davies.

The Layman's Missionary Movement—Col. Stubbs.

The above programme is the foundation of what we hope to give on the dates mentioned. The very fine list of speakers, let it be understood, as given in the programme, have not all yet been heard from, and so in hurriedly getting the programme before the public we thus publish their names subject to revision. But we will try to hold the programme to a high standard, and thus merit the co-operation of all our Louisiana Methodists. The several boards at Nashville are cordially getting behind our move, and we expect first-class assistance from them.

The several subjects will have to be arranged for the different institutes according to the itinerary of the speakers as they go from one to another. This we hope to have definitely arranged and published before many days. It is understood that some of the programme will not be necessary in New Orleans and will be left off as the occasion may demand.

We cordially invite the co-operation and suggestive help of the presidents of the several boards co-operating and of the presiding elders, pastors, and presidents of the several church societies and organizations in the Conference.

Local committees on entertainment, advertising and finance will be announced in due time. We hope to get reduced railroad rates, free entertainment for some and cheap board for all who may attend.

P. O. LOWREY.

Chairman, Joint Institute Committee.

MORE ABOUT THE MINISTERIAL AID ASSOCIATION.

I agree with the brethren who have written about the necessity of a Ministerial Aid Association. While Conference action is not necessary, it does seem to me that several members should meet together and formally organize. Should a charter be necessary for the operation of the proposed organization, it will be necessary to furnish the name of the incorporators.

I see no objection to the proposition of sending \$5 to Brother Park as a beginning, although the new organization may not agree on that figure as the mortuary fee.

I still insist, as an individual member, that we should meet in Winona, March 2, at 1:30 p.m., and organize. It is not necessary that a great number should come—a dozen or so will do. Let everybody who wishes to join send in his name. As Brother Park's name has been mentioned, I suggest that money be sent to him. Let every brother who has a suggestion as to fees, plans, etc., write Brother Park or Hall or myself what he thinks.

T. W. LEWIS.

THE CONFERENCE BROTHERHOOD.

Dear Dr. Boswell: There is no more important secular matter for our present consideration than that of life insurance, and I have read, with much interest, the various articles that have recently appeared in regard to it.

I find that since 1897 nineteen members of our Conference have died, which is a rate of less than two per year. The greatest number in any one year was five, in 1907, and in some years none at all.

Now, there were last year 157 names on the Conference roll, and if all of us were to unite in a brotherhood to pay \$5 per member upon the death of one there would be realized the sum of \$780.

This is the cheapest form of insurance that we can get, for, as I have shown, it would be at the rate of say \$10 per annum.

I was a member of our Conference brotherhood for some time previous to its merger with the Methodist Benevolent Association, and during that time none of the members died, so I was not required to pay anything but the admission fee of \$5. Where else would one find such a rate as this?

The Woodmen gain many members by the monument feature of their insurance. Now, we could pledge ourselves to pay \$1 per member for this purpose, which would be amply sufficient. Another reason why such an insurance should commend itself is that dues would not fluctuate, and we should always know just what to pay. Surely, we have had an impressive lesson in this respect lately!

If you are willing to have such an arrangement as the above, or can suggest something better, let us have it discussed in the ADVOCATE and unite as soon as possible.

P. H. FONTAINE.

THE MINISTERIAL RELIEF ASSOCIATION.

In the last NEW ORLEANS ADVOCATE Brother T. W. Lewis gives us a statement of what he thinks the best organization of a new Ministerial Association in which, I think, there are some things unnecessary.

In section 1 he suggests that "Each member shall pay within sixty days after his reception into the Association a mortuary fee of \$5, which shall go to the family of any deceased member." I suppose he means any member who dies after this person joins the Association; or he means that this fee shall be held as a mortuary fee ready to be applied when needed. As he afterwards says, "That sixty days after the death of a member each member shall pay another mortuary fee of \$5 to be kept to pay any claim that may be made upon the Association by the death of a member." I think the plan of our old Association better, which was that at the death of a member the secretary gave notice at once to each member, calling for the \$5 due in sixty days. I think thirty days is long enough, because there will be members who cannot spare the money so long before it is needed.

There might not be a death in six months or longer. Those who are getting large salaries can easily spare the money; others cannot. There Brother Lewis plan looks too much like business rather than benevolence, to say nothing of Brother Weems' plan, which is pretty near the Brotherhood's at Nashville in the amount the old men would pay. We must have the cheapest plan possible, or the old men and the poor men cannot be beneficiaries at all. To pay twenty-five cents when we join is reasonable, and twenty-five cents a year, or whatever amount is necessary for expenses is also reasonable.

I indorse section 2, which admits the preachers' wives at \$2.50 at the death of a preacher's wife.

I cannot indorse a joint organization of the two Conferences, North Mississippi and Mississippi. Any brother who may wish to join the Mississippi Conference Association will, of course, be free to do so, and any brother of that Conference who may desire to join us would, I have no doubt, be readily received.

In section 3, Brother Lewis names the offices,

and says that the officers shall have power to manage all the affairs of the Association except to change the constitution. I do not know that any written constitution will be needed—only a government as to the amount to be paid and the conditions. A constitution and a charter look too much like a business transaction rather than a purely benevolent association. The meeting, March 1, will do it if it cannot be had earlier. If the brethren who meet will only be satisfied with the plan of our old Association, or one like it, I think all will work well. All who intend to join should send their names to Brother Park, at Oxford, Miss., at once.

J. C. LOWE.

Monteagle, Tenn.

NOTICE.

At the last session of the Louisiana Conference, held at Leesville, the Conference Brotherhood was reorganized under the same rules and conditions as before its merging into the Nashville affair. Dr. S. S. Keener was chosen as secretary and treasurer. Please send your dues to him, 711 Jackson Ave., Monroe, La.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

The annual meeting of the Board of Church Extension will be held in Memphis, Tenn., April 29-May 2.

The meeting of the Conference Board of Representatives, which was provided for at the last annual meeting of the General Board, will be held in the same city on April 27-28. Entertainment for the members of the Board and for the Conference Board representatives will be provided by the Methodists of Memphis.

W. F. McMURRY, Corresponding Sec'y.

The Largest Assortment of all

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Fourteen Good Reasons for Patronizing Grenada College

First—The unequalled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is continuously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better equipped than that of most girls' schools of the South.

Eighth—Strong Christian influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location.

Send for Catalogue.

W. E. GIBSON, A.B., Ph.D., President.

Grenada, Miss.

FROM REV. H. P. LEWIS.

LETTER FROM MISSISSIPPI

BY REV. M. H. WELLS.

A MISTAKE OF THE MINISTRY

"Write more for the Advocate," I read every-thing you write." So said a D.D., also an ex-presiding elder in a good letter he wrote me on the 18th ult. He made a good presiding elder. He is one of the best pastors in the Mississippi Conference, one of our most popular preachers. "Have just read with so much pleasure your letter in the Advocate. It would be so much better if our older ministers would write more along that line. It cheers and encourages the younger preachers." So said a brother preacher in writing to me from Middlesboro, Ky.

Well, there are two things I love to do, and in the doing of which I do my best. One is preaching the Gospel of our Lord; the other is writing for our dear old Advocate. When "in the Spirit on the Lord's Day" with the Lord underneath, overhead, all around, all through, using me in his own way for his glory, I had rather talk for the Lord to people hungry for the Gospel, than to do anything else. Say what you please, some people, especially in some of our little stations, get real hungry for good, old-fashioned Methodist religion. And when I say "Methodist religion," I mean just what Paul said in his Epistle to the Colossians iii, 16: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This is the sort our fathers enjoyed and preached in the early days of Methodism in this country. Some of our preachers preached with wonderful power in those days. And why? Well, they spent much of their precious time on their knees, wrestling, Jacob-like, in prayer with God. I had rather go from my place of prayer into the pulpit on Sunday morning, with no preparation, save what comes from God through Christ, after a sufficient time in my closet with my God, than go with a beautiful essay, or sermonette, well written, beautifully composed, without the preparation that comes alone from God. I have no objection to written sermons. I think our preachers ought to read and study, write and rewrite—get his sermon in his head and in his heart; then get a fresh baptism of the "Holy Ghost" before going in the pulpit.

Some years ago a certain D.D. had been in a station east of Pearl River two or three years, when someone suggested a change. "No," said a certain Judge, "we had better let well enough alone. If we get another preacher we might get one that has religion. He would turn us all out of the Church." Well, in course of time, a new preacher was sent to the little station. "How do you like your preacher?" said someone to Judge M. "We are wonderfully pleased," said the Judge. "We had had science and California till we were tired of it, and were hungry for the Gospel."

Yes, hungry for the Gospel. That is what every humble, honest Methodist wants, the pure Gospel of Christ. During the war with the States, a local preacher joined our Conference to keep from having to go to the army. He was sent to Columbia Circuit. A farmer near Columbia said to me: "I like H., he never says anything about religion." Poor man, he was afterwards silenced from preaching.

I want to say through the Advocate to my preacher-boys, and all the young men of our Conference: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Keep in touch with the Master. Yea, your eye of faith singly fixed on Christ, the "Polar Star." Do not suffer anything to get between you and your God. "Strive to show yourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth."

H. P. LEWIS, SR.

Liberty, Miss.

Those who may have found any pleasure in reading "Letters from Alabama" will kindly follow me into an adjoining State. As the steps of a good man are ordered of the Lord, I must be allowed to think that a hand divine guided me hither. It may be that the reader will be of the same opinion when this letter is read. After the lapse of many years (the family Bible gives the exact number), and the accumulation of a large stock of experience, I am back on my native heath. To Mississippi soil I am indigenous—to the manner born. Parleying with Paul, the Centurion informed him that his Roman citizenship cost him a great sum, but the good apostle replied that he was free born. I have some birthrights here.

Readers must excuse a pardonable pride in a State that has produced such preachers and orators as Bishops Galloway and Paine, Drs. Winans, Drake, Watkins, Marshall, Brooks, Lowry, Gilderoy and others of like fame. And of statesmen, poets and authors it has given to the world, Jefferson Davis, Prentiss, Holmes, Lamar, George, McLaurin, John Sharpe Williams and many others.

The North Mississippi Conference is at peace and in harmony with itself, and "in love and charity with its neighbors." They are mercifully delivered from that naughty thing so much complained of in other Conferences, called the anti-transfer prejudice. They are confectional, as all Methodists should be. Such a thing as "Conference politics" is unknown among them. I meet here many preachers and many laymen from the good old State of Alabama. This gives me the home-feeling and helps to make me the better satisfied. We have here a lovely and lovable company of saints. Friends in the other five Conferences where I have worked and suffered will rejoice that "the lines have fallen to me in such a delightful section of our Zion." From preachers and laymen I have received a warm and religious welcome. For co-pastors I am favored with Drs. L. M. Lipscomb, presiding elder, and T. W. Lewis, pastor of our First Church in this city. They are big-hearted and brained men, reminding me of the old-time Methodist itinerant. They are by nature and grace incapable of anything narrow or unbrotherly. If they are a fair sample of the membership of the Conference, I am to thank the Lord for bringing me to an ecclesiastical paradise. As evidence of the fraternal spirit among the denominations of this city, the Pastors' Union has been "nervy" and kind enough to elect the brother from Alabama as their president for the coming year.

This is an old and intensely Southern city, whose citizens have inherited the characteristics of that golden period of which so much has been said and written in prose and poetry. They are cultured, polite and hospitable. Nowhere in my travels have I found the ante-bellum spirit so universally regnant. While the preachers are catholic-spirited, the people display the traits of the true Southern gentleman and lady.

Last year the Conference had unprecedented prosperity in all departments of church work. Taking courage, they are planning, hoping and praying for yet larger results. "The Lord of hosts is with us." So far as heard from, the work of Bishop Morrison gave great satisfaction in both Conferences. I have not heard of a disgruntled preacher, or dissatisfied charge.

As there can be but one First Church in this city, friends must expect to find me at the Second Church, parsonage 1402 Bell Avenue, telephone No. 505. I took part in five services last Sunday, and am about as young and vigorous as usual. Come and verify the facts above stated. Welcome for you.

Columbus, Miss.

I think sometimes a minister makes a mistake in not stating to converts that they can be baptized by any of the common methods of baptism. A great number of people do not know that the Methodist doctrine leaves the mode of baptism to the candidate. I have known members of the Methodist Church to join the Baptist solely on account of baptism. I have attended a number of protracted meetings and have never yet heard a Methodist preacher state to candidates that they could be baptized by any mode of baptism. Brethren, why not preach the old-time Methodist doctrine, and not be afraid of the water? "LAYMAN."

CORRECTION.

LOUISIANA CONFERENCE MINUTES.

My attention has been called to an unfortunate error in the recently issued Minutes of the Louisiana Conference. The charges of Mer Rouge and Mangum, Nos. 12 and 13, in the Monroe District are badly mixed. Brother Bennett should appear as reporting the Mer Rouge work and Brother Colvin the Mangum, whereas the opposite is the case: then nearly all the figures throughout the three tables should be transposed, so that the figures that appear for the Mer Rouge work should be read for the Mangum work, and visa versa, except in the Finance Table where the figures are correct as they stand to the Domestic Mission column, when the figures should be reversed again.

The error occurred in an endeavor to change the copy after it had gone into type, so that the works would appear in their alphabetical order. This mistake is sincerely regretted, because in the Minutes of the previous year the Mer Rouge Charge appeared as not having paid the assessments in full, when in reality, the work paid all the Mission Assessments in full, though the report in the Minutes followed the pastors' reports as they reached the Editor, he (the pastor) having requested the secretary to change his report so that it would read in full, and this was not done. Sincerely,

ROBT. W. VAUGHAN, Editor.

Are You Building or Furnishing a House?
For your **HARDWARE**, go to

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

720 UNION STREET.

PHONE, MAIN 505.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER.

NEW ORLEANS, LA.

Phone Main

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.
Unlimited Meals.NEW ORLEANS, LA.
Alvin Porter, Mgr.

The Home Circle.

THE ORANGE SECRET.

It was told me by Maritza, a little Greek girl in far-away Turkey, that I am going to tell it here and now to everyone, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer-door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table. One of them was big and the other quite small.

"One orange is for you," I said, "and the other you may carry to Louka. Which one will you give him?"

Maritza waited a long while before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over and then the other. After a little more urging from me she whispered: "This one." It was the big one.

Curious to know of the struggle which had made her so long in deciding, I said: "But why don't you give Louka the small orange? He is a small boy."

Maritza dug her little stockinged toes into the carpet, and twisted her apron hem before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces and the other only eleven. Anna would not like to take six pieces if I had only five."

"You cannot see, through the orange skin Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret; and this is it:

If you look at the stem-end of an orange, you will see the scar where it pulled away from the stem is like a wheel, with spokes going out from the center. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells which hold its seeds; but you will find it is not so. Why not? Well, I do not know. But, perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big, and plump, and juicy the orange becomes, it has no more sections than it had when it was a little green button, just beginning to be an orange.

The next time you eat an orange, try to find out its secrets before you open it.—*Little Folks.*

AT HIS POST.

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year-old Philip. "I could help a lot."

"Only boys that are big and brave enough to

stand a real hard fight can belong to this garrison," said George. "You'd cry at the very first snowball that hit you."

"No, I wouldn't. I can be brave," insisted Philip.

"Well, then, you come here to-morrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three minutes when he gets here and finds no one at the fort," remarked Tim, "for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually he just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier whose turn it is next to stand guard, comes."

"What if he gets tired?"

"He goes right on just the same; if he is a faithful soldier he will not desert his post," explained Mr. Merrill.

"I s'pose it wouldn't be brave to stop before the other sentinel came?" asked Philip, after a pause.

"No," returned the father, who by that time was thinking of something else.

The next day, at noon Mrs. Merrill said: "I wonder where Philip is. I thought he was playing in the yard, but when I went out to call him he wasn't there. It is snowing hard and I wish he'd come home."

"He'll turn up soon hungry, as a little bear," answered Mr. Merrill. But an hour passed and Philip did not come, and his father, who began to share Mrs. Merrill's anxiety, started out in search. The storm had developed into a blizzard, and he fought his way through it to the house of Philip's various playmates, but none of them knew anything about the child. As he was returning in the hope that the child had come home during his absence, he met George Lewis.

"Can't you find Philip?" said George, sympathetically, and then with a sudden thought, he added, "Have you been to the snow fort at the school house?"

"Snow fort?" repeated Mr. Merrill, reminded of Philip's questions. "Let's go there at once."

Wearily trudging back and forth, painfully struggling against wind and snow, they found the small sentinel.

"I didn't stop till you came," he murmured. "I was a brave soldier." The toy gun dropped from his numb fingers and he sank unconscious in the snow at his father's feet.

His father gathered him into his arms and carried him home, where, all night long George and Tim, who humbly came to be of any assistance possible, heard his baby voice crying between groggy gasps for breath. "I was a brave soldier, papa—I didn't desert the post."

In the early morning, when the little fellow was pronounced by the doctor out of danger, Tim and George, with hearts too full for words, looked at each other with swimming eyes.

As they left the house, George said, "It seems to me I couldn't have stood it if that brave little chap hadn't gotten better. I guess it's a lesson for us, Tim."

"It surely is," answered Tim in a choking voice.—*Children's Magazine.*

CLUB RATES.

The club rates for 1909 are as follows:
For clubs of five or more, we will send the "Advocate" for \$1.50 each.
In clubs of ten or more we will send the "Advo-

cate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



DOCTOR Tichenor's Antiseptic

Accidents Will Happen

You cannot prevent that they "come when least expected." A bottle of

Dr. Tichenor's Antiseptic

kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world! It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains. Keep a bottle in the house—always.

All Druggists 25 and 50 cents.

ANY ONE WHO HAS USED IT

ASK EVER

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE, 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner,
Rev. J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE MANIA FOR GAMBLING.

It seems to be as easy for women as for men to give way to the gambling spirit. Fashionable and respectable women do not attend what is commonly called "gambling dens," and play for big money, but they gamble in their own homes, and their "parties" are really more public than are the dens in which men gather for their games. It was so as far back as two hundred years ago. But a better day dawned, and it was hoped that the gambling woman had passed away, never to return. Alas! the craze is on again, and the mania has seized the mothers and wives and daughters—in society, in the schools—and the men in the churches. It is sad. It indicates a weakening of the moral sense, as well as the hold on vital religion. The matter is claiming the attention of moralists, and pastors and civic leagues, and executors of the law. In the *Christian Advocate* (New York) of January 7 is a telling article on the subject. Its statements are startling. We quote a few paragraphs:

"To convince our readers that nothing herein reaches the full measure of the situation, we inform them that in Chicago the Police Department and the Law and Order League have joined in a crusade to prevent 'society women' from gambling. The edict applies to cinch, whist, and euchre parties, in which the trophies are glass and chinaware, as well as to bridge and poker parties, in which high monetary stakes are the prizes."

"A gambling mother can effectively instruct her children in morals, to pray to God, or cause them to learn and feel what they should assimilate. Nor can she efficiently warn them against any kind. For, even if they attempt to avoid their dangerous example will counterweigh all moral counsels. There is an intoxication of wine, and the gambling spirit pervades the whole nature. In many a house wine and brandy add to the charms of the whist parties, and the hostess has been so absorbed that she may play surer."

"The religion of those who give themselves to such things may not be hypocritical, for they are thoughtless, but it must be formal and

corrupting influence of the gambling reaches the children, indirectly, through the husband. There are young Christians who would gladly make theirs a Christian household. But they are deterred by the example of their wives, who are ambitious to be the gayest of dinners and bridge parties. Some of them professedly Christians have given themselves to pleasure and are drawn up in its vortex."

"A man in a prison in the middle west was a young man chained to an iron bed, awaiting day of execution. His mother, whom he had not seen in years, came to the prison to take leave of him. To the horror of the chap-

lain and even of the jailer, he refused to have the interview. She came to the door and pleaded with him. So far as his shackles would allow he turned his back upon her, exclaiming: 'Go away! It was you that put the wine to my lips. It was you that taught me to gamble. It was drinking and gambling that brought me here.'

"Abnormal, indeed, was this treatment of a mother. But amidst her sobs the unhappy woman confessed that the accusations were true."

"What a contrast with the happiness of that woman of whom it can be said:

"Her children rise up and call her blessed; her husband also, and he praiseth her. Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised."

AN UNSOLVED PROBLEM.

The first Baptist Church, according to Dr. E. E. Folk, editor of the *Baptist and Reflector*, of Nashville, "was organized about the time our Lord preached the Sermon on the Mount, and somewhere near the place the sermon was delivered." From that day to this the Baptist churches have been increasing, and are to be found in almost every land. Still, after the lapse of nearly nineteen hundred years, they have unsolved problems. The one of perplexity and delicacy is the matter of bringing preachers and churches together. The *Baptist Courier* says:

"Just how to bring pastorless churches and available pastors together is a problem yet unsolved by Baptists. Churches are entirely independent, and the preacher largely dependent. Who will undertake to interfere in such cases? This is a problem that many brethren in positions of responsibility have to meet and try to solve, but it is an exceedingly difficult one. Brethren who are in touch with many churches and many preachers feel that they are doing God's service when they bring churches and preachers together; and yet there is a responsibility in it that is not to be coveted, and there are difficulties that make one shrink from undertaking it. It becomes a part of a duty, with corresponding responsibilities, upon those who already have it seems, as much as they can do. Yet it is a joy to serve the brethren."

The Methodists, who have been operating under laws and regulations less than two hundred years, solved that problem almost at the beginning of their societies.

The plan which worked successfully at first, works well in this (the 20th) century. We do not presume to exhort our Baptist brethren, but for information as to how the work is done, we refer them to the minutes of any one of the Annual Conferences. How successfully the plan works they can see by turning to the table of statistics.

PERSONAL.

For the present, mail for Rev. N. E. Joyner may be sent in care of the NEW ORLEANS CHRISTIAN ADVOCATE, 512 Camp St., New Orleans.

We are requested to give notice that Mr. Jno. McKee and Miss Nettie Lawler were married Jan. 24, 1909, at Rome, Miss. Rev. J. R. Bright, preacher-in-charge, officiating.

Rev. A. S. Lutz, of Felicity Street Church, has been indisposed for a week past, and unable to fill his pulpit last Sunday. Dr. Sawyer preached in his stead.

Mr. Van Valkenburg, clerk of Bradley County, Ark., died at the home of his brother, Rev. H. B. Van Valkenburg, of this city, on Wednesday last. His remains were shipped to Arkansas for interment.

Rev. E. C. Sullivan is getting matters in fine shape on the Jonesboro charge, North Mississippi. If his plans do not fail, he confidently expects great success. We trust his fondest hopes may be realized.

Rev. W. M. Brogan reports matters in his Church at Aberdeen as moving along well. Also that the new church enterprise "will be launched in a few days." The house will be an up-to-date brick building, and will cost not less than \$30,000.

Rev. A. C. Flowers, of Enterprise, Miss., is in the city with his young daughter, who, a few days ago, was bitten by a dog. It is not certain that the dog was rabid, but to be on the safe side it was thought advisable to give the sufferer the Pasteur treatment.

Rev. H. R. Singleton lectured Wednesday and Thursday evenings of last week at Hammond, La. He is a captivating speaker. His subjects were such as pleased the people. The managers did not clear much money, but the profits to the hearers in "fun, fact and philosophy" were large.

"A Friend" informs us of the good work being done by Rev. J. W. Crisler at Crystal Springs, Miss., now in his third year at that pleasant little city. "True to himself and to God, and with the full co-operation of his people, it would be impossible to estimate the result" of his labors.

Rev. Hilary Westbrook, appointed to Hub Circuit, is well pleased with the appointment. He was cordially greeted at each one of the five churches, and pronounces the "outlook for a good year as promising." This is Brother Westbrook's first year in the itinerancy. The kind treatment received greatly encourages him.

Rev. L. W. Cain, after more than two months' service at Houston, Miss., says he has "not received a copy of the ADVOCATE since Conference." Nevertheless, he sends us the subscribers with the money. We take it for granted that he is in good humor. We are at this end of the line, and promise to send him the paper right away.

The Midlesboro (Ky.) *Record* reports that the meeting at that place, conducted by Rev. W. G. Harbin and Rev. C. N. Guice up to Jan. 30, had resulted in from seventy-five to a hundred conversions. There were over sixty applicants for church membership. Brother Harbin's sermons are characterized as "powerful and persuasive," and Brother Guice's "solos" as "great features of the meeting."

Dr. A. F. Watkins, after four years of service as presiding elder, is working and making new sermons in a station, Main Street, Hattiesburg. He was kindly received, is very pleasantly situated, and before him is an inviting field. He is encouraged by the prospect of the early resumption of work on the new church building. We thank the Doctor for a kind invitation to attend the District Conference, which will be held about the last of March.

Rev. O. L. Savage has been gladly received the second year by the good people of Iuka, Miss. He is immensely popular, and the town paper, *Pantagraph*, says the citizens of Iuka feel highly honored in having him and his family in their midst. He is ranked high as a preacher, and declared to be "one of the finest pastors the church has ever had." The editor says also that Rev. Ben P. Jacob, the presiding elder, is a strong preacher—"the right man in the right place."

Rev. A. W. Turner, sending us a list of subscribers from Opelousas, adds this word: "Two new towns in St. Landry Parish have been laid out, and some \$30,000 worth of lots sold—Manion on the west, and Krotz Springs on the east; and we have a choice lot at each place for a Methodist Church. These lots are not for the Mother Church, nor are they for the Daughter Church, but for that part of the original old sister that may be found at home in the South attending to her own business."

A press dispatch from Nashville dated Feb. 7 reports the serious illness of Bishop Hoss. He

was stricken down several days ago, and has been acutely ill from the moment of taking his bed. The nature of his illness is not reported; but his physicians, after several consultations, have decided that an operation is necessary to save his life. Dr. Gessler Hoss, his son, whose home is in Muskogee, Okla., has been sent for, and will carry the Bishop to Baltimore for treatment in the Johns Hopkins Medical Hospital. It will be necessary for him to cancel all immediate engagements, and the doctors advise that he cancel all his dates for the next six months. May a kind Providence spare his valuable life. For this let us all earnestly pray.

HOW DO YOU VOTE?

We are not asking about your politics, nor questioning as to the next mayor of your town, nor even as to whom you will run for honors in your Lodge. We want a vote in regard to the *Advocate*. Many letters come to this office commending the paper as it goes forth to-day. There are very many kind words. But after all, the approval which really counts is that kind which manifests itself in deeds. Do you really approve, not whereunto we have attained, but the manifest effort we are making to attain to greater things? Especially, we ask, Do you believe in a paper, published at a popular price? Under the club rates, published elsewhere, it should be possible for every pastor to place the *Advocate* in every home that really desires to take a religious paper. If you do approve, and wish the *Advocate* to continue its club rates, we want your vote in their favor.

The conditions of your suffrage are very simple, and easily met by all: Go to your neighbors, and secure a few new subscribers to the *Advocate*, and take the club lists for the pastoral charge, and secure the renewals of those whose subscriptions have expired. The present rates are made on the basis of a circulation of ten thousand, and cannot be continued indefinitely, unless we can approximate that number. *Circulate the Advocate!*

On another page we give the present status of the ballot; we print a list of our friends who have approved, not simply with kind words, which we appreciate and need, but with kind deeds, which are absolutely essential. Is your name in this list? If not, will you not send in a club, so that your name may appear there when we publish it again in a few weeks? *Note for the Advocate in blocks of five, or ten, or twenty!*

MISSIONARY WORKERS' CONFERENCE

Following the Leaders' Conference, convened in Nashville the last two days of 1908, a Missionary Institute was held that lasted through the first ten days of the new year. This mid-winter conference of missionary workers was held under the auspices of the Methodist Training School. For several years Principal McCulloch, at the head of the Training School, has been placing the whole connection under increasing obligation by bringing to Nashville the choice spirits of the religious world and inviting workers from all over the Church to spend ten days in study and association with these leaders of church life and thought. In truth, these institutes make it possible for one to sit at the feet of men otherwise wholly inaccessible. Few, indeed, in a lifetime, would touch so many of the masters in the realm of thought and religion.

A large feature of the institute is the Training School itself. Its providential beginnings, its activities, and its achievements make it an attraction and an inspiration. The four magnificent brick buildings, a fine auditorium under construction; a corps of instructors expert in all that pertains to aggressive church life, a large band of enthusiastic students, splendid organization—these are things calculated to make the heart of a church-worker glad.



ROYAL
BAKING POWDER

The most highly refined and healthful of baking powders. Its constant use in almost every American household, its sales all over the world, attest its wonderful popularity and usefulness.

The programme had been judiciously planned, and was splendidly executed. Dr. W. F. McMurry made the opening address on the evening of New Year's day in Watkins Hall, the temporary home of McKendree Church, pending the completion of its elegant, new structure. The Doctor gave a very optimistic presentation of the work of Southern Methodism in the Far West. Dr. O. E. Brown, honored for his scholarship and loved for his devout and brotherly spirit, opened the morning sessions with Bible studies the first four days of the Institute. The studies were brimful of help and inspiration, simple yet profound, but a few quotations must suffice: "Next to Jesus' desire to make us sons of God was his desire to make us all brothers. The final victory of Jesus will be to overcome racial prejudice." "Jesus was a real patriot. Loss of love for ones own does not prepare for world sympathy. He had the larger task. The Gentiles would have been more accessible. The man in China, Africa or India, has, perhaps, an easier task than the man in one of our great cities, where commercialism reigns." "Jesus' name, the Son of Man, was significant. Jesus said, 'name me for my obligation and not for my privilege.' What name do you prefer?"

During the latter half of the Institute Rev. H. L. Gray, one of the teachers in the Training School, a missionary in spirit and by varied training and experience, conducted the opening Bible studies, giving a delightful exposition of Acts as "the record of missionary effort and achievement in the early Church."

It would be impossible, short of an article compassing an entire issue of the *Advocate*, to give even a partial synopsis of the various lectures, sermons and addresses delivered. The lecture by George Stewart on the life and labors of his great co-laborer, Sam Jones, was incomparably unique. Dr. Collins Denny, on "The Leadership of the Pastor in Missionary Education," and Dr. Ira Landrith, discussing "The Pulpit and Social Problems," reached the high levels of eloquence, illuminating the problems and exalting the opportunities of the pulpit. Bishop Atkins gave a lecture on Methodism in the West, and Bishop Hoss on Brazil. Without any suggestion of a comparison of the many different speakers, it is only fair to say that one of the most delightful and instructive lectures of the occasion was the discussion of "The Negro Problem" by Miss Mary Moore, President of Athens Female College. Witty, wise and convincing was her presentation of this difficult subject.

Three of the speakers, Dr. D. D. Vaughan, Bishop W. F. McDowell and Prof. John E. McFadyen, came from outside our own territory, and we were glad they came. Prof. McFadyen, well known through his books on Biblical Introduction and Old Testament literature, gave four lectures: "How to Read the Psalms," "How to Read the Prophets," "How to Read the Gospels,"

and "How to Read the Epistles." Bishop McDowell captivated his audience. His subjects were: "The Missionary Motive," "The Missionary Message" and "The Missionary Privilege." Each lecture was an eloquent presentation of truth through a very charming personality. Dr. Vaughan came from Chicago to tell us of the spirit and work of the great Halsted Street Institutional Church, of which he is superintendent. The church is in the midst of a large foreign population. One passes twenty-five men on the street in this section before an American is met. Eighty-five men from thirty-one Annual Conferences attended the Institute. One can only wish the Methodist Training School yet larger success in planning and holding these truly inspirational conferences. N. E. JOYNER.

FOR SPRING AND SUMMER.

Dr. John T. Sawyer informs us that he expects to start in March to help brethren in their protracted meetings. Any pastors in Louisiana or Mississippi who purpose holding meetings during the spring or summer months would do well to write to the Doctor at once and secure his services. His record is that of a live and successful man in revival efforts, and none who engage his help are likely to be disappointed. Address him at 2421 Chestnut St., New Orleans.

MISSISSIPPI CONFERENCE JOURNAL.

The Minutes of the late session of the Mississippi Annual Conference were out and the pamphlet distributed by the first day of February.

If any of the preachers have failed to receive them a card to me to that effect will cause an investigation of the reasons for the delay.

Several of the brethren have informed me that they have had to pay the express charges on the packages received by them. This should not be so. Our contract with the Tucker Printing Company, of Jackson, Miss., includes the pre-payment of all postal and express charges. I should like to know of it, in order that the money may be refunded.

A. F. WATKINS, Secretary.

Hattiesburg, Miss.

A CORRECTION.

Mr. Editor: Allow me to correct an error in the Minutes through the *Advocate*. The financial statistics for Jonesboro charge, North Mississippi Conference, reads: Assessed for presiding elder \$67.00, paid \$44.00; assessed for preacher-in-charge \$400.00, paid \$362.00. It should read: Assessed for presiding elder \$44.50, paid \$44.50; assessed for preacher-in-charge \$410.00, paid \$352.50. E. C. SULLIVAN.
Belmont, Miss.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Shugart, at S. Feb. 6, 7
Winstonville, at Mt. Hebron . . . Feb. 13, 14
Hebron, at Hebron Feb. 20, 21
Maynew Feb. 27, 28
Cedar Bluff Mch. 6, 7
Mathiston Mch. 13, 14
Sturges Mch. 20, 21
L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Dumas Ct., at Dumas Feb. 6, 7
Ripley and B. M., at Ripley . . Feb. 7, 8
Rainey Ct., at Rainey Feb. 8, 9
Hatchie Miss., at Paines C. . . Feb. 9, 10
Jonesboro Ct., at Brownfield . Feb. 13, 14
Dry Run Miss., at Pisgah . . . Feb. 20, 21
Kossuth Ct., at Kossuth . . . Feb. 21, 22
Rienzi Ct., at Rienzi Feb. 23, 24
Guntown and B., at G. Feb. 24, 25
Mantachie Ct., at Friend-ship . Feb. 27, 28
Belmont Ct., at Patterson's Chapel . Mch. 6, 7
Tishomingo Ct., Boggs C. . . . Mch. 8, 9
Marietta Ct., at Marietta . . . Mch. 13, 14
Mooreville Ct., at Oak Hill . . Mch. 20, 21
Blue Spgs. Ct., at Belden . . . Mch. 21, 22
East Booneville Ct., at Blythes Chapel . Mch. 27, 28
Wheeler Ct., at Lebanon . . . Mch. 30, 31
BEN P. JACO, P. E.

Greenville Dist.—First Round.

Tunica a.m., Feb. 7,
Lake Cormorant p.m., Feb. 7,
Greenville a.m., Feb. 14,
Leland p.m., Feb. 14,
Jonestown Feb. 21,
Rosedale Feb. 28,
Shaw Mch. 7, 8
Hillhouse a.m., Mch. 14,
Friar's Point p.m., Mch. 14,
R. A. MEEK, P. E.

Winona District—First Round.

Winona Ct., at New Hope . . . Feb. 6, 7
Ruleville, at Drew 11 a.m., Feb. 12,
Webb, at Mathison Feb. 13, 14
Tutwiler, at Tutwiler . . . 7 p.m., Feb. 14,
Vance, at Marks 7 p.m., Feb. 15,
Mars Hill, at Gore Spgs. . . Feb. 20, 21
Tom Nolen, at T. N. Feb. 27, 28
Eupora, at Eupora 7 p.m., Feb. 28,
Slate Springs, at Spring Hill Mch. 6, 7
E. S. LEWIS, P. E.

Sardis District—First Round.

Wall Hill, at W. H. Feb. 5,
Cockrum, at Cockrum Feb. 6, 7
Pleasant Hill, at Baker's Chapel Feb. 13,
Hernando and Hinds, at Hernando Feb. 14, 15
Longtown, at Seas Chapel . . Feb. 20, 21
Senatobia Feb. 27, 28
Courtland, at C. Mch. 6, 7
Eureka, at Eureka Mch. 8, 9
Harrison, at Tillatoba . . . Mch. 13, 14
Crenshaw, at Crenshaw . . . Mch. 19, 20
Arkabutla, at A. Mch. 20, 21
Tyro, at Freedomia Mch. 27, 28
W. M. YOUNG, P. E.

Oxford District—First Round.

Water Valley Ct., at Pal-estine Feb. 6, 7
Water Valley, Main St. . . . Feb. 7, 8
Potts Camp, at Potts Camp . Feb. 13, 14
Randolph, at Randolph . . . Feb. 16, 17
Toccapola, at Laf. Spgs. . . Feb. 17, 18
Waterford, at Waterford . . Feb. 19, 20
Red Banks, at Red Banks . . Feb. 20, 21
Holly Springs Station . . . Feb. 21, 22
Lafayette Ct., at Feb. 27, 28
J. E. CUNNINGHAM, P. E.

Aberdeen Dist.—First Round.

Beuna Vista, at B. V. Feb. 6, 7
Prairie Ct., at Strong Feb. 10, 11
Houlka Ct., at Wes. Cp. . . . Feb. 13, 14
Palestine, at Algoma Feb. 14, 15
Pontotoc, at P. Feb. 15, 16
Montpelier, at Woodland . . Feb. 20, 21
Bound's Mission, at P. R. . . Feb. 27, 28
Pittsboro, at Derna Feb. 28, Mar. 1
Vardaman, at V. Mar. 1, 2
Smithville Ct., at Antioch . . Mar. 6, 7
New Salem, at N. S. . . . Mar. 7, 8
Fulton Circuit at Hardin's Chapel Mar. 8, 9

Aberdeen Circuit, at Green-wood Springs

Mar. 13, 14
JAMES H. FELTS, P. E.

Durant Dist.—First Round.

Kosciusko Ct., at Bethel . . . Feb. 6, 7
Rural Hill, at R. H. Feb. 13, 14
Poplar Creek, at Huntsville . Feb. 20, 21
Tehula and Sison, at T. . . Feb. 27, 28
Ebenezer, at Ebenezer . . . Mch. 6, 7
Pickens, at Pickens Mar. 13, 14
Custer, at Salem Mar. 20, 21
Louisville, at Noxupater . . Mar. 27, 28
Ackerman, at Ackerman . . Mar. 28, 29
N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Oloh Jan. 23, 24
Sumrall Jan. 24, 25
Hattiesburg, Main St. . . . Jan. 26, 27
Pachuta Jan. 30, 31
Pachuta Jan. 30, 31
Vossburg and Heidelberg . Feb. 1, 2
Eucutta Feb. 2, 3
Seminary Feb. 5, 6
Taylorsville Feb. 6, 7
Lucedale Feb. 13, 14
McLain Feb. 15, 16
Estabutchie Feb. 20, 21
Leakesville Feb. 27, 28
New Augusta March 6, 7
M. B. SHARBROUGH, P. E.

Newton District—First Round.

Morton, at Morton Jan. 24, 25
Lake, at Lake, Fri. Jan. 29, 30
Harperville, at Harperville . Jan. 30, 31
Forest, at Forest Jan. 31, Feb. 1
Neshoba, at North Bend . . Feb. 6, 7
Philadelphia, at Phila. . . Feb. 7, 8
Indian Mission, at Phillips . Feb. 9, 10
Edinburg, at Waldo, Wed. . Feb. 10, 11
Carthage, at Rocky Point . Feb. 12, 13
Walnut Grove, at W. G. . . Feb. 13, 14
Laurel, Main Street . . . Feb. 20, 21
Laurel, Kingston St. . . . Feb. 20, 21
Laurel, 5th Ave. Feb. 22, 23
Rose Hill, at Rose Hill . . Feb. 27, 28
Newton Feb. 28, Mar. 1
T. J. O'NEIL, P. E.

Natchez Dist.—First Round.

Natchez, Pearl St. Jan. 30, 31
Natchez, Jefferson St. . . Jan. 31, Feb. 1
Liberty, at Liberty Feb. 6, 7
Washington, at Washington . Feb. 13, 14
Fayette, at Fayette Feb. 21, 22
Centerville Feb. 27, 28
Meadville, at Oak Grove . . Mar. 6, 7
Wilkinson, at Mt. Carmel . . Mar. 13, 14
Caseyville, at Bethesda . . Mar. 20, 21
Barlow, at Brandywine . . Mar. 27, 28
Bayou Pierre, at Pleasant Valley Apr. 3, 4
Adams, at Adams Apr. 10, 11
H. W. FEATHERSTON, P. E.

Brookhaven Dist.—First Round.

Wesson Jan. 24, 25
Bogue Chitto and Norfield, at Bogue Chitto . . . Jan. 30, 31
Magnolia Feb. 6, 7
Osyka, at Osyka Feb. 8, 9
Monticello, at Monticello . Feb. 13, 14
Gallman, at Bethesda . . . Feb. 20, 21
Hazlehurst Feb. 21, 22
Prentiss, at Prentiss . . . Feb. 27, 28
Silver Creek, at S. C. . . . Mar. 6, 7
Georgetown, at Sontag . . . Mar. 13, 14
Tylertown, at Tylertown . . Mar. 20, 21
Topisaw, at Topisaw . . . Mar. 27, 28
Summit, at Summit Mar. 28, 29
The District Stewards are requested to meet in the Methodist Church in Brookhaven Wednesday, Jan. 20, 1909, at 2 o'clock p.m.
J. T. LEGGETT, P. E.

Vicksburg District—First Round.

Rolling Fork, at R. F. . . . Jan. 24, 25
Satartia, at Phoenix Jan. 30, 31
Silver City, at S. C. Feb. 1, 2
Warren, at Red Bonne . . . Feb. 6, 7
Edwards, at Edwards . . . Feb. 7, 8
Bolton, at Bolton Feb. 9, 10
Oak Ridge, at Oak Ridge . . Feb. 13, 14
Harriston, at Harriston . . Feb. 20, 21
Rodney, at Mt. Gomez . . . Feb. 26, 27
Mayersville, at Mayersville . Feb. 27, 28
G. H. GALLOWAY, P. E.

Jackson Dist.—First Round.

Brandon, at 7 p.m. Jan. 24, 25
Deasonville Jan. 30, 31

Terry, at 11 a.m.

Feb. 5, 6
Flora Feb. 7, 8
Flora Feb. 11, 12
Benton, at Midway Feb. 13, 14
Sharon Feb. 20, 21
Canton, 7 p.m. Feb. 21, 22
Yazoo City Feb. 28, Mar. 1
Lincolnton Feb. 28, Mar. 1
Edin Mar. 9, 10
Fannin, at Oadale Mar. 13, 14
Garden Mar. 20, 21
Pindla, at Hawthorn . . . Mar. 27, 28
J. R. JONES, P. E.

Meridian Dist.—First Round.

Wayne, at Fedora Jan. 30, 31
Waynesboro Jan. 31, Feb. 1
East Clark, at Malaga . . . Feb. 6, 7
Daleville, at Seale Feb. 13, 14
Bucatanua, at Seale . . . Feb. 21, 22
Lauderdale, at L. Feb. 28, Mar. 1
Scobba, at Scobba Mar. 6, 7
Binnsville, at B. Mar. 7, 8
DeKalb, at Pleasant Ridge . Mar. 12, 13
North Kemper, at Mellan . Mar. 13, 14
Matherville, at Andrews . Mar. 20, 21
Shubuta and Quitman, at Shubuta Mar. 28, 29
W. H. LEWIS, P. E.

Seashore Dist.—First Round.

Vance, at New Chapel . . . Jan. 30, 31
Ocean Springs Feb. 3, 4
Pearl River Mission . . . Feb. 6, 7
Columbia Feb. 8, 9
Hub Feb. 9, 10
Lumberton Feb. 10, 11
Carriere and McNeill, at C. Feb. 11, 12
Poplarville Feb. 12, 13
Purvis Feb. 13, 14
Coalville, at Coalville . . Feb. 20, 21
Americus, at Pleasant H. . Feb. 27, 28
Moss Point Mar. 6, 7
Escatawpa Mar. 6, 7
Pascagoula Mar. 8, 9
Biloxi Mar. 10, 11
Gulfport, 25th Ave. . . . Mar. 13, 14
Gulfport, 29th St. . . . Mar. 14, 15
W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Floyd, at Midway Feb. 13, 14
Tallulah, at Delhi Feb. 14, 15
Gilbert Feb. 20, 21
Florence Feb. 21, 22
Waterproof Feb. 27, 28
Downsville, at Douglas . . Mar. 6, 7
Eros Mar. 6, 7
Bastrop Mar. 13, 14
Brookline, at Lapine . . . Mar. 17, 18
S. S. KEENER, P. E.
The District Stewards will meet at Rayville Feb. 9. A full meeting is requested.

New Orleans Dist.—First Round.

Carrollton Avenue a.m., Feb. 14
Algiers p.m., Feb. 14
Covington Ct., at C. . . . Feb. 21, 22
Felicity St. a.m., Feb. 28
First Church p.m., Feb. 28
Rayne Memorial Mar. 7, 8
Second Church Mar. 14, 15
F. N. PARKER, P. E.

Alexandria Dist.—First Round.

Natchitoches Feb. 13, 14
Lecompte Feb. 16, 17
Chicot Feb. 20, 21
Bunkie Jan. 3, 4
Simpsport Jan. 5, 6
Opelousas Jan. 10, 11
Pollock Jan. 13, 14
Selma Jan. 17, 18
Masters Chapel Jan. 19, 20
Glenmora Jan. 24, 25
Woodworth Jan. 24, 25
Eden Jan. 31, 1
Jena and Harrisonburg . . Feb. 1, 2
Trout Feb. 2, 3
Where the above dates fall on Sunday the Quarterly Conference will be held Saturday or Monday, at the direction of the pastor. The pastor will also fix the hour for the Conference.
PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Vernon, at Wesley Feb. 10, 11
Ruston Feb. 14, 15
Lisbon, at Lisbon Feb. 17, 18

Bernice, at Bernice Feb. 20, 21
Ringgold, at Ringgold . . Feb. 27, 28
Lanesville, at Lanesville . Feb. 29, 30
Cotton Valley, at C. V. . . Mch. 6, 7
Minden Mch. 8, 9
The District Stewards will please meet in Gibsland, at the Church, Feb. 28, 1909. A full attendance is very much desired.
R. W. TUCKER, P. E.

Baton Rouge District—First Round.

New Roads, at New Roads . Feb. 13, 14
Ponchartraine, at Ponchartraine . Feb. 20, 21
Hammond Feb. 21, 22
Independence, at Tickfaw . Feb. 27, 28
Ando, at Ando Feb. 28, 29
Kentwood Mar. 1, 2
St. Helena, at Days, a.m. . Mar. 3, 4
Mt. Hermon, at Hackley, p.m. Mar. 4, 5
Franklinton, at Franklinton . Mar. 5, 6
Bogaloussa Mar. 6, 7
Pine Grove, at P. G. . . . Mar. 10, 11
C. C. MILLER, P. E.

Crowley Dist.—First Round.

Lake Charles Feb. 13, 14
Sulphur, at Sulphur . . . Feb. 14, 15
Longville Feb. 16, 17
Patterson Feb. 20, 21
Moran City, at Berwick . . Feb. 21, 22
Jeanerette Feb. 22, 23
Indian Bayou, at I. B. . . Feb. 27, 28
Rayne Feb. 28, Mar. 1
St. Martinville Mar. 3, 4
J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Texas Avenue Feb. 10, 11
Creswell Street Feb. 11, 12
Zwolle, at Noble Feb. 13, 14
Mansfield Feb. 14, 15
Wesley Feb. 20, 21
Greenwood Feb. 24, 25
Hornbeck Feb. 27, 28
Leesville Feb. 28, 29
Many, at Many Mar. 6, 7
La Chute, at La Chute . . Mar. 13, 14
Provincial, at Provincial . Mar. 20, 21
Pleasant Hill Mar. 27, 28
Ida, at Gilliam Apr. 3, 4
Bon Ami Apr. 10, 11
De Ridder Apr. 11, 12
Dry Creek Apr. 14, 15
Fullerton Apr. 17, 18
Moringport Apr. 21, 22
T. J. WARLICK, P. E.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Clarksdale, Feb. 26-28, with Bishop E. E. Hoss, presiding. The pastors are urged to announce the meeting and endeavor to secure a large attendance. The names of those who will go should be sent to Rev. W. L. Dren, Clarksdale, Miss.
R. A. MEEK, P. E.

CHURCH EXTENSION.

The ex-committee of the North Mississippi Conference Board of Church Extension will meet in Winona, March 1, 1909, at 1 p.m. All applications to the General Board from our Conference must be in our hands by that time.
T. W. LEWIS.

PINOLA (MISS.) CHARGE.

Dear Dr. Boswell, I have been kindly received at every church on the Pinola charge. We have received many tokens of appreciation at the hands of the members. Last Tuesday night the parsonage was filled with young people bringing flour, meat, molasses, potatoes, coffee, rice, fruits, jelly, soap and many other valuables. I pray that the Lord may help us to be a blessing to these good people.
I hear many pleasant things said about the former pastor, Rev. M. R. Jones. He did a good work here at Pinola, especially among the young people. God bless you and the dear Advocate. Pray for us.
R. T. NOLEN, P. C.

FROM MERIDIAN, MISS.

Dear Advocate: Allow me space for a few lines. In the fall of 1906 I was licensed to preach in Meridian District, Mississippi Conference; in 1907 I was assigned to Seventh Avenue, Meridian, as supply, and had a glorious year for a beginning. At the District Conference in June, 1907, I was recommended to the Annual Conference for admittance on trial, and at the Annual Conference at Jackson I was admitted on trial and assigned to Vimville Circuit, about eight miles east of Meridian. I saw at least 150 professions of conversion or entire sanctification, mostly among church members; had forty-eight accessions to the church; had an addition to the parsonage built, the assessment for pastor and presiding elder was almost paid in full without a single public collection; had fairly good collections on Conference assessments, with only four public collections. All this I saw in 1908; and at our last Annual Conference, at Yazoo City, I was returned to Vimville, with one church taken off my work, and the Seventh Avenue Church, in Meridian, added on, which necessitated my moving to Meridian, while my mother and widowed sister with three children still occupy the parsonage at Vimville.

When my wife and I arrived in Meridian the people here gave us a very good "pounding" and a few days later we received another "pounding" from one of my other churches, which show the people intend to minister to our temporal needs, and, by the help of our heavenly Father, we intend to minister to the spiritual needs of the people.

There are four weekly prayer-meetings on the work, four Sunday schools and a live Senior and Junior League at the church here in Meridian. Those who attend the different prayer-meetings all seem to have one object in view, viz., that the Lord will graciously pour out his Spirit and give us an old-fashioned revival all over the work. And it is coming, amen!

I ask an interest in the prayers of those who know God and who read these lines. I. A. WELLS.

Meridian, Miss.

ENTERPRISE AND STONEWALL.

My first Quarterly Conference has just been held, Jan. 24. Rev. W. H. Lewis, our new presiding elder, was with us, and did some good preaching to appreciative audiences. The people will look forward to his coming again.

The prospects for a good year on the Enterprise and Stonewall charge are excellent. Steps have already been taken toward repairing and improving the parsonage. Many seem to take quite an interest in all the affairs of the church, and substantial expressions of appreciation are continually finding their way to the parsonage. JNO. W. RAMSAY.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

RALEIGH, MISS.

Dear Dr. Boswell: The good people of Raleigh accorded us a most cordial reception upon our arrival here, Dec. 22, which was very much appreciated by the recipients. The weather was cold, but on entering the parsonage we found not only a cheerful fire awaiting us, the pantry also we found filled with things to eat, too numerous to mention.

We are very comfortably situated here, the people are kind and appreciative and almost daily there are evidences of their thoughtfulness. We hope to do them good in a spiritual way.

Our mid-week prayer meeting is well attended and is spiritual. The Sunday School, with Brother Crout, as its able superintendent, is well organized and is doing good work, and makes a monthly contribution to the cause of missions.

We have completed the first round on the work, and at each appointment we were met by large and attentive congregations. Quite a number of our people are subscribers to our Conference organ, and I shall put forth earnest efforts to increase its circulation on this charge. The New Orleans Christian Advocate is a splendid paper, it improves with every issue and deserves a place in every home within the bounds of the patronizing Conferences. Yours in Christ,

C. W. HUFF.

A GREAT MANUFACTURING PLANT.

The development of the new South is nowhere more conspicuously illustrated than in the immense establishment of the DeLoach Mill Manufacturing Company, manufacturers of high-grade mill machinery. Bridgeport, Ala. The plant occupies forty acres immediately on the Tennessee River and its products are shipped not only to all parts of this country but all over the world. Its output embraces saw mills of all kinds, corn crushers, corn mills, flour mills, meal bolters and almost everything in the line of high-class machinery. The head of the concern, Mr. A. A. DeLoach, is the inventor of the variable friction feed that has made DeLoach machinery famous. The Company has just issued a handsome 250-page illustrated catalog, which will be sent free to any one interested in machinery. Address DeLoach Mill Manufacturing Co., Box 777, Bridgeport, Ala.

FROM REV. C. C. GIBSON.

Dear Brother Boswell: As the name of this charge was changed, the reporter for the paper did not get my name in the list of appointments. Therefore, some do not know where I am, and I am having some trouble with my mail. Please give notice through the Advocate that my post-office address is Beauregard, Miss.

The good people of my work, the North Wesson charge, have received us very cordially and the prospect for a good year is bright. Yours fraternally,

C. C. GIBSON.

CHURCH EXTENSION, NO. 1.

The "Young Man" of the Greenville District has sent in already assessment for Church Extension, \$24. (I am told that he has done likewise for Home Missions, \$32.)

This is a warm member, with the mercury fifteen degrees below freezing. The name of this veteran youth is D. L. Cogdell.

J. R. BINGHAM,
Board of Church Extension.



GOES LIKE SIXTY
BELLS LIKE SIXTY
BELLS FOR SIXTY
GILSON
GASOLINE
ENGINE
For Pumping, Cream
Separation, Churns, Wash Ma-
chines, etc. FREE TRIAL
Ask for catalog-all sizes
GILSON MFG. CO. 430 1st St. Fort Washington, Wis.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANK & REILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM
Copy of an order received:—"Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1906. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90-Bookman-St., N. Y.

Nature's Way is Our Way.

20th Century Method of Curing Disease.

NO DRUGS.

RECOGNIZING the fact that "all healing power resides in nature" and that nature needs only obedience to her laws, to preserve health, I have developed this wonderful cure. NO DRUGS. NO SURGERY. no dangerous or unpleasant treatments of any kind. My cure consists of such auxiliaries as Massage, Physical Culture, Electricity, Hydro-therapy, Electric Light Bath, Mechanical Vibration, Diet, combined with strict obedience to nature's laws. I am especially successful with Rheumatism, Digestive Disorders, Paralysis, and Neurasthenia.

BIGGS HYGIENIC SANITARIUM

SATISFACTION GUARANTEED.

So sure am I of the success of my cure in each case which I accept, that I give a guarantee of satisfaction. If after two weeks' treatment and observance of our rules, a patient is not satisfied with improvement made, the week's treatment, including room and board, will cost nothing whatever. If medicine has failed to cure you, write us for particulars of this NEWER and BETTER WAY. Correspondence confidential. Illustrated Booklet and examination blank free. Dept. C.

Biggs Sanitarium,

Greensboro, N. C.

Sunday School

By W. B. Campbell.

LESSON FOR FEB. 14.

THE APOSTLES IMPRISONED.

Acts v:17-42.

Golden text: "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."—Matt. v:10.

The awful judgment that befell Ananias and his wife caused great fear not only among the believers, but among all the people that heard of it. Such wonderful things happened after, that must have brought to mind the days when Jesus was still alive and going about doing good. Signs and wonders were wrought by the hands of the apostles, and there was no secrecy about their work, for we read that they were gathered in Solomon's porch, which was a portion of the temple. When Peter, with other apostles, went to and from the temple, the people brought the sick and afflicted, and put them near where Peter would pass along the street that the apostle's shadow might fall upon them.

Not only in Jerusalem was this wonderful power known, but from nearby cities they brought their sick, and even those who were vexed with unclean spirits, and they were healed by the apostles just the same as Jesus had healed every one that came to him.

The high priest and other members of the Sanhedrin heard of all this, and they were aroused to the strange growth of the movement which they hoped had been abandoned after the apostles had been charged that they speak no more in the name of Jesus. It was the same persecution that followed the Lord Jesus—persecution from those who by right should have aided in teaching a religion that promised so much in this world and eternal life in a world to come. It was the very same high priest, Caiaphas, who was the judge, and practically the jury also, at the mock-trial of Jesus. He was in the lead as they came upon the apostles and placed them under arrest, and, without a trial, threw them into prison. Very high officials acted as police, but the prisoners were released by the very Highest Authority, for God sent his angels and "opened the prison to them that were bound." A most wonderful deliverance! It was in the dark hours of the night-time, and it was but natural that there should be darkness in the souls of these servants of Christ as they sat in their cheerless prison and thought of the never-ceasing cruelty and intolerance of their enemies. They also had much to encourage them: they could count it all joy that he that persecuted them had instigated all mocking and indignity that they had seen heaped upon the devoted head of their Lord and Master. Did Peter remember that night in the upper room, that last night that our Lord was among them, when he said: "Lord, I am ready to go with thee, both into prison and to death"? Peter was ready now, for a glorious change had come over him; he could do all things now "through Christ, which strengtheneth."

While such reflections probably occupied them, and when there seemed no hope of their being set at liberty, lo, an angel came! An angel sent from heaven by the kind Father, whose ever watchful care is upon them that love him; sent to lead them through locked doors and barred gates—out into freedom.

The angel did not leave them in silence, for he had a message to give: "Go stand and speak in the temple to the people all the words of this life." They were to return to the very spot on which they were arrested, and do

the very same thing for which they had been imprisoned. There was no drawing back in their obedience, for the whole twelve went early in the morning and began to preach and teach in the temple. The high priest and his associates were assembled and ready to begin the trial of the prisoners they thought were safely in jail, and sent the officers to bring them before the court. Very soon the officers returned, but not with the accused. Their report was that they had gone, as usual, to the prison, and found the doors shut and secure, and the prison guards on the outside in their regular place of duty. But when they opened the prison they found it empty. This startling report was hardly ended when one came in and told them the men they sought were right then standing in the temple teaching the people. Why could they not see the uselessness of fighting against a religion created by a man they had killed and had come to life again, and preached by a band of ministers whom their prison could not hold?

The twelve men were brought at once before the council, and the high priest began the examination by questions: "Did we not command that you should not speak in this name? You have filled Jerusalem with your doctrine and intend to bring this man's blood upon us?" Could they not remember only a short time previous they had said: "Let his blood be upon us and upon our children?"

Then Peter began his reply: "We ought to obey God rather than man." He preached the crucifixion, and accused them as executioners; then he told them how God had exalted him whom they had tried to abuse; he was now a Prince and a Savior, ready to give to all Israel repentance and forgiveness of sins; even the enemies of the crucified One were included. What a wonderful Savior! the very same one that cried from the cross, "Father, forgive them; they know not what they do." There was one among the Pharisees who heard Peter's words and was impressed by the wonderful things said and done by the followers of the Christ: Gamaliel, a learned Pharisee and teacher of the law, advised the council to let the apostles alone, and not to combat a movement that seemed so important, because if it was devised by men it would amount to nothing, but if it was the work of God they could not put an end to it, and in the latter case their efforts would be actually fighting against God. This advice being taken, the apostles were beaten and told to go and speak no more in the name of Jesus. They went rejoicing that they were worthy to suffer for the cause of Christ. They were Christ-like in their attitude, from their faith in God's care of them. They were assured of their being chosen of God to carry out the great commission given them by their risen Lord: "Go preach the gospel to every creature." They had no fear of wicked men, for it had been told them by the Master they were not to take thought of their defense, for the Spirit would give them utterance that all their adversaries could not gain-say nor resist. The same trust and reliance on the Father in heaven is our privilege, and we can, with the same power, confess the Lord Jesus before an unbelieving world. The same spirit of persecution is abroad among the ungodly now, toward all that profess the religion of Christ; and the bold, yet composed, attitude of the apostles is needed to impress the world of the fact that the strength of the church has never abated, and that far above all men are those who are continually pressing toward the mark for the prize of the high calling of God in Christ Jesus.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B, New Orleans.

THE THREE WISE MEN.

In reflecting on our Brother Rousseau's comments on our illustration of the Sunday school lesson of Dec. 29, 1908, we do not feel that we are guilty of any wilful detraction of the sacredness or of the authenticity of God's Word. The Brother's criticism is correct in that we used the word "three" when the gospel of St. Matthew's account leaves that word out. The blessed and eternal truth that the Father in heaven draws men to see the "Things of Christ" by the power of the Holy Ghost, and that this power is extended from that class that bring royal gifts down to those who move in a more humble sphere, was our only object when we tried to draw a picture of darkened life made bright by the glory of him who is no respecter of persons.

W. B. CAMPBELL,

Editor Sunday School Dept.

GREAT CONVENTION.

The Louisiana Sunday School Association will hold its Twenty-third Annual State Sunday School Convention at Jennings, March 23-25, 1909.

Jennings is located on the Southern Pacific Railroad, one hundred and eighty-seven miles from New Orleans, in the beautiful and fertile rice and oil belt of Louisiana.

The people of Jennings are making arrangements to entertain a thousand delegates during the convention. The Executive Committee of the Sunday School Association and the General Secretary expect to have the greatest convention ever held in the history of the Association. Sunday School workers throughout the State are planning to attend this convention. Some of the greatest Sunday School workers in the world will take part in the convention work.

Pastors, Sunday School superintendents, teachers and officers are urged to begin now to arrange to have their Sunday Schools represented at this great convention.

After shaving, Royaline Oil.
For Aching Feet, Royaline Oil.
For Headache, Royaline Oil.
The best Antiseptic, Royaline Oil.
10c, 25c, 50c, Druggists.

The wireless telegraph has won for itself fresh laurels. In the last great ocean disaster the sinking of the Republic, it is hard to tell how great the loss of life might have been if it had not been for the messages that were sent out by the wireless operator. There is something wonderfully fascinating in the mysterious process by which man is able to project his thought through miles of space. We have traced a few of the footprints of the Lord with every reason to believe that more wonderful discoveries are yet to come.

It is a dull day in Congress that does not see some attack on the President. When Theodore Roosevelt leaves the White House next month he will probably be the worst-hated president that has completed a term of office since the days of Andrew Johnson, and the best-liked since the days of Washington. Whether men approve or disapprove, there is no question as to the vigorous manhood

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING.
515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER
Successor to H. W. Feldner
Sign and Ornamental Painter
716 POYDRAS ST.,
Near St. Charles, NEW ORLEANS, LA.
ADVERTISING SIGNS A SPECIALTY.

E. G. AWCOCK,
Harness and Saddlery,
Repairing Promptly Attended To
333 Baronne St., New Orleans.

Darsam Bros. Coal Co.
COAL, COKE,
AND ANTHRACITE,
2217 CALLIOPE STREET, NEW ORLEANS
Phone Main 1552; P. O. Box 1406

American Business College

429 Carondelet, Phone Main 2962.
Day and Night Sessions.
Bookkeeping, Banking, Telegraphy,
Stenography, English, Typewriting,
Penmanship, Arithmetic, Civil Service,
Preparatory, Free Employment
Department, Individual Instruction.
Write for catalog A.
New Orleans, La.
WALTER M. GATES and S. CARTER
SCHWING.

SEA-SHORE CAMP GROUNDS.

Furnished cottage, water and sanitary closet, no water rent. Four bedrooms, kitchen, and hall. Third from Beach, tabernacle square, good exposure, benefit of sea breeze, fresh bath, and fishing privileges. Cost \$750, and will sell for \$600, cash. Furnished, ready to occupy; good building, painted.

J. H. MINER.

Lumberton, Miss.

VISIT
MINERAL WELLS
FOR
HEALTH and PLEASURE
AND
WEST TEXAS
FOR

FINE AGRICULTURAL LANDS

REACHED VIA

Texas & Pacific RAILWAY.

EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklets.

E. P. TURNER,

General Passenger Agent,

DALLAS

TEXAS

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Sister GEORGIANA McLESTER, daughter of James and Amanda McLester, was born in McNairy County, Tenn., June 27, 1834; professed religion at the age of fourteen, and joined the M. S. Church, South; married John F. Cardwell of precious memory Jan. 5, 1853; died Nov. 23, 1908, at Slate Springs, Miss. This short sketch tells of one of the best women I ever knew. It was my pleasure to visit her a short time before her death and I found her anxious to go. She, with her sainted husband, lived godly lives, and this accounts for all five of their children being workers in God's vineyard. It was my privilege as their former pastor to be often in their sweet home, and oh, what a good home it was. Never in my life have I been in a better one, it was God's home. So, look up children, mother is watching and waiting for you. All that I ever heard speak of Sister Cardwell spoke of her as I have. I pray God that all her children may take up the mantle she has lain down and wear it as worthily as she did. Peace to her memory. Now, to all her children: I would live for God and heaven and sweet loved ones beyond, where no tears come. Her former pastor,

R. P. GOAR.

ROBERT GILL LILLY, son of James and Sarah Gill Lilly, was born in Chester District, S. C., Sept. 13, 1818. He was married to Ellen Wyley about 1843. By this union eight children were born, viz.: Sarah Jane, James LaFayette, George Washington, Mary Hannah, William Duncan, Ann Elizabeth, Malissa Marr and Mary Helen. He moved to Mississippi in 1845 and settled near New Albany, where he lived for two years. He then moved to Pontotoc County and established a village and named it Chesterville in honor of his old home town in South Carolina. He lived there from 1847 to the day of his death. In 1863 he married Mrs. W. H. Wiley; by this marriage four children were born: Beulah, Thomas Jackson, John Gill and Clarence Elford. Soon after coming to Chesterville, he engaged in mercantile business in connection with his farming interests. On Sept. 13, 1908, he had a family reunion in celebration of his 90th birthday. He died Dec. 7, 1908, aged 90 years, 2 month 25 days. He was laid to rest in Chesterville Cemetery with Masonic rites after service at the M. E. Church, conducted by Rev. A. O. Price, of Tupelo, Miss. His was a long and useful life and his place in his Church and his community can never be filled. He was fortunate in that he retained his vigor up to his last brief illness, and he used his strength and energy for the glory of God and the good of his country. It can be truthfully said of him "that the world is better for his having lived in it." He left to his family a priceless heritage—a Christian character. His was a well rounded,

complete life, spent in the service of his Master, and now he has gone to his reward—the reward that awaits the faithful. His was indeed an exceptional life. May God's richest blessings rest upon the companion left behind, the children and loved ones and may his Holy Spirit sustain them. "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

J. T. LOCKHART, P. C.

Mrs. MARTHA W. DIVINE, widow of the late E. F. Divine, of Sharon, Miss., died in Tallulah, La., at the residence of her grandson, W. R. Spann, on the morning of Jan. 13, 1909, aged 81 years and 5 months. She was born in Virginia on Aug. 13, 1827. She connected herself with the Methodist Church in early womanhood, and for nearly sixty years was a devoted member of it. She survived all her children, but one daughter, who with seven grandchildren, are left to mourn their loss.

S. O. ERWIN.

Marriages.

At the Methodist parsonage, at Meadville, Miss., Dec. 20, 1908, by Rev. C. C. Gibson, Mr. G. W. BARLOW and Miss CARRIE CARAWAY.

At the home of the bride's parents, Mr. and Mrs. John Kelley, Beauregard, Miss., Jan. 13, 1909, by Rev. C. C. Gibson, Mr. MARVIN E. MANNING and Miss RUTH KELLEY.

At the Methodist parsonage, Jan. 24, 1909, by Isaac L. Peebles, Mr. T. L. BALES, of Meridian, Miss., to Miss ADA ADAMS, of Porterville.

At the Grand Avenue Hotel, Meridian, Miss., by Isaac L. Peebles, Mr. D. L. RAGLAND, of Newton, Miss., to Miss ELLAR KEMP HARPER, of Hickory, Miss.

On Dec. 24, 1908, in Raleigh, Miss., by Rev. C. W. Huff, Mr. J. B. HARRISON and Miss L. C. MARTIN.

At the home of the bride's parents, near Raleigh, Miss., on Jan. 21, by Rev. C. W. Huff, Mr. T. W. TRAMELL and Miss O. DEVELIN.

OUR FRIENDS.

We give below a list of our friends who have sent in five or more subscriptions during the present Conference year. This list does not give credit for the names sent in the last few days. In a short time we will republish the list, with corrections.

The following have sent in from five to ten subscriptions:

Rev. G. W. Bachman, Winona, Miss.
Rev. J. V. Bennett, Summit, Miss.
Rev. W. A. Bowlin, Okolona, Miss.
Rev. G. R. Ellis, Seminary, Miss.
Rev. A. G. Hall, Lamar, Miss.
Rev. W. H. Lane, Meadville, Miss.
Rev. H. P. Lewis, Sr., Liberty, Miss.
Rev. R. T. Nolen, Harrisville, Miss.
Rev. J. W. Thurman, Brookhaven.
Rev. A. W. Turner, Opelousas, La.

The following have sent in from ten to fifteen subscriptions:

Rev. R. Bradley, Silver Creek, Miss.

Your Cotton Crop Can Be Increased

It costs no more to cultivate an acre that produces two bales of cotton than an acre which produces only one-quarter of a bale. Why not see what you can do with

Virginia-Carolina Fertilizers

Other men have been able to double and more than double their yield per acre with a liberal application of Virginia-Carolina Fertilizers.

Messrs. Lucas & Jackson of Kelsey County, Tenn., used Virginia-Carolina Fertilizer on about 55 acres planted with cotton, and say: "We have the finest crop of cotton we ever saw, and all the people around here think the same. We actually counted 447 bolls on one stalk. Another stalk had by actual count 409 bolls, forms, squares and blossoms. On about 8 acres we expect to make about 2 bales to the acre, and an estimate of adjoining farms not so fertilized and under other cultural methods, will yield only 1 bale to five acres."

An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.

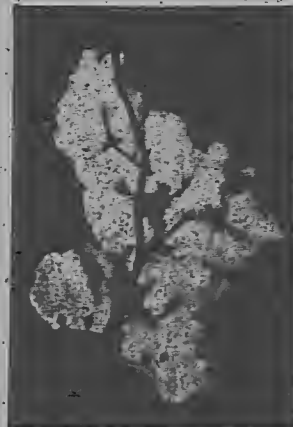


Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

Free for the Asking.

Write to-day for illustrated Booklet, descriptive of the most prosperous section of the South for Farmers and Investors. FREE FOR THE ASKING. BUSINESS MEN'S CLUB, HUNTSVILLE, ALABAMA.



Excelsior Prolific Cotton

We Originate It. We Keep It Pure

Excelsior Prolific Cotton fruits before the boll-
weevil makes its appearance. Short limbed.
Fruits earlier, closer and faster than any other
cotton on earth. Will produce two bolls in same
space and time that other varieties grow one.
Price, 10 bushels \$12.50.

Marboro Prolific Corn will yield 50 per cent.
more than any other variety. Premium corn at
all of the Experimental stations. Price, \$2.50 per
bushel.

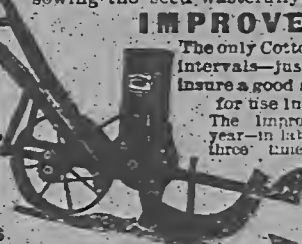
Excelsior Seed Farm Co., Gheraw, S. C.

PLANT YOUR COTTON SEED IN HILLS

You will save half the labor and expense of "hopping out," save from three-quarters to one and one-half bushels of valuable seed per acre, and grow an extra bale for every fifteen acres planted—if, instead of sowing the seed wastefully in drills, you plant it in hills, with our

THIS
DROPPER
may also be
used for plant-
ing Corn, Peas,
Beans, etc.

Made of Steel.
Light and
Compact
With One
or Two Wheels.



IMPROVED SEED DROPPER

The only Cotton Planter made that drops the seed at regular intervals—just where you want it and enough in each hill to insure a good stand. Seed don't have to be rolled or delinted for use in this dropper, and 1 bushel will plant 4 acres. The Improved Seed Dropper will save enough the first year—in labor, money and increased yield—to pay for itself three times over. Write TODAY and we will send full details—convincing proof—of the work of this wonderful, money-saving, crop-increasing Cotton Planter, and tell you where to buy it.

WE HARRIMAN MANUFACTURING CO.,
96 River Avenue, Harriman, Tenn.

Rev. L. W. Cain, Houston, Miss.
Rev. A. J. Coburn, Farmerville, La.
Rev. R. J. Collins, Merigold, Miss.
Rev. V. C. Curtis, Coldwater, Miss.
Rev. A. L. Davenport, Fulton, Miss.
Rev. W. L. Doss, Rayne, La.
Rev. T. J. Durrett, Nepton, Miss.
Rev. R. A. Ellis, Yazoo City, Miss.
Rev. W. C. Harris, New Albany, Miss.
Rev. J. W. Honnoll, Hillhouse, Miss.
Rev. J. B. King, McComb, Miss.
Rev. A. W. Langley, New Albany.
Rev. W. B. Lewis, Moss Point, Miss.
Rev. J. D. McWhorter, Sallis, Miss.
Rev. Q. A. Oats, Shiqualak, Miss.
Rev. T. J. Otts, Homer, La.
Rev. E. D. Phillips, New Augusta.
Rev. J. D. Simpson, Aekerman, Miss.

Rev. W. M. Sullivan, McComb, Miss.
Rev. R. S. Walton, Hammond, La.
Rev. T. E. Yancey, Algoma, Miss.

The following have sent in from fifteen to twenty subscriptions:

Rev. J. T. McClellan, Pelahatchie, Miss.

The following have sent in from twenty to twenty-five:

Rev. R. I. Allen, Carrollton, Miss.
Rev. J. W. Ramsey, Enterprise, Miss.

The following have sent in from twenty-five to thirty:

Rev. W. S. Lagrone, Winona, Miss.

The following have sent in from thirty to thirty-five:

Rev. T. W. Lewis, Columbus, Miss.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

1,000 to 1,500 Shingles per hour with the
DELOACH JACK SHINGLE MILL.
 Will cut shingles from either square or round blocks. The carriage is mounted on 4-inch rollers. Two changes of speed, by pressing foot lever carriage goes forward; relieve the pressure, carriage returns with double speed of forward motion. The machine can easily be converted into a first class butter, will carry a 36-inch saw.
 Write for a catalogue of the celebrated DeLoach line of Saw Mills, Gang Edgers, Trimmers, Shingle Mills, Lath Mills, Planers, Corn Mills, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every county.
DeLoach Mill Manufacturing Co.
 Box 777, BRIDGEPORT, ALA.

GENUINE KING COTTON SEED
GENUINE KING
FREE FREIGHT PAID TO AGENTS
 We will Cotton Grown generally to test, in their own fields, the Genuine King Cotton with seed direct from the Originator. Hence this offer. Write postal for full particulars.
Special. T. J. KING, Richmond, Va.

MONUMENT SALESMAN OF ABILITY AND CHARACTER
 The best cemetery, can't get it on hand to sell. Write for more facts.
GEORGIA MARBLE
 Excellent Service, Prompt Shipments, Best of Material and Workmanship, New & Attractive Designs, Prices Right.
SALARY COMMISSION
 Write at Once
CONSUMERS MONUMENT & BALL GROUND, GA.
 Please mention this paper.

BLUMYER B. CHURCH
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
BELLS.
 Bell Alloy Church and School Bells, purchased for Chicago. The C. S. BELL CO., Hillsboro, O.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR FEB. 14.

SABBATH-KEEPING AND THE HOUSE OF PRAYER.

Isaiah 58:1-2, Luke 4:16-22.

(Hymns suggested: 207, 42, 47, 64.)

I. The text from Isaiah stresses strongly the fact that God has certain places and certain times, specially set apart for worship and for that service which is exclusively religious. The places are his churches and the times are his Sabbaths. In no wise would he confine worship or any service to any place or to any time. Mrs. Margaret J. Preston voices a great truth when she sings:

Each day may be a sacred day,
 And every spot a holiest place,
 Where Christ doth manifest his grace;
 Each day, wherein men trust, obey,
 And love, is an Atonement Day.

Our Lord indicated this great truth to the woman of Samaria at Jacob's well. The true Epworth Leaguer fully realizes that he may meet his Lord at any time and at any place proper for a Leaguer; but it is God's wise policy to have times and places that not only may be, but must be sacred to worship and his service.

It is a wise policy, first, because many of us would fail in our worship and service if there were not times and places divinely designated for such; and secondly, because much of our worship and very much of our service is communal, i. e., such as requires the presence and co-operation of a congregation.

II.

When there was but one worshiping place in all Israel, the tabernacle, and, later, the temple, all devout Israelites made regular trips or pilgrimages to it on certain great days, and in every true Hebrew home a holy hush and a spirit of devotion marked the Sabbath day. At a later time synagogues were built, and became sacred worshiping places in various cities; yet the temple ever stood as the one great sacred place, whose honor could not be shared with any other.

Our Lord himself recognized the sacredness and the value of these places and these days. He went as other Jews regularly to the temple. Our text from Luke presents him as taking part in the regular Sabbath worship at a synagogue in Nazareth. If any one ever had reason to say, "I do not need to go to church," it was he; but he was too wise and too true to dream of saying such a thing. Nor did he plead, as he might have done, that the chief men of the synagogues and of the temple did not desire his presence. He knew that it was his Father's House, hence his place; and that his Father's needy children were there, and that these needed him. So he worshiped and taught and healed and helped needy men and women in the synagogues and the temple, as well as in the fields and the highways, on the mountains and by the seaside.

III.

By God's special direction the death sentence was passed and executed upon those who desecrated the Sabbath, while Israel was in the desert; and more than once men who profaned the temple or tabernacle and its sacred things were struck dead by

the hand of God. Our Father was not over-cruel; but he did these things because he knew that Israel must become strongly impressed with the sacredness of his day and his house. It was a great and wise purpose he had in view—the purpose must be met, the lesson taught, even at such awful cost. Our Sabbaths and our churches are not one whit less sacred.

I have seen a ragged, ignorant Romanist lift his hat as he passed the door of a Roman Catholic church, and I have seen a cultivated and well-dressed Methodist with his hat on in his church. Genl. Washington once lifted his hat to an old negro who had bowed his head to the general, and when a friend expostulated, the great man replied: "Would you have me less polite than an ignorant negro?" Shall a Methodist Epworth Leaguer be less reverent on God's day and in God's house than is the ragged, uncouth Romish foreigner?
 H. W. FEATHERSTUN.

TO CURE WORMS AND SKIN DISEASES.

Vernonville, S. C., July 17, 1908.

Mr. J. T. Shuptrine, Savannah, Ga.
 Dear Sir—My wife uses your Tettering for Ringworms, also uses it in her family for all kind of skin diseases, and she thinks it a good medicine. There is no substitute.

Respectfully,
 L. R. Dowling.
 Tettering cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cracked Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tettering 50c. Tettering Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

HOWISON AND SAUCIER.

Dear Advocate: The work starts off hopefully here for the new year. Congregations are good, the people attentive and kind. The first Quarterly Meeting has gone into history. The new Elder was with us and made a good impression. The stewards increased the assessment one hundred and fifty dollars, and to make things look still more hopeful, on the 19th ult. the people came from every quarter and laid violent hands on the parsonage. They brought with them kind words and good cheer, and a more enjoyable occasion we have not witnessed in many a day. And when they left they did not take all the good cheer with them. They had made sure that the preacher and family should not be hungry for weeks to come; they left behind them everything that might be needed by the family from a ten-dollar bill to a bunch of neckties.

May the Lord of the Harvest be as merciful toward them as they have been kind to us.

G. A. GUICE.

Saucier, Miss.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

Weak Heart.

Upon the heart action depends not only health, but life. If weak, the circulation is sluggish, and the supply of nourishment diminished. It also fails to carry off impurities. Disease follows from decay and stagnation. Dr. Miles' Heart Cure stimulates the heart action by strengthening the heart nerves and muscles.

"I had frequent sinking spells, sometimes as many as three in a day, during which my heart would seem to stop beating, necessitating the calling of a physician to resuscitate me. Before finishing the first bottle of Dr. Miles' Heart Cure the sinking spells had ceased, and I took altogether five bottles for a complete cure."

REBECCA BENNET, Indianapolis, Ind.
 If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.



THE WONDERBERRY

A Luscious Berry Ripening in Three Months from Seed. Luther Burbank's Greatest Creation. FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold or wet climates. Earliest plant in the world to grow successfully anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots. As a pot plant it is both ornamental and useful. The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue.

Seed 20c. per packet, 3 packets for 50c. Also our Great Catalogue of Seeds, Bulbs, Plants and New Fruits for 1909, free.
JOHN LEWIS CHILDS, Floral Park, N. Y.

FERRY'S
 There is scarcely any limit to the possible improvement in seeds, but it takes time and money. We have been improving flower and vegetable seeds for over 50 years. More than 200 people are working to make Perry's Seeds suit you. Buy the best—Perry's. For sale everywhere.
FERRY'S 1909 SEED ANNUAL FREE ON REQUEST.
D. M. FERRY & CO., Detroit, Mich.
SEEDS

ILLINOIS CENTRAL

The Double Track Route.

26 Hour to Chicago
 21 Hours to St. Louis
 22 Hours to Louisville
 26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
 Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
 Phone, Main 3618.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive home treatment discovered by Dr. Blosser who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without a stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Jno. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons BY MAIL.

IF YOU want TO RISE from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S
Practical Business College

RIDER AGENTS WANTED
In each town to ride and exhibit sample bicycle. Write for special offer.
We ship on approval without a cent deposit, allow 10 DAYS FREE TRIAL and pay freight on every bicycle.
FACTORY PRICES on bicycles, tires and sundries. Do not buy until you receive our catalogue and learn our prices and marvelous special offer.
MEAD CYCLE CO., Dept. 294 Chicago, Ill.

FITS CURED NO CURE NO PAY—other words, you do not pay unless cured and satisfied. Guaranteed.
American Institute, 249 Walnut St., Kansas City, Mo.

MUSIC TEACHER WANTS POSITION

for next September; can teach Piano, Voice, Harmony and Elocution. Has had experience and Conservatory Training. Good references. Address, P. O. Box 241, Rosedale, Miss.

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. **WM. C. GREASY Co., The Cabbage Plant Men, P. O. Box 600 Young's Island, S. C.**

"TO AVOID BOLL-WEEVIL"

and to get early opening, plant cotton seed grown in the extreme northern section of the Cotton Belt. We have a large stock of Tennessee grown cotton seed, carefully selected with the view of furnishing planters in the extreme south and boll-weevil section. 75 cents per bushel, f. o. b. Fayetteville. Car lots, 50 cents. Order at once as the supply is limited.
STRONG, BAGLEY & BAGLEY,
Fayetteville, Tenn.

VAIDEN CHARGE

Our first quarterly conference for the year, 1909, was held Jan. 23-24, and was a pleasant and profitable occasion, and it was better attended than usual. The reports, financial and spiritual, were better than usual.

These are a splendid people, loyal to their church and thoughtful of their pastor.

Brother N. G. Augustus, our new presiding elder, delighted us with his preaching and ably led us in the conference business. He is interested in the souls of men, as well as in their pocket-books. Think of him, after the minute business of the quarterly conference was over, asking each member of the conference if he took a church paper, and if he had family prayers.

Zion prospers hereabouts.

J. H. SMITH.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Special Notice to Ministers!

A minister, in small city, or riding circuit, can increase his income in a good, benevolent work, not a book, not agency business. Write

THE COLUMBIAN WOODMEN
122 Peachtree St., Atlanta, Ga.

Catarrh CURE Free sample starts FREE a cure. One month's treatment \$1.00. Money back after 15 days if not as represented in every respect. Write to-day. Start curing yourself at once. **Ku-pu-zi Co.** 1264 Oakwood Ave., Toledo, O.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital.....\$200,000.00
Assets.....479,869.90

HIBERNIA INSURANCE CO.,

No. 305 Camp Street,

NEW ORLEANS, LA.

LOSSES PROMPTLY PAID.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America; through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States

TO

NEW YORK AND CUBA

on one of SOUTHERN PACIFIC'S Magnificent Steamships, provided with all conveniences of a Modern Hotel.

Cuisine Unsurpassed.

If you are undecided, see any Agent of Southern Pacific and he will plan your trip.

WRITE FOR LITERATURE.

F. E. BATTUR, Gen. Pass. Agt.
New Orleans, La.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

H. B. HELM,

Assistant to President.

General Superintendent.

E. C. D. MARSHALL,

General Freight & Passenger Agent.

Shreveport, La.

THREE SHORT WORDS

THAT IS ALL YOU NEED.

Just say "I WANT IT" and it will be sent right to you, no matter in what part of America you live. Everything Prepaid. You don't need to give any references, don't need to tell any history, don't need to write a long letter or tell one single word about your trouble. Just say "I WANT IT" three short words—and give your name and address, so we will know where to send it. That is all. We want to send it to you if you need it and will use it. We are glad to send it to you, glad to give you a chance to try it, to show you what it is, to let you see what it does. We are glad to depend on you to pay for it if it benefits your health, if it makes you feel better, if it does what it is supposed to do. If it does not, you don't pay a penny and we cannot ask for a cent. We leave it all to you, but you must write for it, must say the "three short words" so we will know you want it and send it to you. If you don't care to write a letter, use the coupon printed on this page. It tells us you want it and we will send it.

DON'T PAY A CENT

UNTIL YOU KNOW, until you see, until you feel, UNTIL YOU ARE SURE. We cannot ask a penny from you until you know we have done the work until you are willing to send us to us, until we have proved it to you as pay for what Vita-Ore has done for you. We take all the risk—we stand to lose all. You take no risk—you cannot lose anything. We Match Our Remedy Against Your Ailment. You must know it has helped you, you must feel better, stronger and healthier, then you will pay for it. You don't pay for it. YOU DON'T PAY FOR PROMISES, you pay for only what has been done. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—not a penny! You Are To Be The Judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does better, whether health is returning to your body. You know whether or not your organs are acting better.

IF YOU CANNOT SEE IT if you cannot feel it, if you cannot be sure of it—that ends the matter and you pay nothing. How can you refuse to try it when you alone have the entire "say so?" How can you hesitate to accept our offer immediately if you are ailing and need help? What excuse have you? Read our trial offer, read what Vita-Ore is, and what it does, and do not delay another day before writing for a One Dollar Package on Trial.

Bad Complication of Diseases.

WILSON, TEXAS.—I write to let you know what Vita-Ore has done for me. I was all run-down; had Stomach and Heart Trouble, Liver Complaint and Rheumatism. I was so weak that I could hardly walk and could not work at all. I had such pain in my breast and side that I could hardly lie down at night. I weighed 123 pounds when I got sick, but fell off so that I weighed only 110 pounds. I was under the doctors' treatment for some time, but he did not do me any good. I just grew worse all the time. Until I commenced taking Vita-Ore, I had read the thirty-day trial offer in my paper and it was so fair that I sent for a dollar package on trial. The first package helped me some and I sent for more medicine. I kept on using it until I had used five packages. Vita-Ore has cured me. I now weigh as much as I ever did, can work all day and feel that I am in better health than I have been for years. **W. C. PARISH.**

Old People Should Use It.

There is nothing so certain in life as the weakness of old age. The young MAY need a tonic, but the old MUST use one. Old age, like youth, makes demands upon the blood for nourishment of the body, but loss of appetite and impaired digestion deprive the blood of the nutriment which should be its portion. Sound, unbroken sleep is as much needed in age as in youth, to repair waste tissues, but fortunate indeed is the elderly man and woman who can so soundly throughout the entire night. The enlarged volume of waste products, due to the increasing tissue-breakdown of old age, requires additional activity in the kidneys to eliminate them from the system and the kidneys of the aged are apt to be refractory. Vita-Ore serves as an aid in most every disordered condition incidental to old age. It increases the appetite and desire for food at the same time that it improves the power to digest and assimilate it, so the blood may be enriched by the proper nutriment. By its beneficial action in the system it induces a sounder and more refreshing sleep, and assists the kidneys to perform the requisite action. It helps to prevent the rheumatic condition of the joints usually incidental with age and by its general upbuilding powers to induce vigor and activity to a ripe old age.

This is Our 30-Day Trial Offer!

If You Are Sick we want to send you a full-sized Vita-Ore, enough for a 30-day continuous treatment, by mail, postpaid, and we want you to try it on our 30-day trial. We don't want a penny from you to try it, just want a word from you asking for it and we will be glad to send it to you. We take absolutely all the risk—we take all the chances. You don't risk a penny! All we ask is that you use Vita-Ore for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than good, if you are positive, actual, visible good. Otherwise you pay nothing. We ask nothing, we want nothing. Can you make a 30-minute trial during the next 30 days to try it? Can you make a 30-minute trial to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes now if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not Vita-Ore has benefited you. Read what Vita-Ore is, and write today for a \$1.00 Package on Trial.

WHAT VITAE-ORE IS.

Vita-Ore is a mineral remedy, a combination of substances from which many world's noted cures have sprung. It is medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vita-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring and are necessary for the creation and retention of health. One package of this mineral substance, mixed with water, forms a medicinal strength and curative, healing water, many hundreds of the world's powerful mineral waters drink from the springs.

For Both Internal and External Use.

READ WHAT THIS MAN SAYS.

In a Terrible Condition and Did Not Expect to Live. He Has Reason to Call It a "Grand Medicine."

POPE, VA.—Vita-Ore is a grand medicine. Two dollars' worth did me more good than all the doctors in five years. I suffered with Stomach and Bowel Trouble and tried several good doctors, but received no benefit. They called my trouble Wet Consumption, or Bowel Consumption. Everything I ate soured on my stomach and would run right off. This kept up for two or three months. Then I began to pass white mucus, which was said to be the lining from my stomach and bowels. I had been given up to die. I began to improve after I had taken but half the trial package of Vita-Ore, the flow of mucus stopping the first week of its use. This mucus had been passing for about four months and I would have thirty or forty actions a day. After taking two packages of Vita-Ore I was able to do a full day's work on the farm and have been at work ever since. Vita-Ore did the work and I am in better health now than for five years past. **CHAS. SIMONS.**

A WONDERFUL RESTORATION.

HAMBERG, IOWA.—I feel that I cannot praise Vita-Ore enough, as it has restored me after having been a helpless and hopeless invalid for three long years. I had Rheumatism and Paralysis, and my kidneys and liver had been very much deranged for years. There seemed no limit to my nervousness. I was reduced from 135 to 75 pounds, in fact was called a total wreck. I could not feed myself, could not rest and much of the time I could not speak. We tried many physicians and patent medicines and also sanitariums. My last doctor said he had never seen anything to compare with my case and that he had exhausted his medical skill upon me. I have now been using Vita-Ore for six months and can now say that I enjoy life and my work. My weight has increased to 144 pounds. I can do all of my own work and go when and where I please. The doctor now tells me to recommend it. **MRS. W. G. VANDERPOOL.**

Use This Coupon

If You Do Not Wish to Write a Letter.
THEO. NOEL CO., Vita-Ore Bldg., CHICAGO.

Gentlemen—I have read your advertisement in *New Orleans Christian Advocate* and want you to send me a full-sized One Dollar package of Vita-Ore for me to try. I agree to pay \$1.00 if it benefits me, but will not pay a penny if it does not. I am to be the judge. The following is my address, to which the trial package is to be sent by mail, postpaid.

NAME _____
TOWN _____
STATE _____
Street or Rural Route _____

Read The Above Testimony.

THE VOICES OF THE SICK AND SUFFERING PERSON AND CURATIVE EXPRESSIONS.—We do not care for your opinion or belief, it matters not even if you lack hope. We are only for your personal investigation, and at our expense, regardless of what illness you bring to you, send for it today! It will not cost you one single penny if Vita-Ore does not help you. **YOU ARE TO BE THE JUDGE!**

Pay No Money Unless It Benefits!

IF YOU SUFFER FROM Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anemia, Sores and Ulcers, Constipation or Other Bowel Trouble, Impure Blood, or are just Worn-Out, send for a 30-day trial treatment of Vita-Ore right away and see what this remedy will do for you. **ADDRESS US AS BELOW.**

THEO. NOEL CO., N. O. Dept. Vita-Ore Bldg. **CHICAGO, ILL.**

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

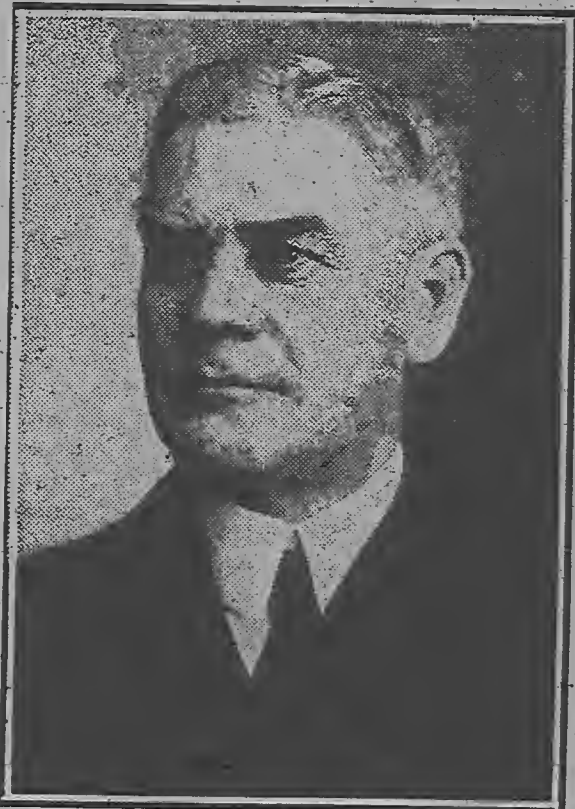
NEW ORLEANS, THURSDAY, FEB. 18, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 7.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2769.



MR. R. N. JEFFERY,
Pastor's Assistant and Singing Evangelist, Who Has
Been Helping at Camp Meetings and Revival
Services in the Louisiana Conference
During the Past Two Years.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The advance in the science and practice of surgery is no less wonderful than success in telegraphy. The papers report a remarkable case of recent date. The operation was performed in the Georgetown Hospital, District of Columbia. "A patient was taken there suffering from an injured knee-joint and the surgeons decided that amputation was necessary. While preparations were being made for the amputation, another patient in the hospital died, and the surgeons obtained permission from the relatives to remove the knee-joint, which was transferred to the knee of the live man. The operation was entirely successful and the surgeons say that the patient will be able to walk in a short time. Surgeons in all parts of the country have become interested in the case, as such an operation has only been performed once before in surgical history."

The uses to which cotton seed may be put are many and are constantly being discovered. The latest is for bread-stuff, according to The Methodist Advocate. The paragraph from which we get the information is in the editorial columns, and we judge Dr. R. H. Mahon, the editor, is responsible for it. The paragraph reads: "Cotton seed flour is a new product of the new South, richer than any known bread-making material, as sweet as a nut and as pure as the red and white blossoms from which it takes its birth. It is more palatable, more wholesome, more nourishing and more economical than wheat flour. For a time prejudice largely prevented the general acceptance of this superior flour. But the endorsement of scientists and practical bakers, as well as its acceptance in thousands of homes, are gaining for it a hearty welcome by thrifty housewives in all sections." The Methodist Advocate does not tell us where this remarkable flour may be obtained. We have seen no notice of it down South, where the cotton seeds are grown.

There seems to be a perfect craze throughout the country to plead insanity in defense of men who, without apparent cause, and deliberately, take the life of fellow-men. The peculiar form of insanity is called paranoia—a term altogether unfamiliar to the public until young Thaw killed Stanford White in New York. Since then it has been in constant use, and not a few who use it make themselves ridiculous. A man was on trial a couple of weeks since in Memphis for murder. In a drunken spree he rushed into a saloon, and into an adjoining room filled with negroes engaged in gambling, and without provocation or hesitancy, began shooting into the crowd, and killed four men on the spot, and wished he "had killed more." His lawyers plead paranoia, and in evidence produced kinfolks who testified he had long had the mania for killing negroes. At this writing, a man—rich, respected, and intelligent, not heretofore known as crazy—shot and killed an unarmed man without warning. His plea was that the man had ruined his daughter. The "unwritten law," of course, was depended on by his lawyers to free him. But his daughter proved before the court that

the young man was innocent of any wrong-doing, and that she had not been ruined as her father declared. That broke down the defense on that line. But paranoia was at hand, and the probability is, if the man is not turned loose, the jury will declare him innocent of murder, and the State will take care of him in an asylum. Is it any wonder that so many thousands of people have supreme contempt for law, and that human life is held as worthless? Talk about prohibition making hypocrites! It is nothing compared to the easy way by which men are made murderers. The "unwritten law is often only an excuse." "A screw loose in the head" does not have half as much to do with murder as sin and hatred in the heart.

Speaking of the defeat of Mr. Bryan in the last election, the St. Louis Mirror is quoted by one of our exchanges as saying (we give the extract for what it is worth): "If Mr. William Jennings Bryan wants to know one reason for the overwhelming character of his defeat last November, I can tell him that it was the great slump of Catholic Democratic votes to Taft, because of that gentleman's fair treatment of the Church in the Philippines. Even the simply and kindly nuns were working for Taft, in their convents. And let me say here, that this same Catholic Church is going to play a bigger part in the American politics of the immediate future, for the one reason that it is the one influence, the one organization to which properly can turn with hope of help against the rising revolution for a better distribution of the fruits of labor applied to the earth. The Catholic Church is dead set against socialism. It has what Protestantism lacks—authority. It can enforce its authority. It is the salvation of wealth. Protestantism is fissiparous and powerless. Catholicism in the United States is the pre-destined ally of the vested interests." We are not sure that we understand the meaning of everything stated in the quotation. If we do, we are free to say it is not a fair statement of the situation. But one thing seems to be true, viz: that the Roman Catholic Church possesses and exercises authority, where Protestantism does not undertake to interfere. For example: A Roman Catholic woman whose husband died desired to marry a Protestant. This she would not, or could not do without special permission of the Pope, and the press dispatches report that the "special dispensation from the Pope permitting the marriage" reached Atlanta on January 30th. And we reason thus: If, in matters of personal concern of that kind, the Pope of Rome, sitting on his throne across the sea, so absolutely controls, what is to hinder him from controlling the political actions of all his subjects in the United States in the interest of the Roman Catholic Church? Politicians of Protestant faith and not a few liberal ministers treat lightly the idea suggested by the Mirror, but there is, nevertheless, a word of significance in what the Mirror says. Rome hides her time and seizes the opportunity when it comes. And when she strikes, she strikes hard. Rome is in no sense the friend of American liberty.

The following statement by one who was in extreme peril confirms the fact that in face of death a man's mind acts with lightning rapidity: "Two men fell from the fifteenth floor of a Kansas City building. They were L. E. Trout and Charles Pepperdine. Trout, who was not seriously injured, tells this dramatic story of his experiences: 'When the scaffold broke in the middle, I realized I was too far from the ropes which descended at either end to seize one. I resigned myself to fate. It took about two and one-half seconds to descend eighty-four feet, or half way down. In those two seconds I thought of enough things to make a volume. My first thought was this: 'Will my wife forgive me for working in a dangerous place and telling her I was working inside?' I wondered if the news of my death would kill my wife. Then I wondered why I did not strike the bottom. It seemed that I had been in the air an hour, and I longed to reach the bottom to end my suspense. I knew that my companion was ahead of me in the

descent through space, and I wondered what luck he was having. Every unkind word I had ever uttered to my wife in little quarrels stood before me as if painted in flaming lines on a billboard. They cut me to the quick and I thought how differently I should have acted if I had known what a terrible death and abrupt parting was coming. I wished that instead of an instantaneous death I might have a moment to comfort her, but I knew there was no hope for that. And through all my thoughts there ran as a sort of undertone a feeling of wonder why I hung suspended in the air and could not get to my journey's end. My life from boyhood days was reviewed. I saw every act that I have done which I am ashamed of. I saw the windows passing up and I knew I was not yet half way down. Then I felt the rope in my hands burning and cutting my flesh. The vibration of the rope, which was fastened at both ends, had carried it inward twelve feet at the middle, and in my lightning-like descent I had happened to make about half of my fall at the instant the rope came nearest me. I would have reached the bottom in two-thirds of a second more. I heard Pepperdine strike and scream. The pain in my hands made me want to relinquish my hold, for I thought that I would be killed anyway. But I decided to be game. Next I saw darkness illuminated with millions of sparks. I knew then that I should see my wife again. I knew that if death came it would not be immediate. Then I lost consciousness."

The Acting Legislative Superintendent of the Anti-Saloon League at Washington has sent out information to the effect that an Inter-State Liquor Shipment Law is at last to be passed. He says: "The eight years' fight of the Anti-Saloon League to protect the States against nullification of their State and local prohibition laws under the guise of interstate commerce is about to receive recognition. Assurances were given the temperance people of Speaker Cannon's district last fall that if he was re-elected some measure would be passed. The leaders in Congress have now decided to incorporate such provision in the revision of laws (penal code) and for that purpose have determined upon the Knox bill, which was introduced in the House by Mr. Miller, of Kansas. This measure, while some help, does not go far enough, and the introduction of a new bill by Mr. Langley, of Kentucky, was for the purpose of serving notice that the Anti-Saloon League will not stop short of complete relief and will continue the fight. However, as evidence of good faith, pursuant to the League policy to accept anything which is an advance, no matter how slight, the League has advised its friends in Congress to support this measure and advises the temperance people of the country to encourage them in so doing. The Knox bill, which is now slated for passage, prohibits C. O. D. shipments or delivery to fictitious consignees and requires packages of liquor to be plainly marked to show the contents. It will be apparent that while this does not go to the root of the matter, it is a concession of the principle contended for, and when shown to be inadequate, will facilitate further action. The Littlefield bill made liquor subject to State laws immediately upon crossing the boundary and was objected to on the ground that it was an attempted delegation of Congressional power, and, therefore, unconstitutional. The Anti-Saloon League bill, introduced by Mr. Langley, provides for direct Congressional prohibition of interstate liquor shipments into States, etc., where shipment or transportation within same is illegal, or to the same State, etc., thus protecting both prohibition States and 'dry' territory in local option States, and at the same time avoiding both the constitutional argument and the objection against Federal action before the States have exhausted their own powers."

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp St., New Orleans, La. Catalogue sent free.

THE METHODIST BENEVOLENT ASSOCIATION.

By Rev. W. B. Lewis.

Mr. Editor: I have carefully read all that has been published in the New Orleans Christian Advocate concerning the re-adjusted rates of The Methodist Benevolent Association. When I was served with a notice of this re-adjustment my first impulse was to let my membership in it lapse, for my annual assessment on a policy of \$1000 is \$58.80, and on \$500 it would be half that amount. But I decided that I would not act hastily, and that I would carefully consider all the facts of the case first.

Endeavoring to do so, I have reached the conclusion that a re-adjustment of rates was the only means of perpetuating the Association, and while it bears hard on old men, it is unavoidable. If anybody is to blame, it is the old men themselves in not providing against this emergency when the Conference Brotherhoods were first organized. I am sure none of the writers of the articles above referred to desire to be unjust in their criticisms, for they are good and true men; but so also are the men at the head of the Methodist Benevolent Association. Besides, the change of rates was made in an open meeting of members, to which each of the fourteen hundred policy-holders was invited. Dr. DuBose stood out against a change of rates until he saw the change was absolutely necessary to save the Association.

Under the old rates they could not have continued to pay the policies in full. It is a fact that up to this time the North Mississippi Conference has received an excess of \$2400 above collections, and the Mississippi Conference nearly \$4000 more than we have paid in. Other Conferences represented in the Association have received like excesses. Anybody can see that this would break down any institution, and that a change of rates was the only thing to save the Association. The rates as they now stand are the actual cost of insurance. They are the rates of the old-line companies, less the large profits made by them. Every dollar paid in on assessments goes to the beneficiaries of the policy-holders. There are no salaried officers, except that the secretary receives the insufficient salary of \$700. There are no other expenses involved, except very light office expenses. And this salary and these office expenses are paid out of the annual dues of one dollar per member.

So we see that the Association is not a close corporation. It is still a "Brotherhood," and it is still "benevolent." It is not piling up money to pay salaries. The president receives nothing for his services; nor any other officer, except the secretary, as above stated.

By studying the new rates one may see that the average is lower than any Conference Brotherhood taking in all ages could give, and pay the face of policy—\$1000. These new rates are heavy on the older men, but still they are put at cost. There are several plans that will lighten this burden. For instance, if a man is assessed \$56 a year, he can have \$20 of that amount charged to his policy, leaving \$36 to pay in cash, which is less than half of old-line rates at his age. Then they propose as fast as possible to cash out in Living Benefits the policies of those who are most burdened, where they desire it, giving them 60 per cent. of their policy during life. Two of the superannuated members of the Mississippi Conference have been thus settled with, giving each one \$600 on a policy of \$1000.

The Association is now on a solid basis. It gives every promise of stability. A large majority of its members have paid their premiums for the first quarter. I am among those most burdened by the change of rates, but I am going to hold on to my policy. Meantime, if the old Conference Brotherhood is re-organized, I will join it. I was a charter member of that Brotherhood, and stood by it loyally until it was merged into the Methodist Benevolent Association.

May God help us all to be faithful to one another—to be broad, patient, kind, and true—and may he give us wisdom to know what is best to be done!

Whatsoever that be within us that feels, thinks, desires, and animates, is something celestial divine, and consequently imperishable.—Aristotle.

THE LORD'S SUPPER—A PARABLE.

By Rev. W. L. C. Hummelt.

It was not to be expected that men would readily and easily understand any words which even Jesus could use in expounding the mysteries of his kingdom. Hence his hearers were sometimes sorely perplexed, and misapprehended his meaning. This was, of course, due to their ignorance of spiritual things, and to their lack of mental and moral adjustment to the doctrines he came to teach.

Of all the misunderstandings between him and his hearers, that concerning the eating his flesh and drinking his blood was the saddest and most deplorable in its results. We are informed in the latter part of the sixth chapter of John when Christ told his hearers that unless they ate his flesh and drank his blood they could have no life in them, they said it was a hard saying which they could neither understand nor accept. Indeed, they were so confounded by his words that many of his disciples actually forsook him and followed him no more. In apparently sad surprise, he turned to the twelve and asked them: "Will ye also go away?" This was indeed a critical occasion, and the Church of God, through the ages, seems to have been perplexed in trying to find a rational interpretation of the language Christ then used, and which he virtually repeated in instituting what is called the Lord's Supper.

The Church of Rome has long held the doctrine of transmutation of the bread and wine into the flesh and blood of Christ, called transubstantiation, while the Greek Church teaches that the flesh and blood of Christ are inseparably present with the bread and the wine in the Sacrament, constituting what is called the consubstantiation of the elements used in the Supper. A careful examination of Christ's own explanation of his meaning on the occasion referred to, would, it seems to me, remove well nigh all the difficulty of understanding his words. Seeing their perplexity, he at once said, "Doth this offend you? What then, if you should see the Son of Man ascending where he was before?" As much as to say, "I shall carry my body up to heaven." Then he further explains, "The flesh profiteth nothing;—if you should eat my flesh in a literal sense it would do you no good;—it is the Spirit that quickeneth; the words that I have spoken unto you they are spirit and they are life." All of which seems plainly to teach that his very life and power to save are in the words which he spoke during his earthly ministry.

In this we have the key to all the mysteries and difficulties involved in Christ's language here and in instituting the Lord's Supper. The Supper may be regarded as an acted parable repeating through the ages to the participants, and to all others, the all-important truth that Jesus gave himself to die that men might live through him. As we eat and drink to keep our bodies alive, so our souls are nourished by faith in Jesus, who is powerfully and savingly present in his words.

THE PARABLE OF THE LORD'S SUPPER.

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you; they are spirit and they are life."—Ino. vi. 63.

We by this solemn act,
This parabolic feast,
Proclaim to all that Jesus died,
And man from death released.

When thus we eat and drink
Our souls by faith are fed—
Thrilled with the power of life divine
From Christ our living bread.

By this symbolic meal
Our Savior's death we show
And tell to all the sons of men
What all most need to know.

The Spirit is the life,
The flesh can profit naught;
His words are meat and drink indeed
With power eternal fraught.

That bread, nor wine, nor flesh,
Nor blood, though of God's Son,
Could do the world-transforming work
That Jesus' words have done.

Transcending all that men
Or angels know of God
Are wonders wrought by spoken words—
Words of the Incarnate Word.

No change of bread and wine
Could help the guilty soul;
But words instinct with power divine
Can change and make us whole.

Tis by His quickening words
Our famished souls are fed;
The spirit and the life in them
Shall raise us from the dead.

When Christ went up on high
He sent the Spirit down,
That he should wield the all-conquering Word,
And make the world his own.

His Word transforms the earth;
Revives the lifeless sod—
A dynamo that moves the world—
The mighty power of God.

WHAT LEADS MEN TO CHRIST IN INDIA.

The Rev. J. A. Wood, of St. John's College, Lahore, writes:

With the continual demand for a restatement of the Christian position to meet the changing needs of the age, some may be interested in the answer received recently from a Mohammedan inquirer. This man was telling me what attracted him to Christianity, and his answer shows how the needs of the heart are ever the same. This man spent a month's holiday after his university matriculation examination in comparing the Koran with the Bible. He then came to my study and said, "I believe with all my heart that Jesus Christ is the true Savior of men; he can save because he suffered." Salvation is only possible through suffering, and no other religious teacher, Mohammedan or Hindu, offering such an example of suffering voluntarily borne—what other conclusion was possible than that Christ was the only Savior?—Missionary Review of the World.

ANCIENT TO MODERN IN PEKING.

As if by enchantment, the old order has changed, and the capital of China no longer typifies the moldering traditions of the Manchu hierarchy, but rather the new national instincts and aspirations of the Chinese people. On the immediate causes of the transformation we need not dwell, for they are known to the world—the aftermath of the Boxer madness, which brought the railway and the outer world to the very gates of the Palace; the continued occupation of the city, and its road to the sea, by the military forces of the allied powers; then, five years later, the amazed awakening of all Asia to the earth-shaking fact that Oriental armies had successfully challenged the boasted supremacy of the white races; last, and most vital, the creation and pressure of Chinese public opinion, articulate through the new press.—Missionary Review of the World.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A trancient rooming-house, catering only to people of good morals and gentle manners.

THE LIVERPOOL
AND LONDON
AND GLOBE
INSURANCE CO.

Agencies Throughout the World.

WORLDLINESS—ITS CAUSE AND CURE.

BY REV. T. W. LEWIS.

Dear ADVOCATE: Responding to a request and to what seems to be a necessity, I propose to write three articles on Worldliness. I do not promise to give new light, nor to furnish a satisfactory solution of this problem which has so often tried the righteous soul of the faithful pastor, but I desire to write a few plain and correct words.

It seems that the drift towards worldliness has been decided and dangerous during the past decade. With the increase of prosperity, there has come an increase of worldly desires, larger demands of society, more self-indulgence and more social liberties. Many of our people who were devout and consistent in the days of their poverty, suddenly develop large tastes for worldly pleasures as soon as prosperity smiles upon them. I shall confine myself in this article to the question:

What is worldliness?

It is not love of the physical world which is forbidden, because its beauty appeals to the best there is in us. Nor does the inhibition extend to any material object as such. Matter is not evil, as the ancients taught. *Worldliness is conformity to the customs and practices of unsaved men and women.* Jesus said: "Be of good cheer: I have overcome the world." And John declares, "Love not the world. * * * If any man love the world, the love of the Father is not in him." This Scripture indicates that the world is to be resisted, conquered, and even hated. Surely the "world" here does not mean the physical world, but it means that old evil, corrupt world wherein dwelleth all sin.

Our Book of Discipline forbids the taking such diversions as cannot be used in the name of the Lord Jesus, and our Bishops have declared that this rule prohibits indulgence in the modern dance, card-playing, and theatre-going. In view of the common practice of some of our people to indulge in these three diversions, I shall consider them separately.

Let us look at them in the light of history, observation, and experience. As I have had no experience, having never danced, nor played cards, nor gone to the theatre, I must confine myself to two other sources of information—history and observation.

1. Dancing. Its friends call it "an innocent diversion," and its purpose is to make children graceful, and to furnish an innocent pastime for young people. Why do the churches condemn it? Because its tendency is bad. The history of the dance is wholly vile. I challenge any sane person to examine the past history of the modern dance and point out a single good thing it has ever done. It has lured multitudes of young men to ruin, and it has started scores of fair young maidens on the downward path. My observation is: *Nothing so hardens young people against the truth of spiritual religion as the modern dance.* It awakens emotions and creates desires which lead one away from Christ. It is so seductive that it blinds its victims to the harmful tendencies of these pleasurable sensations, while it hardens the moral sensibilities and hushes the conscience to the cry of danger. Everyone knows that the position of the sexes towards each other in the dance is forbidden in the parlor and on the street. The test is, What effect has the dance on character? I confess to great sorrow of heart, when I see fond mothers sending their children to the dancing school. If the children learn to dance, of course, they will dance. Is the practice worldly?

2. Card-Playing. It is the pastime of society women, and the amusement of some young people. Card-playing does not appeal to the same emotions that the modern dance does; possibly it is less physical, but it does appeal to those more subtle passions of human nature which do not need development. Like noxious weeds in

a fertile garden, these selfish and sinful emotions will grow rank and vile in the soul if not rooted out by nobler desires. Card-playing is worldly because its tendency is to gambling. Men do not gamble with chessmen, but with cards. And statistics show that at least three-fourths of the gamblers learned to play in somebody's home. Card-players cannot be deeply religious, because one loses his taste for cards whenever he becomes religious, and he loses his taste for religion whenever he becomes a constant card-player. Apply the test—What effect does it have on character? What is its history? About five hundred years ago, playing at cards was introduced into France for the diversion of Charles VI. who had lost his reason. What served to please a crazy king has become the passionate amusement of many of our women. Apply the test—Will it stand or fall?

3. Theatre-Going. The stage has made a history for itself. But it is a history of divorces, of shame, and of lewdness. Does any reader know a religious actor or actress? The theatre is popular for two reasons: first, because it furnishes diversions from the grinding toil of business and from the monotony of an empty life; and secondly, because it appeals to the pleasurable emotions of our natures. If our people would think more they would not want so much foolishness.

The comic and the tragic find responses in our natures, and we like to be stirred. For the same reason people will rush to hear an evangelist if he will stir them. All men need diversion from the strenuous and wearing life they live, but if they get this diversion at the expense of moral character and noble thoughts, then the price is too great. Dancing makes people frivolous; card-playing makes them stupid, and theatre-going makes them artificial and false. Apply the test—What effect does it have on your sense of right? On your income? And on your love of home?

"WHO HIT BILLIE PATTERSON?"

By Rev. T. B. Holloman.

When quite a child, I heard my father in conversation with some neighbors ask the above question, and, inasmuch as there was a person living in our community by the name of Patterson, I began to wonder what Patterson had done, why he was hit, and who was the offender. So deep was the impression made upon my mind that I determined to find out all about the matter. It is useless that I say to the informed reader that I have not yet made the discovery, though I have sought ever so diligently.

Recalling a story from my child's catechism of two brothers who had had a difference, I was about to fix the transaction in those long gone days, but I remembered that neither of these boys were named Billie. Then I said, "O, yes, it was that fight between a giant and a little man with a sling," but investigation disappointed me again, because neither of those was named Billie. This being about the limit of my knowledge of history, I was forced to discontinue the research until I struck the good old Peter Parley. Now, said I, I'll find out who hit Billie Patterson, and so when I began to read about two other brothers who built a great city and of their getting into a fight, and one killing the other, I thought sure I had my man, but disappointment faced me again, for neither of these was named Billie. Nothing daunted, I kept up the hunt; and one day I read about a man who went into the Senate chamber (I didn't know what kind of a place that was), and when somebody stuck a dagger in him, he said, "Et tu Brute" (I didn't understand that either); my very heart leaped at the thought that I had found the long-lost fighter that hit Billie Patterson; but, to my utter undoing, I found that these were not Billies at all. Time for further investigation demanded a halt in the matter, so months and months passed before I struck another possible cue

COFFEE TALKS.

No. 2.

Freshness.

To insure good coffee it is very necessary that the roasted article be Perfectly Fresh. The aroma and flavor that make coffee so agreeable comes from an oil in the coffee berry that evaporates very rapidly upon exposure to the air. When this oil has escaped, flat, insipid, tasteless coffee is the result. This is the great objection to roasted coffee sold in bulk and open barrels: when you buy such, you get only the shell, from which the spirit has flown. One of the superior merits of

LUZIANNE COFFEE

is its Perfect Freshness. It is roasted in gigantic closed receptacles and goes hot into air-tight, dust-proof, damp-proof cans before the least particle of its aroma escapes. Open a can of it and note the delicious odor that exhales from it. This coffee is so popular that dealers frequently order by the carload—30,000 lbs. at a time. It's sold everywhere.

THE REILY-TAYLOR CO.,
NEW ORLEANS, U. S. A.

to my riddle. One day (I had now reached my teens) my teacher put the class in Goodrich's History of England, and with renewed force the desire to gratify my curiosity came upon me, and every hint at an answer was seized with greed.

One day I was reading about some noble men who met a king at a place called Rummymede and making him sign a "Magna Charta" (which was all Dutch to me, yet I knew of Rummymede plantation on the Yazoo River, which made it quite real to me) I fairly held my breath at the prospect of making the long-sought discovery—but, doomed again, I found his name was John. But no philosopher was ever more persistent, nor any scientist more in earnest than was that boy to find out who hit his neighbor and what the cause was. One more opportunity presented itself to reward my industry. One day our lesson was about some people they called "round heads" (but that wasn't strange) and a king who didn't suit them, and they got a fellow by the name of Cromwell to lead them while they went to hit the king. Now, now, I've found my man! Eureka! "Quod demonstrandum erat" (as the big boys said). Chagrin! vexation! Keep up the hunt, his name was anything else than Billie.

Well, in time England was disposed of and we went up into United States History (and wasn't that a glorious study, about John Smith, Pocahontas, William Penn and his treaties; Roger Williams and Anna Hutchinson, ducking witches and Indian wars). While I found one "Billie" in all that, his name wasn't Patterson.

One morning our lesson was about a tea party, so they said, in Boston, but of all the guests not one was named Billie that I could find. Time went on and we came to a Christmas party somewhere on the Delaware, but this great concourse failed to develop a single Patterson, Billie or otherwise. Then there was another fellow who started away down in North Carolina and marched up to Yorktown and there got caught in a trap set by three men named Washington, Green and LaFayette, and they hit him hard; surely, surely, I've found who hit my neighbor, but alas! his name was neither Billie nor Patterson—in my spite, I said, "let it be Cornwallis." By this time I am growing more in information, so my history tells me of a marvelous man who ran for president of the United States, and when he was elected he turned nearly everybody out of office (which you know was a mighty hard lick for one of the fellows). But if any of them was named Billie Patterson, he didn't ask who hit him.

Things went on in their usual course, but I kept up my interest in that quiz, so about 1860 two fellows up in Illinois got into a bout and one was so badly beaten that history only keeps up the name of the other one, and his name was Abe. Many years have passed and we have almost despaired of the

solution of our question, when another "bout comes off" between a man from Maine and one from New York, but their names were Grover and Jim—Grover hit Jim hard, but that's not the name I'm after. There have been many licks passed since I began this investigation, and it did seem that out of the last two great conventions—one at Chicago, the other at Denver—that my curiosity was about to be satisfied, for both men in the ring were named Billie, but as it to mock me, Patterson didn't enter anywhere, first, middle, or last. So the research must be kept up and the question continue to vex us, for only a few days since, I read from a preacher in the Mississippi Conference a paragraph, and it went through me like the spirit of Job's war horse to never let up my hunt to answer for him the vexed query, "Who hit Billie Patterson?" I thought the thing was dead and forgotten, but this brother says not. Well, there are some less than a hundred in the ranks who might help him find out who hit Billie, and why he was hit. As to myself, I must wait until another series of general histories are issued, before I undertake the case again. In the meantime, if anyone can give me the desired information, I stand pledged to a liberal compensation.

(Note.—"Billie Patterson" has had several blows recently, the first of which, as far as we know, was delivered by Brother R. P. Goar, of North Mississippi. —Editor.)

LOUISIANA METHODIST ORPHANAGE.

At the recent session of the Louisiana Conference, Rev. C. C. Weir, the founder and Financial Agent of the Louisiana Methodist Orphanage, tendered his resignation to the Conference Orphanage Board. Whether wisely or not (is a matter that remains to be proven), the Board selected and unanimously elected the writer to succeed Brother Weir in the important position of Financial Agent for the Orphanage. The Bishop confirmed the selection and appointed me to this position. Under the guidance of the Divine Spirit, and with the full sympathy of my brethren in the Conference, I have undertaken this great work, and shall do the best I can. I have been removed from a comfortable pastorate, with a happy home life, and am thrust forth to become a tramp, a beggar and an interloper, with a complete breaking up of life habits, change of plans and purposes, to travel from place to place with the single object of soliciting funds from the public. But all this is compensated for in the fact that the Orphanage work is one of the greatest works, and reaches human life at its most critical and needy stages, in which a Christian Church can engage, in the sympathy and heart-interest of all the preachers and many of our noble-hearted laymen.

My long move from South Louisiana, the renting and furnishing of a home, the task of editing and publishing the Minutes, has caused some delay in my taking full charge of the Orphanage work. It has required some time to get the facts concerning the condition and needs of the Orphanage in hand, and I am but poorly prepared to enter the field even yet; but the needs are pressing and something must be done as soon as possible, and I go forth feeling that my brethren and the friends of the Orphanage will patiently bear with the mistakes and blunders I make.

The Orphanage—that is the new building—is but little over half completed. The workmen are rushing the job and we have every reason to hope that we will be able to occupy the building about the first of May. When the building is completed, we will have a structure that will be a credit to Louisiana Methodism, and one that will be well adapted for the purposes for which it is being built. We will have every modern convenience, with every facility at hand by which the matron, or superintendent, can have personal control of the entire building, day or night. We will be able to care for 125 to 150 children without uncomfortably crowding, and in emergencies can crowd 175 to 200 children into the building. We have forty acres of splendid land near the town of Ruston, and in easy access to the public school and the North Louisiana Industrial. There will be every opportunity of affording the child

splendid advantages for a cultured, refined and useful equipment for life's battle.

In a small rented cottage, we are now caring for seventeen orphans, and almost every day we have pathetic appeals from various sections of the State, asking that we take some other unfortunate child, or children. It deeply pains us to refuse one, but we have to refuse many, until we can enter our new home. Our matron is peculiarly adapted for this kind of work. She is a devout Christian, deeply interested in her work, and with great skill and affection manages the children placed in her care. The children are devoted to her, and her control over them is wonderful. The Orphanage is most fortunate in securing the services of such a matron.

Our outlook is most hopeful; the prospects are bright, the work this institution will accomplish for the Church and for the cause of suffering humanity is beyond estimate. There is but one serious hindrance. Surely, the Methodists, the Christians and the humane citizens of the great State of Louisiana will not let an institution of this kind suffer through lack of funds. The Board of Directors, seeing the great need of the institution, and having faith in the Methodists of Louisiana, in order that we could complete the building as soon as possible, borrowed \$12,000 at eight per cent. per annum, made payable in three annual payments of \$4000 each. The interest on this borrowed money alone will be nearly \$2000. The Orphanage is to be furnished and equipped throughout. The expenses of maintenance is to be met. Withal, the Orphanage should have at least \$20,000, at the most conservative estimate, this year. This will lift the mortgage, release the debt, save nearly \$1000 interest, and place the institution where it will be an assured success, meeting a long felt want, and doing a work that no institution on earth can surpass.

But how are we to get this large sum of money this year, when money matters are so hard. Certainly not by penny collections; nor through the Sunday School children, though they did a splendid part last year, and will do equally as well this year, if given an opportunity; but we must secure this money through some noble-hearted laymen who control the means, and will give us some liberal donations. I hope this great need will be realized by our people, and this year may witness the completion, equipment and full operation of our Orphanage, with every debt canceled, and our future work unhampered. I will be very glad to communicate with any one who may desire to know more fully about our enterprise.

Sincerely,
ROBT. W. VAUGHAN, Financial Agent.

THE PREACHERS' INSTITUTE.

The Methodists of the Gulf Coast are planning a great forward movement in the educational line. The Alabama, the two Mississippi, and the Louisiana Conferences have united in a common purpose to have a Preachers' Institute annually at the Seashore Camp Ground. The movement has been under way now for two or more years. It has taken time to materialize plans and to bring the movement to a successful culmination. But now the Institute is a certainty. The first session will be held from June 22 to July 1, 1909. A number of gifted speakers will deliver addresses on that occasion. This is a new enterprise and will mean much to the ministers of the four participating Conferences, and through them the people at large will receive the benefit of the Institute.

At the last sessions of the Alabama, the Mississippi, the North Mississippi and the Louisiana Conferences three commissioners from each Conference were appointed to make permanent arrangement for the Institute.

This joint commission met in the Methodist Church at Gulfport, Miss., Feb. 3, and formed a permanent organization. Seven out of twelve of the commissioners were present: Robt. Selby and H. M. Ellis from the Mississippi Conference; Dr. W. B. Murrah, from the North Mississippi Conference; Dr. J. A. Rice and W. W. Holmes, from the Louisiana Conference; Dr. J. M. Dannally and R. R. Ellison, from the Alabama Conference. Revs. C. W. Crisler, of

the Mississippi Conference; J. C. Park and L. M. Broyles, of the North Mississippi Conference; H. H. McNeil, of the Alabama Conference, and Prof. Thos. Carter, of the Louisiana Conference, were unable to meet the commission.

Officers were elected as follows: Robt. Selby, chairman; Robt. R. Ellison, secretary; W. W. Holmes, treasurer.

The commissioners then entered upon discussion of additional speakers to be secured, and the ways and means of conducting the Institute. Bishop Hendrix, Dr. McMurry and Dr. Weber have already been secured. Among the other speakers decided upon were Shaler Matthews, of Chicago; Dr. O. E. Brown, of Vanderbilt University, and Dr. F. S. Parker, of the Epworth Era. There will be five lectures each day for eight days. The programme in full will be published later.

A committee on programme and publication were appointed as follows: Robt. Selby, chairman; W. B. Murrah, J. A. Rice, H. M. Ellis, and J. M. Dannally.

A financial committee was elected as follows: H. H. McNeil, W. W. Holmes, H. M. Ellis and J. C. Park.

H. M. Ellis and W. W. Holmes were appointed a committee on entertainment.

The following resolutions were adopted:

Resolved, That it is the sense of this commission that each Conference participating contribute \$100 through the members of our finance committee from the Conference within the next ninety days.

Resolved, first, That the commissioners from the participating Conferences be asked to request that the Boards of Education of the Conferences to encourage the attendance of all the preachers at the sessions of the Institute.

Resolved, second, That they request their Boards to make an assessment of \$200 each to promote the high grade work we desire to attain in this enterprise.

The commission then adjourned.

R. R. ELLISON, Secretary.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions: we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates who take high stand in the educational world than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location. Send for Catalogue.

W. L. CLIFTON, A.B., Ph.D., President, Grenada, Miss.

REMINISCENCE—A VISIT THAT PAID.

I had lived twelve years near Holmesville, Miss., during which time I had served Franklin Circuit, China Grove Circuit, Magnolia Circuit and Amite Circuit. I had been for twenty-five years a member of the Mississippi Conference, and had never lived in a parsonage. Rev. B. M. Drake, who advocated so strongly the building of homes for preachers and their families, never enjoyed the privilege of living in a parsonage. In December, 1882, Bishop Wilson sent me to Providence Circuit. Here we found many good people, some of whom deserve special notice, among them Bob. Hilliard, Dr. J. B. Catchens, J. H. Catchens, E. L. Norman, Dr. B. D. Hennington, R. E. Gray and others. R. E. Gray was, to the church, worth his weight in gold. But few such men ever lived or died in Mississippi. It was a treat to be in his home, hear him talk and tell of God's dealing with him. He went home to rest many years ago.

After serving three years on Providence Circuit, we were sent by Bishop McTyeire to Lauderdale Circuit. This was an unexpected move. We saw no good reason why we should be moved. Bishop McTyeire saw otherwise. He was right.

When I entered the itinerancy in 1857, Bishop, then Dr. H. N. McTyeire, was editor of our NEW ORLEANS CHRISTIAN ADVOCATE. He was afterwards editor of the Nashville Advocate, and in 1866 he was elected and ordained Bishop during the General Conference that met in New Orleans in 1866. Doctors Doggett, Wightman and Marvin were made Bishops at the same time, all of whom passed away years ago. On account of sickness in our home we did not move until Jan. 20, a month after Conference closed. We were two days reaching Lauderdale from Tryon. When we reached Jackson on the afternoon of the first day, we found a large "law-making body" at work. The city was crowded with visitors. No room in the "inns" for poor Methodist preachers. Dr. C. G. Andrews, precious man, met us at the depot, and in a short time secured a room for us in a private home. There were eight of us, only two beds in the room; so we slept the best we could, with four in a bed. The day following, late in the day, we left Jackson. It was after night when we got to Meridian. Here we changed cars, and in a short time were going north on the M. and O. railroad. About 10 o'clock at night, we reached Lauderdale. We were met by a Mr. Shields, who piloted us to a hotel, where we were again compelled to sleep the best we could, four in a bed. Did you ever try it? We were hungry. Had had but little to eat since morning. It was late in the forenoon the following day before we got breakfast. It was good when it came. After breakfast I set out to find the parsonage. We were soon in our new home, looking round to see what was to be seen.

A ton of coal was in the yard; a barrel of flour and a month's supply of other good things in the pantry, donated to the new preacher by the good women. God bless the good women.

A VISIT THAT PAID.

After spending a few days putting things in order, I left town, crossed Possum Creek, went out east to see what I could see. I saw a house on a hill to my right. I asked a negro who lived there. "Mr. Jamerson," he replied. In a short while I found myself standing in front of an old horse, in the door of which stood an old gentleman. I approached him and said: "Brother Jamerson, I presume." "No," said he; "not Brother Jamerson; but Brother Jamerson's father." I learned afterwards he was a drunkard and a gambler. His wife was a Methodist. After a few moment's conversation, I called for her Bible. "We have no Bible," said the good woman. "We had one once," she said, "but have moved so often, got it wet, it came to pieces."

Then she said, "there may be a piece of it somewhere about the house."

We had prayers. I went home, and sent at once to Nashville for a copy of the Book of Psalms in large type. I sent Sister Jamerson the Book. She paid for it in butter. The next time I visited that home, the good wife and mother said to me, "Brother Lewis, I have read my Book through." "It will bear reading again, will it not?" said I. Her daughter, Miss Jennie, said to me: "Mr. Lewis, I have often seen my father reading that Book. It is the only Scripture I ever knew him to read." They were both converted; both died in the faith, more than twenty years ago. Their son, Shade Jamerson, a true, good man, told me afterwards that Book was a means in the hands of God in bringing them to Christ. It pays to visit the poor, and put good reading matter in their hands.

For three years we served the Church in Lauderdale. It was here we came in direct contact with the "second blessing" people. We had no trouble with them. We got on well with them. We were too glad to be thrown in with people who had religion enough to enjoy talking about it. We have many who need another "dip," preachers and people.

H. P. LEWIS, Sr.

THE GRAMMAR OF THE BIBLE.

Among Professor Lounsberry's articles on the English language, in *Harper's Magazine*, is an interesting one on the grammar of the Bible.

A critic among his correspondents wrote to Professor Lounsberry complaining of the ignorance of the English language, displayed by the translators of the Bible. "These passages really display, as was to be expected," says the professor, "the ignorance of the critic, and his utter unconsciousness of his ignorance. One of the sentences cited for censure was the familiar text to be found in the eighty-fourth psalm: 'I had rather be a doorkeeper in the house of My God than to dwell in the tents of wickedness.' To it, however, no special attention was called. Accordingly my reply, while pointing out errors in certain other statements, contained nothing but a bare reference to this verse. It was simply included among the number of those cited as objectionable which were declared to be perfectly proper. They were not only still in use, but in the best of use. If the grammar of the Bible is wrong, so, it necessarily followed, must be that of about every great author from whom we derive our conception of what constitutes good grammar itself."

At once came a vigorous rejoinder from the critic. His expostulation was essentially to the following effect: "How can you stand up for such a barbarism? Omit *rather* and you have *had be*. I should like you to parse that if you can. Its impropriety is seen the moment one examines it closely, as you clearly have not done. Does the insertion of *rather* between the two words turn an ungrammatical expression into a grammatical one? Then after you have disposed of *had be*, what are you going to do with the *to* before *dwell*? There it has no business to be. The sentence cannot be parsed."

Professor Lounsberry remarks on this criticism: "Life is short and the correspondence threatened to be very long. It is furthermore distinctly trying to have someone announcing to you the commonest of commonplace facts with the air of a Columbus returning from the discovery of a new continent. * * * The letter had been something more than patronizing and pretentious—it was unmistakably meant to be offensive; so I sent a reply intended to close the correspondence. This I may add it did. Substantially it was to the following effect:

"Make up your mind that in general the Bible

is a guide to be followed grammatically as much as it is morally. The language of our version belongs to the sixteenth century. It therefore naturally contains expressions which, though proper at that time, are not in accord with the common usage of our day. When it was originally translated, which was generally the relative pronoun referring to persons. Hence, we say, Our Father *which* art in heaven. When it was translated, the cases of the pronoun had not been confounded, nor had the forms of the objective intruded themselves into the nominative. Hence it says, *Ye* are the light of the world and not *you*. * * * There are other variations from the existing practice. But these do not affect the correctness of its procedure in regard to expressions still met with everywhere. In such cases accept its authority without question and conform your practice to it, and do not be disturbed by any criticism of it coming from persons who know as little of the history of the speech as you manifestly do yourself. You tell me you cannot parse *had rather be*. It is not essential either to your happiness or to your salvation that you should parse it. It is enough for you to be told that the Bible authorizes it and that there are plenty of men who are able to parse it."

Professor Lounsberry proceeds to point out some grammatical faults in the Bible, notably the question, "Whom do men say that I am?" which occur in the Gospel of Matthew. In this case the King James version adopted the incorrect construction throughout, while the recent revised version reads properly in all such cases *who* instead of *whom*.

"Still," says Professor Lounsberry, "lapses of this sort are rare in the translation; all taken together will little affect the truth of the assertion that men who are guided by the usage of the Bible will very seldom go wrong linguistically even if they do morally."—*Selected*.

ALEXANDER MACKAY IN AFRICA.

The Bishop of Uganda has just published two volumes which tell the wonderful growth of the Gospel in that region. Now, at the end of 18 years, the number of baptized Christians in Uganda is over 60,000, of whom more than 30,000 have been baptized within the last five years. The communicants number 18,000. Of Mackay, he says: "His faith, his courage, his zeal, his intellectual capacity, his untiring industry combined to form one of the most remarkable characters of the age in which he lived. It will be long ere the impress which he left on the lives and characters of the Baganda will be effaced."—*Missionary Review of the World*.

Are You Building or Furnishing a House?
For your HARDWARE, go to

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

W. W. Carre Co., Ltd.,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unlimited Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

The Home Circle.

CAT SAVED FROM SHIPWRECK.

The following comes to us from F. H. Darling, editor of the Edmonds (Wash.) Review: While crossing the bay one morning last December, Capt. Lillico heard the feeble mewling of a kitten somewhere near him in the water. He stopped the boat and looking around him discovered a small kitten, nearly dead with cold and terror, clinging desperately to a piece of driftwood. He took the tiny feline aboard and returning to Seattle told of his strange find. News of it spread rapidly along the front and came to the ears of the crew of the steamer Riverside, which came in during the night. The crew at once came in a body and identified the cat as the property of Cook Lyons of their vessel.

A TRUE DOG STORY.

A family down town having a false grate in one of the rooms of the house placed some red paper behind it to give it the effect of fire. One of the coldest days the dog belonging to the household came in from out of doors, and seeing the paper in the grate, deliberately walked up to it and laid down before it, curled up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few moments, feeling no warmth he raised his head and looked over his shoulders at the grate, still feeling no heat, he went across and carefully applied his nose to the grate and smelt of it. It was cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying, "I'm not," the dog trotted out of the room, not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortunes. That dog had reason as well as instinct.—*Troy Times*.

A CAT'S TRICKS.

My cat has a very bad habit of scrambling up people's backs. He loves to get up on my back when I am making candy and watch me measure the contents. He loves above all things to get up on the piano when I am practicing and walk very ceremoniously up and down the keys, as much as to hint that my playing was poor.

One evening, a very stately gentleman in a dress-suit was walking down the street and he stopped to tie his shoe, and as I saw my cat approaching his back, I discreetly stepped back and watched from behind the bushes.

The man started to straighten up, but the kitten was too quick for him; for, before the man knew what he was doing, my cat was on his back.

The man jumped up very unceremoniously and grabbed kitty from his back. He glanced sheepishly around to see if any one was looking, and proceeded on his way. I glanced across the street and saw a little urchin grinning at me, having witnessed the performance.—*Boston Herald*.

PISSY HELPS.

For some time past a large Maltese cat, which appeared to be an outcast, has taken up its abode in the barn on Oscar Willard's premises, which are rented by James Rogers.

Mr. Rogers keeps a valuable horse in this barn, and for several weeks he has noticed this large cat was on very friendly terms with the horse. It was a common occurrence when he came to the barn mornings to find the cat perched on the horse's back, sound asleep.

Yesterday morning, Mr. Rogers was awakened at an early hour by a noise on the outside of the door, and upon opening it in came the cat. It would not eat a mouthful of anything, and continually pulled at Mr. Rogers' trousers and kept running toward the door. Its strange actions caused Mr. Rogers to go to the barn, headed by the faithful animal. There he found that his horse had been loose in the barn, and after doing considerable damage, had fallen and become wedged down, and nearly exhausted by efforts to rise. After the horse had been helped to its feet the cat made one leap and was on the horse's back, purring and acting in every way as if satisfied with its noble deed.—*Rochester Herald*.

LOYAL.

Loyalty is unpurchasable. It can die, but it cannot deny itself. An instance of loyal patriotism is told by Doctor Trumbull in his War Memoirs of a Chaplain.

At the close of the Civil War I saw a Virginia land owner near the field of Mechanicsville, where General McClellan fought one of his severe battles in the summer of 1862. This man said that he went out to the field after our troops had retired from it. He noticed a little fellow lying wounded in the hot sun. As he looked pityingly at the boy, the boy gained courage to make a request.

"Neighbor, won't you get me a drink of water? I'm very thirsty."

"Of course I will," said the man, and he brought the water.

Encouraged by this, the little fellow asked again: "Won't you get me taken to the hospital? I'm badly wounded."

The man said: "Well, now, my boy, if I get you taken care of, and you get well so that you can go home again, will you come down here and fight me and my folks once more? How about that?"

It was a hard test for a wounded prisoner-boy, but that boy stood the test. Looking his captor in the eye, he said firmly: "That I would, my friend."

"I tell you," said that man, "I liked that pluck. I had that boy taken to the hospital, and good care taken of him."—*Exchange*.

NOTICE.

Dear Dr. Boswell: Will you please say in the ADVOCATE that the seventeenth annual Meeting of the Woman's Home Mission Society will meet at Mansfield this year on March 13-16. Miss Belle Bennett will be here, and we anticipate a very pleasant as well as profitable meeting. We would like for each auxiliary to send the names of their delegates to Mrs. A. J. Deays, at Mansfield, as soon as it can be done.

Mrs. K. W. Dodson.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for \$1.50 each.

In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

THE SAFEST AND QUICKEST WAY.

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

Doctor Tichenor's Antiseptic

No MORE TIRED FEET

After using

Dr. Tichenor's Antiseptic

It promptly and effectively relieves Sore, Chafed, Tired, Aching feet.

The soothing coolness felt immediately upon application is indeed grateful—it is not greasy and "feels good on the feet."

Use it tonight—you will be delighted.

All Druggists 25 and 50 cts.



ASK ANY ONE WHO HAS EVER USED IT!

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner,
Rev. J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE CHURCHES IN 1908.

Dr. H. K. Carroll, of New York, collects annually the statistics of all the churches and publishes them in the *Christian Advocate* (New York). They appeared this year in the issue of Jan. 14.

There are one hundred and twenty-six denominations of Christians, one body of Buddhists and one of Shintoists. The Roman Catholics are put at the head of the list. This is not done because they are actually the most numerous, but because the compiler takes the statistics as he finds them, knowing that the Catholic population includes baptized infants (and they are all baptized). According to their way of numbering, they show a membership of 12,394,731. If the Baptists of the country counted as do the Roman Catholics they would show a membership of 16,240,835. The Methodists would show 19,516,337.

The Baptists, fourteen separate bodies, number 40,312 preachers, 56,299 churches, and 5,413,945 members, a gain of 100,303 members during 1908. The Presbyterians, twelve bodies, report 13,010 preachers, 16,518 churches, and 1,831,854 members, an increase of 10,350 members. The Episcopalians, two bodies, have 5,272 preachers, 7,662 churches, and 893,972 members, an increase of 23,555 members, but a decrease of 13 preachers and 24 churches. The Methodists, eighteen bodies, report 42,947 preachers, 62,503 churches, and 6,838,779 members, an increase of 1,010 preachers, 817 churches, and 149,569 members.

The returns for the Methodist Episcopal Church show 18,082 preachers, 28,109 churches, and 3,112,448 members, a gain of 75,781 members. The Methodist Episcopal Church, South, incomplete returns (taking the figures of 1907 for those Conferences not yet heard from), shows 7,197 preachers, 15,877 churches, and 1,740,899 members, an increase of 47,581 members.

The net gains, though not as large in any department as in 1907, are by no means discouraging. They give no ground at all for the assertion that the churches are dying. The Baptists alone are building nearly one church every day in the year, and the Methodists an average of two and a quarter. And the Bible still holds the record as the greatest selling book in the world. We thank God and take courage.

A MUCH AGITATED PREACHER.

A man up in Mississippi calling himself W. Alex. Jordan, and whom we take to be a preacher of the Baptist persuasion, had the misfortune to hear Dr. Gross Alexander's lecture on "St. Paul's Epistle to the Romans," and in the *Baptist Record* of Dec. 31, 1908, under the title of "Dr. Gross Alexander's Gross Misconception of

Righteousness," covers one whole page in an effort to expose Dr. Alexander's ignorance of St. Paul's meaning. In justice to Elder W. Alex. Jordan, we will say, he took up much more space in giving his interpretation of St. Paul than he did in trying to expose Dr. Alexander. And we will say further that, if Dr. Alexander said, in defining justification, what Mr. Jordan quotes him as saying, and meant by it what Mr. Jordan says he meant, he certainly laid himself liable to criticism.

We quote the whole paragraph in which Elder W. Alex. Jordan accuses Dr. Alexander of "gross misconception": "Take Dr. Alexander's definition of justification. He said: 'Man is not justified or forgiven for what he is now, but for what God knows he is certain to DO in the future,' and the preachers said Amen!" (The Italics are ours.)

We did not hear Dr. Alexander's lecture, but we venture to affirm that he did not use the language attributed to him. We say this, not that we think Mr. Jordan intentionally misrepresented him, but that he failed to catch and properly note the Doctor's words. But, admitting that he is exact in his quotation, it is due the Methodist fraternity that Dr. Alexander explain. Dear Doctor, did you say: "Man is not justified or forgiven for what he is now, but for what God knows he is certain to do in the future?" Please answer. Brother Jordan is much agitated.

THE METHODIST BENEVOLENT ASSOCIATION.

We admit an article this week by Rev. W. B. Lewis in defense of the action of the Methodist Benevolent Association, by which the annual dues were so enlarged as to drive our old and superannuated preachers out of the Association, thus depriving the families of these old men of any benefits after their death. Some of these old men went into the Association by virtue of their connection with their Conference Brotherhoods, and have been paying their dues for twenty-five years. As to these men, we protest against Brother Lewis' statement to the effect that "if anybody is to blame, it is the old men themselves in not providing against this emergency when the Conference Brotherhoods were first organized." It strikes us that this is exactly what these old men did when they joined the Brotherhoods twenty-five years ago. Pushing these old, poor men out into the cold—some with less than \$500 a year, and some with no salary at all—is what hurts, and the thing to which we object. These brethren consented to disband their Brotherhoods and go into the new association in good faith, and we can see neither justice or mercy in piling upon them an assessment that virtually takes away their membership.

ABOUT NEWS NOTES, ETC.

No one can read the *ADVOCATE* and fail to see that we print much more news, including personal notes, from Mississippi than from Louisiana. Some brethren indulge in remarks about it in such a way as to make the impression that the Editor is partial to Mississippi. Let such stop and think for a moment.

First—We are glad to get news from all sections of our territory, and print all that comes to hand except items now and then intended to hit a preacher, or that reflect on official members, or on a preacher's wife who leaves "the parsonage in a dirty condition." Such items come but seldom, but they come, and we think we do the writers a real service by leaving them out.

Second—We have in our three patronizing Conferences five hundred and fifty-one (551) preachers, including local preachers in charge of work; three hundred and seventy-nine (379)

in Mississippi, and one hundred and seventy-two (172) in Louisiana. It is, therefore, to be expected that more than twice as many news notes reach us from Mississippi than from Louisiana.

Third—We never manufacture news. We cull by far the larger number of items from letters in which we find business and news on the same sheet. Sometimes brethren send us the complimentary notices of their home paper—either clipped or the whole paper marked and mailed. There is no reason why all our brethren should not do this. If they did, instead of a column or column and a half of notes, we would have a page or more, all interesting to people besides the preacher and his wife, who are complimented. It is hard sometimes to condense a notice and give satisfaction, but we are compelled to do it because we do not always have space enough for the whole paragraph.

Fourth—We cannot insure the insertion of every item the same week it is received. Good items of but a few words are occasionally crowded out, and must wait until next time. But the ninth page, on which all personals and many short notices are printed, is the last page of the paper that is put in type. As a rule, when such notices reach us, even as late as Tuesday noon, they are immediately put in type and printed.

Fifth—Send us the news and trust us to print it in the best shape we can, and at the earliest moment possible. We will do our best.

AN APPEAL FOR THE POOR.

There comes to us an appeal in behalf of the widow of a Methodist preacher, who has been a reader of this *ADVOCATE* for fifty years, but now too poor to pay for it. We gladly place her on the list for a year's subscription.

How many men and women there are in the same sad condition we do not know. Will not some of the friends, still blessed with means, send us money to replenish our "Helping Fund"? It has been more than a year since we made a call. We will put any amount to this fund our generous brethren may see fit to give. Let us hear from you.

JOINT INSTITUTES.

The Louisiana Annual Conference appointed a committee to provide for joint institutes to be held in different parts of its bounds. These institutes are to be under the auspices of the different Boards of the Conference, and to combine their forces. It is hoped that the result will be better than any one board could have produced by its own efforts. Last week we gave tentative programmes. We hope soon to be able to publish more details, and to give committees for the individual institutes. The request of the committee is that presiding elders and others having in view institute work will plan to make effective the institute in their reach, instead of planning something which will conflict. Many prominent men of the church have been invited to take part in the programmes. For particulars, correspond with Rev. P. O. Lowrey, in regard to the institute to be held nearest to you. Brother Lowrey is chairman of the committee.

PERSONALS.

On the front page we print the picture of Mr. R. N. Jeffery, singing evangelist, who for some time past has been helping the pastors in their meetings in Louisiana.

Rev. J. W. McLaurin, from Jackson, Miss., made a pleasant call upon us. He also smiled upon the face of the Hon. Wm. Taft, as he passed the *ADVOCATE* office.

The Executive Committee of the North Mississippi Conference Board of Church Extension

will meet in Winona, March 2, not March 1, as printed in the notice last week.

Rev. R. O. Weir has been kindly received by the churches at Tallulah and Delhi, La., and is at work hoping for good results during the year. He purposes an immediate canvass in behalf of the ADVOCATE.

Rev. J. M. Henry, pastor of our First Church, Baton Rouge, was in the city one day last week, and made the ADVOCATE a pleasant call. He is doing a vast amount of pastoral work, and hopes to reap a rich reward.

Dr. B. F. Jones has added eleven names to our list of subscribers at Collins, Miss., for which we thank him very much. We trust his work in behalf of the ADVOCATE may prove a blessing to every one of the new-made readers.

Rev. J. L. Neill, who found but few ADVOCATES on his work, has already added five to the number, and hopes to send as many as twenty before the end of the year. Others, we trust, besides the ADVOCATE force, will profit by his labors.

Rev. W. C. Harris, of New Albany, Miss., has brought us under obligation by sending us another list of subscriptions, eleven in number, and Rev. T. W. Lewis, of Columbus, has done likewise by sending thirteen, making forty-six since he began his canvass.

Rev. M. L. Ward, serving Mantachie Circuit, is hopeful; the outlook is promising. He says: "We preachers and people think we have the presiding elder of the Conference. That presiding elder must get up some new sermons before he goes into that section again."

Brother F. H. Thompson, of Bogue Chitto, Miss., in renewing his subscription to the ADVOCATE, adds this encouraging word: "I very much enjoy the dear old ADVOCATE, and look forward to its weekly visits. I cannot understand how any loyal Methodist can do without it."

We are under obligation to Rev. A. M. Broadfoot, of Bay Springs, Miss., for a good list of subscriptions—ten in number, the larger number of which he secured in a section of country where the ADVOCATE has never circulated. We think Brother Broadfoot has done good work.

Rev. R. W. Tucker, of the Ruston District, has met better fortune than usually falls to presiding elders. The good people of Ruston met him and family at the depot with a carriage and provided a sumptuous dinner for them at the district parsonage. He finds fine people wherever he goes and is well pleased.

Rev. J. W. Hodges, transferred from the St. Louis to the Mississippi Conference, and appointed to Seminary, reached his work in good time, and was cordially received by the church. He has started off well, and the people are doing all they can to help him, and his family feel at home. He has received twenty-seven persons into the church.

Rev. J. W. McLaurin, who wrote the memoir of the late Mrs. W. C. Black, sends us the following note: "In Sister Black's obituary the printer used the word 'even' instead of 'ever' in the statement: 'I ever enjoyed being in her society' and as the error makes quite a difference in the expression, I will appreciate it very much if you will correct it."

Rev. W. W. Woollard is pleased with Tupelo, and it goes without saying Tupelo is pleased with him. The church is in fine shape, with one of the best Sunday schools in the Conference. It has more men and boys as members than women and girls. That is remarkable. The school is outgrowing the church building. An architect is now drawing plans for an annex.

The people of Shiloh Circuit, Miss., have given their preacher, Rev. J. E. McClellan, a "royal reception," and "prespects for the year are bright." He has sent us eighteen subscrip-

tions, and expects "to send many more during the year." Brother McClellan's address is Pelahatchie, Miss., R. F. D. No. 2, not Shiloh, as printed in the Conference Journal.

Bishop Hoss, whose illness we noted last week, is now in the Johns Hopkins Hospital, Baltimore, where he underwent a surgical operation on Monday last. A press dispatch says: "This evening (Monday 15th) Bishop Hoss was resting fairly well. Altogether, the Bishop's condition, while serious, was regarded as hopeful. Let us all earnestly pray for his speedy recovery."

Bishop Galloway, accompanied by Mrs. Galloway, and their daughter, Mrs. Ventriss, passed through the city this week en route to Woodville, Miss., where the Bishop will spend a while with his children. The Bishop has lost flesh, but seems to be in health, and is cheerful. They kindly remembered the old office, where many days were spent when the Bishop was editor of the ADVOCATE.

Dr. H. M. Wells, of Second Church, Columbus, Miss., is "renewing his youth," and proposes to do all the work of a pastor, including the circulation of religious literature among his people. He will inaugurate a campaign for this ADVOCATE. Dr. Wells is not as young as he was fifty years ago, when we attended his great meeting at Old Hudsonville in Mississippi, but he is vigorous and warm-hearted.

The first Quarterly Conference for Carriere and McNeil (Miss.) has just been held. The new presiding elder, Rev. W. B. Jones, was on hand and at "home in the office." The pastor, Rev. P. H. Howse, has been well received, and is being cared for by a generous people. He received the "heaviest pounding" of his life—among others who gave, one brother presented him with more than \$76. That was good.

In a note to this office, Dr. Sawyer informs us that "the dwelling on the Bynum plantation, belonging to the Louisiana Conference, was totally destroyed by fire at 2 a.m. Sunday, Feb. 7." That will prove a great loss to the Conference fund.

The work at Greenville, Miss., "moves off easily" under the ministry of Rev. Jno. R. Countiss, who has just entered his fourth year in that important charge. We trust it may prove his most successful.

Rev. J. H. Bass, appointed to Ripley and Blue Mountain, North Mississippi, is trying to get a footing at the latter place—pre-empted by the Baptists many years ago, where they have a flourishing church and two colleges, with something near, or quite, six hundred pupils. An eligible lot has been secured, and our little band there will try to build a church. A fair proportion of students at both schools are Methodists. There are about one hundred Methodists in the town. They need a church.

Rev. R. P. Neblett writes from Shelby, Miss.: "Our community is in much sorrow over the going away of Brother Geo. B. Shelby, Sr., who died at St. Joseph's Hospital in Memphis, after a lingering illness. No man was more friendly or loyal to his pastor and the church than Brother Shelby. We buried him in the cemetery, at Grenada, on the afternoon on Jan. 31, to await the resurrection of the just. A memoir will follow in a few days." We mingle our tears with dear Sister Shelby, a friend and parishioner of other days. May the good Lord comfort her heart in this great sorrow.

The Mercury-Banner, of Huntsville, Ala., gives a good account of a meeting recently held in that city in the Holmes Street Church, of which Rev. J. A. Bowen is pastor. The meeting grew in interest and attendance until the congregation was too large for the house, when the skating rink was leased and equipped for the services. Rev. J. O. Hanes was the principal preacher. Three or four excellent laymen as-

sisted. The singing was led by Rev. A. J. Notestine, once a member of the Louisiana Conference. There were many professions of faith, and a large number added to the church.

Dr. C. F. Reid, representative of the Board of Missions on the Pacific Coast, sends us the following word from the work in and around San Francisco: "We are progressing. There were two baptisms at the Oakland Japanese Mission recently. There are several candidates to be baptized at the Korean Mission in San Francisco a week from Sunday, and we have a class of probationers preparing for Church membership at the Japanese Mission in Alameda. A new English teacher in the Japanese Kindergarten in Alameda is doing fine work, and we are looking for fine results. All the indications are that 'The Korean Evangel' will find a permanent place for itself. Subscriptions are coming from many parts of America, Mexico and Hawaii. We have not yet had time to hear from Korea, where we hope to find most of our readers."

MISSISSIPPI CONFERENCE CHURCH EXTENSION.

Brethren concerned will please note that the Executive Committee will meet at the Methodist Church in Columbia, Miss., on Wednesday, March 3.

W. B. LEWIS.
Moss Point, Miss.

CHURCH EXTENSION.

The meeting of the Executive Board of the Louisiana Conference Board of Church Extension will be held in the church at Alexandria, March 16, at 10 a.m. All applications to be acted on at said meeting should be carefully filled out, all requirements met, all questions answered, and sent so as to reach us in due time. I have blanks, and so has the secretary, P. O. Lowrey.

J. D. HARPER, President.

THE COLLECTION FOR MISSIONS.

Dear Brethren of the North Mississippi Conference: "In order for your Board of Missions to meet the obligation due our brethren on the forty-three mission charges it requires nearly \$1500 every three months. I am sure that if some of the letters that come to me were read by our people they would all be prompt in paying the entire mission assessment the first of the year. Last year the Board was compelled to make these brethren wait for half their appropriation until Conference. The needs in our foreign fields are just as urgent. Every pastor in our Conference should have the full assessment for both these claims in the hands of the treasurer by March 15.

On that date the treasurer will send to the ADVOCATE a full report of all money turned in to him. He will make these reports at the end of each quarter. The treasurer is S. J. High, Tupelo, Miss.

W. W. WOOLLARD.

DISTRICT CONFERENCE POSTPONED.

Dear Dr. Boswell: Owing to the serious illness of Bishop Hoss, who was expected to preside, the Greenville District Conference will not convene at Clarksdale on Feb. 26-28, but will be deferred to a later date. The time all along was considered rather too early for the best results, but was fixed upon to secure the services of Bishop Hoss, whose presence and ministry we felt would be a great blessing and inspiration to our preachers and people.

I sincerely hope that the Bishop will stand the operation which the surgeons say he will have to undergo well, and that he will soon be quite himself again.

R. A. MEEK.

Whitworth College.

We have a few vacancies at Whitworth College, and in view of the State Normal, which is to be held here, commencing June 8th, and continuing one month, we make the following offer to teachers and those who wish to take Teachers' Course. We will furnish board, laundry, medical fee, library fee and literary tuition for \$20 per scholastic month. This proposition also includes board and Normal fees during the Normal. This is an excellent opportunity for teachers and those expecting to teach next Fall to take teachers' course. Let those interested write the President of Whitworth College, Brookhaven, Miss., for information.

SEA-SHORE CAMP GROUNDS.

Furnished cottage, water and sanitary closet, no water rent. Four bedrooms, kitchen, and hall. Third from Beach, tabernacle square, good exposure, benefit of sea breeze, fresh bath, and fishing privileges. Cost \$750, and will sell for \$600, cash. Furnished, ready to occupy; good building, painted.

J. H. MINER.

Lumberton, Miss.

CHURCH EXTENSION.

North Mississippi Conference.

The Executive Committee of the Conference Board will meet in Winona, on Tuesday, March 2, at 1 p. m., and not on Monday, as heretofore announced. Let all our brethren who have Church Extension business with us, take notice of this change.

T. W. LEWIS.

CHURCH EXTENSION.

Dear Dr. Boswell: Rev. Jno. W. Crisler, treasurer of the Board of Church Extension of the Mississippi Conference, has remitted an additional amount to this office, on Church Extension Assessment, \$109.58. Twice this amount, added to the \$3600, reported in the statement which you printed a few weeks ago, makes a total of \$3819.16 received from that Conference on Twenty-sixth Assessment, an increase over last year of \$38.66. Yours sincerely,

W. F. McMURRY.

Corresponding Secretary.

FROM WEST, MISS.

I am pleased to say I have been most kindly received by the good people of this charge. I find them to be a good, kind, clever flock.

Our first Quarterly Meeting has just been held; made advance in salary above anything yet allowed, and paid first quarter in full, and everything is favorable for a good year. Rev. N. G. Augustus, our presiding elder was present and was considerate, and kind, and did us some good preaching—he is to our liking—a good presiding elder in every respect.

Several brethren have written me a hearty welcome, and asking me to feel at home among them in North Mississippi, all of which makes me feel very much at home. Though a transfer among them, I am not held off at arms-length. I am grateful for all kindness to me and mine.

J. A. GREENING.

West, Miss.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—First Round.

Hebron, at Hebron Feb. 20, 21
Mayhew Feb. 27, 28
Cedar Bluff Mch. 6, 7
Mathiston Mch. 13, 14
Sturges Mch. 20, 21
L. M. LIPSCOMB, P. E.

CORINTH DIST.—FIRST ROUND.

Dry Run Miss., at Pisgah Feb. 20,
Kossuth Ct., at Kossuth Feb. 21, 22
Rienzi Ct., at Rienzi Feb. 23,
Guntown and B., at G. Feb. 24,
Mantachie Ct., at Friend-
ship Feb. 27, 28
Belmont Ct., at Patterson's
Chapel Mch. 6, 7
Tishomingo Ct., Boggs C. Mch. 8,
Marietta Ct., at Marietta Mch. 13, 14
Mooreville Ct., at Oak Hill Mch. 20-21
Blue Spgs. Ct., at Belden Mch. 21, 22
East Booneville Ct., at Blythes
Chapel Mch. 27, 28
Wheeler Ct., at Lebanon Mch. 30,
BEN P. JACO, P. E.

Greenville Dist.—First Round.

Jonestown Feb. 21,
Rosdale Feb. 28,
Shaw Mch. 7,
Hillhouse a.m., Mch. 14,
Friar's Point p.m., Mch. 14,
R. A. MEEK, P. E.

Winona District—First Round.

Vance, at Marks 7 p.m., Feb. 15,
Mars Hill, at Gore Spgs. Feb. 20, 21
Tom Nolen, at T. N. Feb. 27, 28
Eupora, at Eupora 7 p.m., Feb. 28,
Slate Springs, at Spring
Hill Mch. 6, 7
E. S. LEWIS, P. E.

Sardis District—First Round.

Longtown, at Sees Chapel Feb. 20, 21
Senatobia Feb. 27, 28
Courtland, at C. Mch. 6, 7
Eureka, at Eureka Mch. 8,
Harrison, at Tillatoba Mch. 13, 14
Crenshaw, at Crenshaw Mch. 19,
Arkabutla, at A. Mch. 20, 21
Tyro, at Freedonia Mch. 27, 28
W. M. YOUNG, P. E.

Oxford District—First Round.

Toccapola, at Laf. Spgs. Feb. 17,
Waterford, at Waterford Feb. 19,
Red Banks, at Red Banks Feb. 20,
Holly Springs Station Feb. 21, 22
Lafayette Ct., at Feb. 27, 28
J. E. CUNNINGHAM, P. E.

Aberdeen Dist.—First Round.

Montpelier, at Woodland Feb. 20, 21
Bound's Mission, at P. R. Feb. 27, 28
Pittsboro, at Derna Feb. 28, Mar. 1
Vardaman, at V. Mar. 1, 2
Smithville Ct., at Antioch Mar. 6, 7
New Salem, at N. S. Mar. 7, 8
Fulton Circuit at Hardin's
Chapel Mar. 8, 9
Aberdeen Circuit, at Green-
wood Springs Mar. 13, 14
JAMES H. FELTS, P. E.

Durant Dist.—First Round.

Poplar Creek, at Huntsville Feb. 20, 21
Tchula and Sidon, at T. Feb. 27, 28
Ebenezer, at Ebenezer Mch. 6, 7
Pickens, at Pickens Mar. 13, 14
Chester, at Salem Mar. 20, 21
Louisville, at Noxupater Mar. 27, 28
Ackerman, at Ackerman Mar. 29,
N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

McLain Feb. 15, 16
Estabutchie Feb. 20, 21

Leakesville Feb. 27, 28
New Augusta March 6, 7
M. B. SHARBROUGH, P. E.
Hattiesburg, Miss.

Newton District—First Round.

Walnut Grove, at W. G. Feb. 13, 14
Laurel, Main Street Feb. 20, 21
Laurel, Kingston St. Feb. 20, 21
Laurel, 5th Ave. Feb. 22,
Rose Hill, at Rose Hill Feb. 27, 28
Newton Feb. 28, Mar. 1
T. J. O'NEIL, P. E.

Natchez Dist.—First Round.

Fayette, at Fayette Feb. 21, 22
Centerville Feb. 27, 28
Meadville, at Oak Grove Mar. 6, 7
Wilkinson, at Mt. Carmel Mar. 13, 14
Caseyville, at Bethesda Mar. 20, 21
Barlow, at Brandywine Mar. 27, 28
Bayou Pierre, at Pleasant
Valley Apr. 3, 4
Adams, at Adams Apr. 10, 11
H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—First Round.

Gallman, at Bethesda Feb. 20, 21
Hazelhurst Feb. 21, 22
Prentiss, at Prentiss Feb. 27, 28
Silver Creek, at S. C. Mar. 6, 7
Georgetown, at Sontag Mar. 13, 14
Tylertown, at Tylertown Mar. 20, 21
Topisaw, at Topisaw Mar. 27, 28
Summit, at Summit Mar. 28, 29
The District Stewards are requested
to meet in the Methodist Church in
Brookhaven Wednesday, Jan. 20, 1909,
at 2 o'clock p.m.
J. T. LEGGETT, P. E.

Vicksburg District—First Round.

Oak Ridge, at Oak Ridge Feb. 13, 14
Harriston, at Harriston Feb. 20, 21
Rodney, at Mt. Gomez Feb. 26,
Mayersville, at Mayersv'l. Feb. 27, 28
G. H. GALLOWAY, P. E.

Jackson Dist.—First Round.

Sharon Feb. 20, 21
Canton, 7 p. m. Feb. 21, 22
Yazoo City, 11 a.m. Feb. 28, Mar. 1
Lintonia, 7 p.m. Feb. 28, Mar. 1
Eden Mar. 6, 7
Fanin, at Oakdale Mar. 13, 14
Camden Mar. 20, 21
Pinola, at Harrisville Mar. 27, 28
J. R. JONES, P. E.

Meridian Dist.—First Round.

Bucatunna, at State Line Feb. 21, 22
Lauderdale, at L. Feb. 28, Mar. 1
Scooba, at Scooba Mar. 6,
Binnsville, at B. Mar. 7, 8
DeKalb, at Pleasant Ridge,
a.m. Mar. 12,
North-Kemper, at Mellen Mar. 13, 14
Matherville, at Andrew's Mar. 20, 21
Shubuta and Quitman, at
Shubuta Mar. 28, 29
W. H. LEWIS, P. E.

Seashore Dist.—First Round.

Purvis Feb. 13, 14
Coalville, at Coalville Feb. 20, 21
Americus, at Pleasant H. Feb. 27, 28
Moss Point Mar. 6, 7
Escatawpa Mar. 6, 7
Pascagoula Mar. 8,
Biloxi Mar. 10,
Gulfport, 25th Ave. Mar. 13, 14
Gulfport, 29th St. Mar. 14, 15
W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—First Round.

Gilbert Feb. 20, 21
Florence Feb. 21, 22
Waterproof Feb. 27, 28
Downsville, at Douglas Mar. 3,
Eros Mar. 6, 7

Bastrop Mar. 13, 14
Brookline, at Lapine Mar. 17,
S. S. KEENER, P. E.

New Orleans Dist.—First Round.

Covington Ct., at C. Feb. 21
Felicity St. a.m., Feb. 28
First Church p.m., Feb. 28
Rayne Memorial Mar. 7
Second Church Mar. 14
F. N. PARKER, P. E.

Ruston Dist.—First Round.

Bernice, at Bernice Feb. 20, 21
Ringgold, at Ringgold Feb. 27, 28
Lanesville, at Lanesville Feb. 29, 30
Cotton Valley, at C. V. Mch. 6, 7
Minden Mch. 8,
R. W. TUCKER, P. E.

Baton Rouge District—First Round.

Ponchatoula, at Ponch Feb. 20, 21
Hammond, p. m. Feb. 21,
Independence, at Tickfaw Feb. 27, 28
Amite City, p. m. Feb. 28,
Kentwood, p. m. Mar. 1,
St. Helena, at Days, a.m. Mar. 3,
Mt. Hermon, at Hackley, p.m. Mar. 4,
Franklinton, at Frankton Mar. 5,
Bougalousa Mar. 6, 7
Pine Grove, at P. G. Mar. 10,
C. C. MILLER, P. E.

Crowley Dist.—First Round.

Longville Feb. 16,
Patterson Feb. 20, 21
Morgan City, at Berwick Feb. 21, 22
Jeanerette Feb. 22,
Indian Bayou, at I. B. Feb. 27, 28
Rayne Feb. 28, Mar. 1
St. Martinville Mar. 3,
J. E. DENSON, P. E.

Shreveport Dist.—First Round.

Zwolle, at Noble Feb. 13, 14
Mansfield Feb. 14, 15
Wesley Feb. 20, 21
Greenwood Feb. 24,
Hornbeck Feb. 27, 28
Leesville Feb. 28, 29
Many, at Many Mar. 6, 7
La Chute, at La Chute Mar. 13, 14
Provincial, at Provincial Mar. 20, 21
Pleasant Hill Mar. 27, 28
Ida, at Gilliam Apr. 3, 4
Bon Ami Apr. 10, 11
De Ridder Apr. 11, 12
Dry Creek Apr. 14, 15
Fullerton Apr. 17, 18
Mooringsport Apr. 21,
T. J. WARLICK, P. E.

Great truths are greatly won, not
found by chance.—Bonar.

MINISTERIAL RELIEF ASSOCIA- TION—ANOTHER NOTICE.

After some consultation with brethren, it is deemed best to call a meeting of those who desire to organize a new Association, in Winona, on Tuesday, March 2, 1909, at 1:30 p. m. I am requested by a number of brethren to make this call.

T. W. LEWIS.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Clarksdale, Feb. 26-28, with Bishop E. E. Hoss, presiding. The pastors are urged to announce the meeting and endeavor to secure a large attendance. The names of those who will go should be sent to Rev. W. L. Duren, Clarksdale, Miss.
R. A. MEEK, P. E.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA GREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Sunday School

By W. B. Campbell.

LESSON FOR FEB. 21, 1909.

STEPHEN, THE FIRST CHRISTIAN MARTYR.

(Acts vi. 1-15; vii. 54-60; viii. 1-3.)

Golden Text: "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit."—Acts vii. 59.

The membership of the church had increased so rapidly that the plan of having all things in common had become unwieldy, and the work of distributing the necessities of living had gradually encroached on the work of the spiritual welfare. This condition was brought to notice by complaints that some of the members had been overlooked, which required the church government to be divided into two departments, so that the former unity should remain unimpaired. There may have been a shade of jealousy between the Grecians and the Hebrews, that was a foundation for the murmurings. It has never been in the range of possibility, even in the best managed church affairs, that everyone should be satisfied with the work done by church officials.

The apostles called a meeting on the same order as our Church Conference for the purpose of choosing seven men full of the Holy Ghost and wisdom, and as Stephen was the first mentioned of the seven, he must have been ordained; his faith and power shone forth in doing great wonders and miracles among the people. His work in "serving tables" did not interfere with spiritual work, but rather gave him opportunity to come in closer relations with the membership.

A great company of priests had become obedient to the faith, and this fact must have aroused those of the unbelieving Jews who began to dispute with Stephen, but they were not able to meet the new church officer in argument or discussion, or to resist the spirit or the wisdom by which he spoke; then they resorted to persecution. They procured men to falsely testify that he had spoken against Moses, and even against God. This same method was used in the mock trial of Jesus before the same tribunal. Stephen was arrested and brought before the Council, where they formally accused him, adding that he had been heard to say that Jesus of Nazareth would destroy that place, and change the customs which Moses had delivered unto them. Then the accusers looked on him, whom they had accused, and saw his face as it had been the face of an angel. Stephen's face attested the calm and heavenly frame of his mind, for he knew that whatever befell him, Jesus was near to deliver.

The trusting Christian need have no fear for the promise of Jesus, "Lo, I am with you always," is to every one that has believed unto salvation. There is a majesty in this calmness that exalts the godly man, and while he is despised by the world, he demands and retains the respect of all, and whatsoever he doeth shall prosper. A trial in a modern court of justice generally begins by asking the prisoner whether he is guilty or not guilty of the charge. So did the high priest ask of Stephen, "Are these things so?" Then the prisoner began his defense. Or, was it a defense? Was it not rather an arraignment of his accusers? Taking it as a whole, it was a regular sermon, in which he

preached Christ, and he followed the same line of reasoning as did our Lord when he joined company with those two of the faithful that walked to Emmaus, and as they talked, he began at Moses, and at the prophets, he expounded unto them in all the Scriptures the things concerning himself; thus did also Stephen, as he seemed to lead his hearers back to the very beginning of Israel's race: the calling of Abraham, and Isaac the son of promise, the patriarchs, the cruel sale of Joseph to be taken away to Egypt, and how God was with Joseph. Then the wonderful exodus, led by Moses, the servant of God. Each prominent incident of God's providence was mentioned, for his object was to show the truth of Jesus' words at Jacob's well, that "salvation is of the Jews." He was urgent in reminding them of how God talked with Moses face to face, and his argument reached the climax of prophecy in pointing them to Jesus as the one referred to in the words of Moses: "A prophet shall the Lord your God raise up unto you of your brethren." Then their wickedness was shown them, inherited from a long line of ancestry, they were as guilty as their fathers. "Ye do always resist the Holy Ghost." They slew the prophets that foretold the coming of the Just One; then they betrayed and murdered the one through whom the new law of grace was received, by the disposition of angels.

The surrounding listeners could stand no more; they were cut to the heart, for the sword of the Spirit was wielded by an mighty arm. They gnashed on Stephen with their teeth. It was the rage of Satan at the triumph of faith. But Stephen looked upward into heaven and saw the glory of God and Jesus standing at the right hand of God. He told his demon-possessed assailants what glorious things he saw.

They could stand no more; in perfect frenzy, they stopped their ears. As they gnashed their teeth, they wailed forth their fury; then they rushed upon him who was a picture of peace amidst such turmoil, and cast him out of the city and stoned him.

Saul of Tarsus stood by, consenting to the death of the first Christian martyr. He heard the dying Christian pray for his murderers. Aye, upon his knees, while the storm of stones came thick and fast, Stephen prayed with a loud voice, "Lord, lay not this sin to their charge." And when he had said this, he fell asleep, and on the resurrection morn he will appear with our Lord, when he comes and all the holy angels with him. The warrior has fallen in battle, but his spirit still lives, attesting to that faith which is the victory that overcometh the world.

PROGRESS OF A SEVERE CASE OF TETTER.

Gantersville, Ala., July 14, 1908.

Dr. J. T. Shuprine, Savannah, Ga.

Dear Sir:—I am glad to say that three of four boxes of Tetterine I ordered of you, I have personally used, have given me more relief and seemingly a permanent cure of Tetter and Eczema than I have had for 25 years, for which time I have been tortured and tormented, with some dreadful skin disease on my thighs, and in my groin, also on my left hand, and had as I thought destroyed the natural growth of two of my finger nails. I now have one of them absolutely cured and looking as natural as I could ask for. The other one very much improved. I also had it on my foot and they are cured. In the twenty-five to thirty years I have been embarrassed and tortured with skin trouble I have consulted and taken medicine from many doctors, and bought and used many different kinds of ointments, but none gave me relief and satisfaction as your Tetterine has given me. I would not have had my two finger nails just as they were for \$100.00.

Respectfully, J. D. Chandler. Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine Soap, Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuprine Co., Savannah, Ga.

How to Increase the Yield of Fruit

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

Virginia-Carolina Fertilizers

The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

Many facts of great interest and value to fruit growers are published in the new 1909 Farmers' Year Book, a copy of which will be sent free on application to any of our sales offices.

Virginia-Carolina Chemical Co.

Sales Offices:
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices:
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

PIANOS

TO reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.

DAVIESS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue.
Address, E. B. MILLER, Pres. Owensboro, Ky.

Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

For Feb. 21, 1909.

THE CONDITION OF OUR DISCIPLESHIP.

(Matt. xvi:24-27; John xv:1-10.)

Do we hunger and thirst to be true disciples of Jesus?

He is the Master, the Teacher. Let us listen to him as he shows us the way and presents the tests, and let us pray that we may not be dull pupils.

In the first passage he says, in effect:

1. Accept me as Master in Place of Self.

He tells us this in a way that would be quite startling if, like the twelve, we were hearing the words the first time. Let not their familiarity prevent fresh meditation upon them.

"If any man would come after me," (that includes you and me). (1) "let him deny himself,"—give up, lose, go back on himself; (2) "take up his cross,"—willingly shoulder whatever burden of pain comes to him in the way of self-denial; (3) "and follow me,"—conform his life to my example, imitate me.

(It will help to examine the Revised Version in the words that follow, and note that the word "life" is the equivalent of the word "soul" in Authorized Version, and also to remember that one's "self" is equivalent to his "soul," or "life.")

Before any one of us yields to the temptation of thinking that Jesus is demanding too much of us as a condition of being his disciple let him carefully note the way in which he shows its reasonableness: Self-losing is self-saving, and self-saving is self-losing.

One is regarded as having two selves or two lives, the lower or incomplete, and the higher or complete. Until he becomes a Christian he does not know his true self. The desires that control his conduct gratify the lower self, but injure and destroy the real or higher self. He comes to hear the call of Christ, renounces the law of lower self, takes the yoke of Jesus, and discovers that though he seemed to be losing his life or losing himself, he is in reality saving his true life. If, on the other hand, he prefers the call of his lower self, he seems to save himself, yet loses himself.

A PROBLEM IN PROFIT AND LOSS.

"What shall it profit a man if he gain the whole world" of money, or fame, or pleasure, in pursuit of selfish desire, "and lose his soul," his life, himself? Here is the great profit and loss problem, the answer to which can only be an infinite minus. Being a Christian is worth infinitely more than it costs; being a servant of self costs infinitely more than it is worth.

Who is it, after all, that really denies himself: he who denies himself of eternal life, or he who takes up the cross?

"Two young soldiers were talking about the service of Christ, and one of them said: 'I can't tell you all that the Lord Jesus is to me, or what

he has done for me. I do wish you would enlist in his army.' 'I am thinking about it,' answered his comrade, 'but it means giving up several things—in fact, I am counting the cost.' An officer passing at that moment overheard the last remark, and laying his hand on the shoulder of the speaker, he said: 'Young friend, you talk of counting the cost of following Christ, but have you ever counted the cost of not following him?' For days that question rang in the ears of the young man, and he found no rest till he sought and found it at the feet of the Savior of sinners, whose faithful soldier and servant he has now been for twenty-seven years."—(From Sunday School Times.)

"You must change your entire method of singing," said a celebrated teacher of music to a young, ambitious girl who had already spent three years in voice culture. The girl hesitated and resented the advice, and returned to her room to think it all out. She had already achieved some success, and had spent time and money on the training of her voice, and yet she knew that her adviser was the most famous master of vocal technique in Europe, and had trained many of the most brilliant artists by his method. The sacrifice she was called upon to make seemed too great, and for a while she hesitated; but only for a time. In the morning she went again to the master musician and said, "I am determined to be content with nothing but the best that is possible for me, no matter what the sacrifice may be." That young woman was Jenny Lind, the renowned singer. — (Sunday School Times.)

(1) The closest possible intimacy! in effect:

2. Live in constant intimacy with me:

(1) The closest possible intimacy! We know the meaning of that deep intimacy of soul with soul, or heart with heart, in the relations of human friendship or the family circle. We know how there is a mutual interchange of spiritual influence. Living union with Christ, as the branches with the stock of the vine, means intimate communication and fellowship of the soul of the disciple with the spirit of Christ.

(2) Uninterrupted intimacy: It is a tragic thing to cease to live in fellowship with him. It is possible for the branch to wither, be cut off and burned.

In these ten verses in John (see Revised Version) the word "abide" occurs ten times. We must "abide in Christ," his "words abide in us;" we must "abide in his love."

(3) Intimacy that produces satisfactory results: The result of this intimacy will be that the disciple shares the nature of Jesus, and comes to possess desires and motives in common with him. "The branch bears fruits," and "more fruit." This result is pleasing to the Father. "So shall ye be my disciples."

Christ is made known to the world through the pure and sacrificing spirit

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B, New Orleans.

of the disciple manifesting itself in fruitful service. This cannot be done apart from Christ. For this purpose he needs us and we need him.

Epworth Leagues may cultivate this intimacy through prayer and devotional study. If our hearts are open his words will abide in us, and we may ask what we will, and our joy will be full.

Are we on terms of daily intimacy with Jesus? Is it possible that any one of us is following him at a distance instead of by his side? Has any earthly love checked the flow of his life into ours? ROBT H WYNN

EPWORTH LEAGUE CONFERENCE OF NORTH MISSISSIPPI.

The Executive Committee of the League Conference of North Mississippi, composed of Mr. J. B. Small, of Winona; W. E. Kennedy, of Columbus; Rev. J. H. Holder, of Booneville; and Rev. R. A. Clark, of Okolona, met in Columbus, Jan. 21, and formed plans for the coming League Conference, a full programme of which will be announced at an early date. The Conference will meet in New Albany, June 8-10. The visiting men on this occasion will be Dr. W. F. McMurry and Ed. F. Cook, secretary of the Young People's Department in our Church. We have heard definitely from both and they promise to be there. We hope to make this a very helpful occasion to the Leaguers of our Conference, and we hope that the Leagues are planning already to have a full representation at the Conference.

To facilitate the work of the Conference, the following District Secretaries have been appointed to serve until the Conference meets in June: Aberdeen, Mrs. Therese Cavin, of Okolona; Columbus, Miss Mary Stokes, Columbus; Corinth, Mr. W. T. Johnson, Booneville; Durant, Walter Boswell, Kosciusko; Greenville, Miss Allee Dunn, Greenville; Oxford, Mrs. J. H. Mitchell, Water Valley; Sardis, Rev. S. L. Pope, Senatobia; Winona, Mr. Smith, Winona.

These secretaries will get in full touch with the Leagues in their respective districts and be of any service they can to the work in their districts. We hope that none of the pastors or presiding elders will arrange meetings to conflict with the time of our Conference.

Dr. McMurry and Mr. Cook are both practical League men and know a great deal about the young life of the Church, and no doubt will be a great stimulation to the work. It would be well worth the while of every pastor in the Conference to be at this League Conference.

The programme will be announced in a week or so.

ROBT. A. CLARK.

After shaving, Royaline Oil.
For Aching Feet, Royaline Oil.
For Headache, Royaline Oil.
The Best Antiseptic, Royaline Oil.
10c, 25c, 50c, Druggists.

If every one would be only half as good as he expects his neighbors to be, what a heaven this world would be.—Southern Churchman.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whateley.

JAMES H. AITKEN

PLUMBING,
HEATING, SEWERING,
GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN 1

Mrs. A. C. FELDNER

Successor to H. W. Feldner

Sign and Ornamental Painter

716 POYDRAS ST.,

Near St. Charles, NEW ORLEANS, La.

ADVERTISING SIGNS A SPECIALTY.

E. G. AWCOCK,

Harness and Saddlery,

Repairing Promptly Attended To

333 Baronne St., New Orleans.

Darsam Bros. Coal Co.

COAL, COKE,

AND ANTHRACITE,

2217 CALLIOPE STREET, NEW ORLEANS

Phone Main 1552; P. O. Box 1406

ASK YOUR GROCER FOR

"Greole Brand Coffee"

Twenty-Five Cents per lb.

—And—

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd., NEW ORLEANS.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds of Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

Churches, Sunday Schools, Agents make money getting up clubs, selling the Gem Clothes-Line Holder. Sample, 10c. Plan free. Gem, Grand Rapids, Mich.

VISIT

MINERAL WELLS

—For—

HEALTH AND PLEASURE.

AND

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS,
REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS TEXAS

Frost Proof CABBAGE PLANTS

GUARANTEED TO SATISFY PURCHASERS.
Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to 9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00 per 1,000. Our catalogue gives full instructions for growing all kinds of fruits and vegetables mailed on request. **WM. C. GERRATY Co., The Cabbage Plant Men, P. O. Box 620 Young's Island, N. C.**

"TO AVOID BOLL-WEEVIL"

and to get early opening, plant cotton seed grown in the extreme northern section of the Cotton Belt. We have a large stock of Tennessee grown cotton seed, carefully selected with the view of furnishing planters in the extreme south and holl-weevil section. 75 cents per bushel, f. o. b. Fayetteville. Car lots, 50 cents. Order at once as the supply is limited. **STRONG, BAGLEY & BAGLEY, Fayetteville, Tenn.**

MEDICAL RELIEF FREE.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of **PANSY COMPOUND**, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and lagrippe.

Whooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

ROCHE'S Herbal Embrocation
will also be found very efficacious in cases of **BRONCHITIS, LUMBAGO and RHEUMATISM**

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or F. F. F. & Co., 80 Beekman St., N. Y.

CATARRH MEDICINE FREE

If your ears ring or roar, or your hearing is affected, if eyes ache, water or burn, or sight is failing, if you cough, spit, cough or have had breath, acids in nose, irritation in bronchial tubes, lungs or stomach, your name and address will bring to you absolutely free a 24-day course of medicine prescribed to meet your individual requirements and complications.
We have cured many who have tried various so-called Catarrh cures with little or no benefit, and we make you this liberal offer to introduce our splendid treatment in your section.
REMEMBER name and address. **NO MONEY** and without cost you will receive a 24-day course of medicine prescribed especially for you.
GERMAN-AMERICAN INSTITUTE, 78 RIDGE BLDG., KANSAS CITY, MO.

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, **TEN in all FREE** to persons who send **Jos. F. Draughon, Nashville, Tenn.** names and address of 4 or more young people most likely to attend business college or take lessons by mail.
IF YOU WANT TO FREE FROM THE DOLLAR-A-DAY class into the FIVE DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S Practical Business College

FERRY'S SEEDS

Nobody can know everything. To become expert means to specialize. We are specialists in producing the best flower and vegetable seeds. In 62 years we have become experts. Sow Ferry's Seeds and reap the results of our care. For sale everywhere. Read our 1909 catalogue and profit by our experience. Sent free on request. Address **D. M. FERRY & CO., DETROIT, MICH.**

FROM POPLARVILLE, MISS.

Dear Dr. Boswell: So many nice letters come to my home through the Advocate, and fill my heart with joy as I read of "warm welcomes" extended our preachers and their families by the people of different churches.

This is as it should be when we remember that our Methodist preachers are sent—they are literally "wanderers for Christ"—no home and oftentimes no money. It is not asking too much of the people to see that they are at least comfortably housed. Continue, dear friends, to give your pastor good cheer and a hearty God-bless-you; then he will feel impelled to give you all that is best in him. Preachers are human—they need encouragement and help along the way.

I, too, have been the happy recipient of a hearty welcome. The lines are fallen unto me in pleasant places, but I did hate to leave the friends in Sharon. When we went there two years ago, the situation did look blue, so many had removed to other places, and too, we had lots of work to do. The parsonage was new, but the yard, garden, cistern and other things had to be made. I then felt lonely, so far in the country, away from the railroad and town, and in my letter to the Advocate I said, "we did not come out here from choice—we were sent." After having lived there to know and love the people, I wanted to stay with them, and again I wrote, "we were sent," for I would gladly have stayed. I had many testimonies of their confidence and love, but it was more strongly disclosed on Christmas morning, when I received a lovely set of silver teaspoons from the Home Mission Society, together with individual gifts, and all with cards, expressing love and good wishes. How these tokens of esteem fill my heart with love for them and gratitude to God for having raised up true friends to me!

The inevitable came—we had to go, and as I drove from the dear parsonage, the pretty little Church, nestled close by, and my dear friends I wiped my tear-stained eyes and prayed "the Lord watch between me and thee when we are absent, one from another."

We are pleasantly situated in Poplarville. These good people received us gladly. Several met us at the depot and when our carriage stopped at the gate of the pretty parsonage the dear ladies escorted us into a clean house and soon seated us to a delightful dinner. All the good things were not on the table, either I found enough in the pantry to last fully a week. We hear many pleasant things concerning our immediate predecessor and his dear, good wife. This Church is "a thing of beauty" and a monument to Brother Bradford's and the people's energy, and, in fact, I fear the mental and physical strain was too much for him and caused the breakdown from which he is now suffering.

We will find plenty to do. I want to be instrumental in leading souls to Christ. Pray for us that preacher and people may continually ask, "what must we do," and go at it, all feeling the Holy Spirit moving them to service. I am afraid my husband will break down again. He is afraid he will. I am sure a Circuit with three or four pleasant appointments would suit him best. He needs a change of people, diet and exercise.

God bless the Advocate.

MRS. M. H. MOORE.

Dropsy Cured: quick relief; removes all swelling in 8 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write **DR. H. H. GREEN'S SONS, Box X Atlanta, Georgia.**

FROM EENTON, LA.

Mr. Editor: Acceding to promise made to your assistant editor, I dictate the following lines: I find here a large-hearted, open-handed people. Though they are devoted to their former pastor to an unusual degree, their hearts were large enough and their devotion loyal enough to take in a stranger for his work's sake. And not altogether a stranger, either, for I find here persons to whom I had preached a third of a century ago while a presiding elder in the Little Rock Conference, and other people to whom I had preached in Louisiana in their boyhood and girlhood days. Hence I conclude that a Methodist preacher of fifty years' experience in any community where his lot might be cast would not likely be a perfect stranger.

I have an ideal charge—two churches composed of as big-hearted people as those among whom I have recently come. But this does not say that the brethren are not without fault. Too few of them are willing even to try to pray in public. They seem to leave the praying to their wives and daughters.

The congregations have been as large as one could expect in a sparsely settled community, bounded on the west by Red River and on the east by Bodcane.

The attendance at prayer-meeting is far above the average in congregations having so small membership as we have here. The Sunday schools are also well attended and admirably conducted. The Epworth League is few in number, so also is the W. H. M. S., both being well organized, the latter being only a week old. The preacher's home is an excellent one and comfortably furnished, being located in a grove overshadowed by beautiful oaks and waving pines. Besides all this, the oil prospectors are abroad in the land seemingly intent on puncturing mother earth for her oil or her gas. The latter they will, doubtless, find, and there is some hope for the former. Then we will have a boom.

Before closing this, I beg to mention the fact that I am reading—or having read for me—one of the most interesting books I have ever read (and I have read many on the same subject). The author is a Spaniard, Fradrysea by name, of whom I know nothing. He contrasts Protestantism with Romanism, taking the gospels and epistles as the basis of all religious truth, avoiding the vulgarities so generally indulged in by writers on that subject. His logic is profound, his historic statements (as far as I have been able to verify) are absolutely correct.

J. A. PARKER.

CHURCH DESTROYED BY FIRE.

Dear Dr. Boswell: On last Sunday night, 7th inst., our Methodist Church at Camden, Miss., was destroyed by fire. The fire originated accidentally, it is thought, in a barn near by, destroying, with the church, several thousand dollars worth of other property. There being no insurance, it is an entire loss.

We wish at once to begin the work of rebuilding, and would appreciate any help from the brother pastors. Please consider our need, and forward contributions to the pastor.

J. S. PURCELL, JR., P. C.

Camden, Miss.

NOTICE.

Little Mary Emma, the only child of Rev. and Mrs. C. M. Chapman, died at the home of her parents in Meridian, Miss., Friday morning, Feb. 12, about five o'clock, after an illness of three weeks. A short service was held at the home, after which the remains were taken to Yazoo City for interment. Mary Emma was three years of age, affectionate in disposition and the joy of her home. It will be a sad home-coming for the bereaved parents, and they stand in

need of the prayers and sympathy of their Christian friends.

Brother Chapman requests that I take this method of expressing their appreciation of the many acts of kindness shown them during the illness of their little one.

W. H. LEWIS.

Marriages.

Feb. 2, 1909, at the residence of the bride's father, Mr. Jas. Hand, in Parish, Miss., by Rev. M. L. Burton, Mr. CUREN LAMAR SPOTSWOOD and Miss ZUBA CRAGIN HAND.

At the Methodist parsonage, on Jan. 14, 1909, by Rev. J. P. Haney, Mr. M. L. GUY and Miss NEOLA FOSTER.

At the home of the bride's father, Mr. J. M. Hutchinson, Jan. 24, by Rev. J. P. Haney, Dr. A. R. CARTER and Miss LILLIAN HUTCHINSON.

At the residence of Mr. James M. Carruth, Jan. 24, 1909, by Rev. J. P. Haney, Mr. N. S. BRIDGES and Miss FLORENCE BREECHEN.

YOUR PICTURE ON A PILLOW TOP.

Like-size, 18x18 inches, only 25c. They are life-like and useful. Will last a lifetime. Made from any picture or photo on the best grade of satin in blue, pink, yellow or white. No extra charge for groups. You can wash and iron them without injury. Your small picture returned unharmed. You are sure to be pleased and delighted. State color wanted. Mail your picture to **INDIA ROMA ART, Paradise, Texas.**

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalogue A. **WALTER M. GATES and S. CARTER SCHWING.**

DIRECT FROM FACTORY TO YOUR HOME ON FREE TRIAL

You save at least \$100.00
You Make All Agents' Profits
19 J Model.

Forbes Pianos

Are superior in tone, construction and beauty of case design. They represent the greatest achievements of high-grade piano-building.

FORBES' EASY PAYMENT PLAN enables every home to have a high grade Forbes Piano. You pay a little at the time to suit your convenience—besides you save at least \$100.00 and oftentimes more when buying direct from us. Write to-day for our free Catalog No. 69, and our Easy Payment Plan. Our Great Organ Offer Will Interest You.

E. E. Forbes Piano Co

BIRMINGHAM, ALA.

Branches in seven Southern cities.

"Get There" at a price to suit you direct for a

BLACK MOTOR BUGGY

Built for country roads, hills and mud. Engine—10 H. P., 2 cylinders, air cooled, chain drive rear wheels, double brake. Speed 25 to 35 m. per hr.—30 miles on 1 gal. of gasoline. Highest quality finish, workmanship and materials. Absolutely safe and reliable. Write for Book No. 244. **BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.**

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui

GENUINE KING COTTON SEED
DIRECT FROM ORIGINATOR

SAMPLE BAG GENUINE KING FREE FREIGHT PAID TO AGENTS

We wish Cotton Growers generally to test, in their own fields, the *Genuine King Cotton* with seed direct from the Originator. Hence this offer. Write postal for full particulars.

Personal. T. J. KING, Richmond, Va.

Girls Free. This beautiful Gold Watch with standard movements together with Watch Pin given away absolutely Free for a few hours of your time. Send us 45c for a sample of our latest Household Novelty to take orders with. Send us in the orders you take and the Watch and Pin are yours. Address,

USE OUR MONEY A SNAP For LIVE AGENTS

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$5.00. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit sent ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 230-10 W. Adams St., Chicago, Ill.

WOULD you wish Souls to Christ, or comfort the sorrowing? Then send 10 cents for fifty assorted leaflets, or 25c. no two alike, for 54 cents.

M. E. MUNSON, Pub., 77 Bible House, New York.

PRAYERS For Public Worship Private Devotion and Personal Ministry.

A Complete Guide to Devotion. New and Priceless Help to Spiritual Life. Invaluable to Christians everywhere. Give aid to persons of all ages wishing to take part in Prayer in Public, also Prayer Meetings, Special Occasions, Young People's Societies, Family Prayers, Prayers in Sickness, in Sunday Schools, Prayers for Children, etc.; also the Prayers of Faith in Christians. Cloth binding, gold stamp. Postpaid to any address for \$1.00. M. E. MUNSON, Pub., 77 Bible House, New York.

PLYMYER BELL CHURCH BELLS

Write to: Chas. Bell Foundry Co., Cincinnati, O.

BELLS.

Send 10c for Church and School Bells. Send for Catalogue. The C. B. BELL CO., Millersburg, O.

FROM THE BOARD OF MISSIONS.

TO THE PASTOR.

My Dear Brother: We have passed from the old year into the new. The year 1909 was characterized by unprecedented opportunities. Every field occupied by our Church has been thrown more widely open than ever before. Bishop Ward has just returned from the Orient. He places great emphasis upon the need of evangelistic effort and church-building in China, our oldest mission. In Korea the religious awakening is without parallel in missionary history. A District Conference has recently been held where the attendance was so great that the natives had to be admitted by ticket. The new church in Japan has had over two thousand additions since its organization. Cuba is dead ripe. Mexico and Brazil offer opportunities only to be paralleled in the Far East.

The year 1909 becomes one of tremendous responsibility. We must go forward or lose the vantage ground now occupied. To do this, our receipts from regular collections by the 31st of March must equal those of last year. The returns from the Annual Conferences indicate a possible falling off. This would be a calamity. If it involves retrenchment and withdrawal at any point, at home or abroad, it will be a catastrophe.

The regular collections on assessment constitute the base line from which we work. May we not count on your taking immediate steps to secure your assessment for foreign missions, or at least fifty per cent. of the same, by the 15th of March, and forwarding to your Conference Treasurer, that he may send his draft to us by the 31st of March? If you will do this, it will not only save the day, but enable us to stand by the work, which depends upon your liberality and faith. It must be done if we would measure up to the tremendous demands which come upon us in the providence of God.

Cordially your brethren,

WALTER R. LAMBUTH.

W. W. PINSON.

JNO. R. NELSON.

Faith is the gift that saves mankind; hope is the gift that cheers mankind; and love is the gift that makes mankind.—Roman World.

Love can lighten the weight of the suffering which it cannot remove, it can transform what it cannot destroy.—Bishop Westcott.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO.,

Toledo, O.

Sold by Druggists, 75c. a box. Hall's Family Pills for constipation.

IN PLEASANT PLACES.

Dear Dr. Boswell: After having spent nearly two months in this nice charge, Como Station, I am convinced "the lines have fallen to me in pleasant places." I have met with very courteous and cordial treatment. The people attend the preaching services well and the attendance at Sunday School has increased about twenty per cent. during the first quarter. The Woman's Foreign and Home Mission Societies are as near ideal as any I have ever seen. They are doing a splendid work. The laymen are organized and at work. The Board of Stewards have assumed all responsibility for the Conference collections and will collect them as they do the salaries.

Our first Quarterly Conference has just been held, all finances in full to date, and a liberal assessment made for the pastor. Como Methodists are well informed and loyal to her doctrines and polity, they are true to their pastor. I trust there will be a great spiritual awakening and ingathering this year.

S. A. BROWN, P. C.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

HOUSEHOLD LUBRICANT

Keep a can in the kitchen, another one upstairs, and then when things begin to rattle, and screech and sing—put a drop on the bearings. Household Lubricant is especially prepared for home use. Will not

IN THE
HANDY CAN
IN
4 OZ. AND
8 OZ. SIZES
SOLD
EVERYWHERE



gum, corrode or injure the most delicate bearing. Use it wherever a lubricant is needed. Saves wear and tear. Prevents rust.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains

25 DOSES 25 CENTS.

125 Doses \$1.

NEVER SOLD IN BULK.

TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

\$3000 to \$10000 A YEAR IN THE REAL ESTATE BUSINESS

We will teach you by mail Real Estate, General Brokerage, and Insurance, and appoint you Special Representative of the largest co-operative real estate and brokerage company. Co-operative department will give you more choice, salable property to handle than any other institution, and you can commence work without interfering with your present occupation and without any investment of capital. Commercial Law Course free to each representative. Write for 64-page book from The Cross Company, 99 Reppel Block, Chicago.

ILLINOIS CENTRAL The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches. Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

HETTIE WHITE, the infant daughter of Mr. and Mrs. James White, died on Aug. 28, 1908, being about six months old. Her little body was laid to rest in the family cemetery to await the resurrection day, where the now sorrowing relatives hope to meet her gladly. All was done for Hettie that could be done, but to no avail. God wanted her. We bow to his will submissively. The writer had the great pleasure last summer of dedicating her to God by baptism. To the sorrowing relatives we extend our heartfelt sympathies and prayers.

M. L. WHITE.

W. A. HALE was born in Greene County, Tenn., July 20, 1824, and died in Starkville, Miss., Jan. 26, 1909. Brother Hale's parents moved to Lowndes County, Miss., when he was a child. In early youth he united with the Methodist Church and grew to be a useful and ardent church man, having filled the position of steward and trustee of his Church for many years. Brother Hale helped to fight the early and hotly-contested battles for prohibition in this section of the State when it cost him much to thus contend. He served Oktibbeha County as Circuit Clerk from 1865 to 1876. On Feb. 15, 1849, he was married to Miss Nancy Megge, and to them God gave eleven children, six of whom still live. For the better part of a century this man quietly and humbly walked before God and faithfully served his family, his Church, his State. He has passed into his reward.

R. H. B. GLADNEY.

Mrs. A. T. SHUMAKER was born Nov. 8, 1885. She was happily married to C. C. Shumaker Feb. 1, 1881. On August, 1881, she was converted and joined the M. E. Church, South, of which she was a consistent member until the day of her death, which occurred Jan. 8, 1909. She was a good neighbor, a loving and devoted wife. She was a devout Christian, and when the change came she was ready and quietly fell asleep in the arms of Jesus. This we know, because she had so expressed herself at different times. Her last sickness was of a short duration, though she had been in feeble health for some time, but when the attack came on which proved to be fatal, she said to her husband, "I want to talk while I can speak," for she felt that the gift of speech would soon be gone. She said, "I am not excited, I feel that the time has come for me to go; meet me in heaven." She loved her Church. It was a pleasure to be in her home. She was always cheerful. After the funeral services conducted by the writer, all that was mortal of her was laid to rest in the New Hope Cemetery to await the resurrection of the just. She left a devoted husband, four brothers and one sister to mourn their loss, but their loss is her gain. We will see her in the city of God.

J. A. GOAD.

Mrs. ANNA JANE HAYNES, whose maiden name was McCullum, was born May 4, 1826, in Covington, County, Miss., and was married to Armistead C. Haynes April 20, 1848. Seven children were born to them. One of them died early in life, the others lived to be grown and married; only two of them are living now. Mrs. Mattie Elzie and Mr. Frank Haynes. She first joined the Presbyterian Church and later she joined the Methodist Church and lived a consistent member all her life. No better woman ever lived. It was the pleasure of the writer to have been in her home often. She was very much devoted to her children and commanded their respect, and also the respect of her neighbors. She was taken sick Dec. 19, 1905. Her sickness resulted in paralysis, which rendered her unable to walk. She moved only as her friends moved her, or in a rolling chair. During her confinement, she seemed reconciled to the will of her Heavenly Father. She bore her afflictions so patiently, impressing everyone that her trust was in God. She came to the end of her life as a sheaf of corn, ready to be gathered into her Master's garner. On Aug. 28, 1908, her soul took its flight to be with loved ones who have gone before. We sympathize with the loved ones whom she has left and point them for consolation to him in the light of whose presence she now rejoices. Too much cannot be said of the children and grandchildren for their untiring devotion and patience during her illness, especially Brother and Sister Elzie and their children with whom she made her home the last years of her life. They may be assured that mother will give them an everlasting welcome into heaven.

M. L. WHITE.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

Greenville District Conference, Clarksdale, Miss., Feb. 26-28.

Executive Committee of the Church Extension Board of the North Mississippi Conference, Winona, Miss., March 2.

Executive Committee of the Church Extension Board of the Mississippi Conference, Columbia, Miss., Mar. 3.

Woman's Home Mission Society, Mansfield, La., March 13-16.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

Joint Institutes in the Louisiana Conference:

Shreveport, April 19-23.
Monroe, April 19-23.
Alexandria, April 26-30.
Crowley, April 26-30.
Baton Rouge, May 3-7.
New Orleans, May 3-7.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 8-10.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Camp-ground, June 22-July 1.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital \$200,000.00
Assets 479,560.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

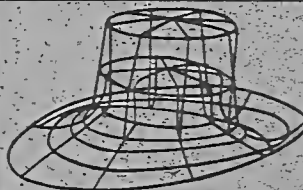
It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.

New Orleans, La.



SAWTELL SCHOOL OF MILLINERY, ATLANTA, GA.

The Only Millinery School in the South.
Teaches all branches of millinery successfully. Thoroughly equipped. Competent instructors. Individual instruction. Endorsed by graduates and leading milliners in the South. For terms and full information, address
MISS SAWTELL,
Atlanta, Ga.

40 1-2 Whitehall St.,

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in.

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President. General Superintendent.
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.

SOUTHERN PACIFIC ALL YEAR TOURS

TO

CALIFORNIA, MEXICO, OREGON.

See the Most Interesting Cities in America, through the Most Beautiful Scenery in the World; Travel on the Most Comfortable Trains in the United States.

TO

NEW YORK AND CUBA

On One of the SOUTHERN PACIFIC'S Magnificent Steamships, Provided with All Conveniences of a Modern Hotel. Cuisine Unsurpassed. If you are undecided, see any Agent of Southern Pacific, and he will Plan Your Trip.

WRITE FOR LITERATURE.

F. E. BATTURS, Gen. Pass. Agt.
New Orleans, La.

W. F. M. S.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society will convene in the Crawford Street M. E. Church, South, Vicksburg, Miss., March 24 to 28.

The Executive Committee will hold its session Wednesday afternoon, March 24th, and all members of the Committee are urged to be present. Among other distinguished guests of the Conference will be Bishop Ward, so recently returned from the Orient.

Names of delegates should be sent at the earliest convenience to Mrs. E. L. Brien, 410 Drummond St., Vicksburg, Miss.

MRS. R. W. LIPSCOMB, Pres.
MRS. A. E. WYATT, Rec. Sec.

OUR ANNUAL MEETING.

Our president writes that the annual meeting will embrace March 24-28. The time draws very near—scarcely more than a month away. Are we ready to go up to Vicksburg with joyful hearts and full reports? Let every auxiliary see to it that all dues are paid and that the pledge comes up in full. Let not one dollar of the much-needed \$2000 promised fail to come in. We are unworthy of our enlarging opportunities if we do not meet them with a liberal hand and self-denying spirit. How can we go up to our annual feast without meeting all our obligations in full? Yet, how can we stay away? It will be the most inspiring meeting we have ever held.

Bishop Ward, just home from the Orient, will be there, and Miss Pyle, the principal of Laura Haygood Home and School, with our gifted Miss Davis, and we hope also Mrs. Hargrove.

Mrs. Lipscomb says: "We want to make it a feast of good things, and we must be very earnest in praying God's blessing." Let us work as well as pray; let every auxiliary be represented by at least one delegate and let each delegate bring a full report.

Remember the Pledge! CLARA B. DRAKE.

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.—Whateley.

NORTH MISSISSIPPI CONFERENCE
MINUTES.

The Minutes should now be in the hands of all pastors of the North Mississippi Conference. If any supplies have been appointed to charges since Conference, they will please report to the secretary how many official members they have on their charges, or how many Minutes are needed. If any brother needs a larger supply, let him write me promptly, as I still have a small number on hand. Where requested to do so, I directed publisher to prepay charges. If he has in any case failed to do so, it is only necessary to notify me of the amount of the charges collected.

Trusting the work will be found generally satisfactory, and assuring the brethren that I have done my best to supply 53,333 Methodists with their Conference Minutes with their contribution of \$188, I am, fraternally,

J. R. COUNTESS, Secretary.

BISHOP NEELY AND THE METHODIST
EPISCOPAL CHURCH.

New Orleans, Feb. 2, 1909.

To the Editor of The Times-Democrat:

Your paper of to-day contains an article with the above caption from the pen of the Rev. W. Winans Drake, "pastor M. E. Church, South," which seems to demand some comment.

We had no purpose of starting a controversy and, so, omitted any reference to that part of history which relates to the (outgoing of the body) to which your correspondent belongs. Since, however, in spite of all our efforts to prevent it, he is determined to provoke a controversy, though we deprecate it, it becomes necessary to say one or two things.

The first fact is that Episcopal Methodism in the United States has two main bodies—"The Methodist Episcopal Church," and "The Methodist Episcopal Church, South." The latter became a separate church through a discussion on the question of slavery, which all are glad to regard as a dead issue. I need not take time to call attention to the historic fact that (so-called contingent "plan") was not strictly followed, and hence was abrogated.

Your correspondent seems to wish to regard the creation of the new body called the "Method-

ist Episcopal Church, South," as a dissolution of a partnership. If so, then the old firm was "The Methodist Episcopal Church," and the new firm became "The Methodist Episcopal Church, South," which was its legal title, but the old firm title remained unchanged and "The Methodist Episcopal Church" went on under the old title doing business as before, and the new firm began its separate business under the new title "The Methodist Episcopal Church, South," the old firm dating from 1784, while the new firm, with its title, dated from 1845.

That very qualifying word "South" naturally limited its business and habitat to the section called the South, where, at that time, the "peculiar institution" was found.

The old firm, under the old title that had no sectional suggestion or limitation, went on with its operations, and to-day it is found in all the States and Territories and every section of the United States, which, of course, is not the case with the Methodist Episcopal Church, South. The latter body, it will be noticed, is not the Methodist Episcopal Church, or the "Methodist Church," but the "Methodist Episcopal Church, South."

The Methodist Episcopal Church, under the old firm title, is very much the larger body, but, in spite of the history which your correspondent seems determined to drag from its burial in the dust of forgotten history, is a fraternal church and has made the most friendly overtures to the "Church, South." It maintains a commission on federation, and it has joined with "The Methodist Episcopal Church, South" in the making of a "common hymnal, a common catechism and a common order of service." With all these evidences of fraternal desire, it is hard to understand why your correspondent desires to drag us into a controversy which we have tried to avoid.

At the same time the organizations are not the same. They are not one, but two, and neither has any exclusive claim to this section of the country. The Methodist Episcopal Church is the old firm with the original title, but it does not seek to prevent the younger firm from doing business. The old firm has nothing sectional about it, but is for the whole land. It has been in this Southland many years and has three conferences coming into New Orleans, and nearly all its ministers and members here are of Southern birth. The church at the corner of St. Charles Avenue and Calliope has been there for more than forty years.

We deprecate the disposition to stir up a discussion. We are here to help the people and wish to be brethren. There is room for all and more work to do than is being done.

THOMAS B. NEELY.

Bishop of the Methodist Episcopal Church in the United States of America.

HOW A STUDENT OVERCAME SIN.

A young university student in Japan, who had been a leader in his classes, near the end of his course gave way to temptation. After some time, eager to regain his self-respect and his lost position, he sought the priest of a famous Buddhist temple. To him he told his troubles and his longings. The priest said, "I can help you. If you will kneel with your thumbs together before the Buddha here, and remain absolutely motionless for three hours, you will be given strength to resist temptation." The seeker obeyed. In spite of the fact that the mosquitoes annoyed him constantly, he knelt as nearly motionless as possible for the required time. Then he passed out of the temple—to fall before his temptation, as before. For two years he groped for help, but in vain; until he heard of Christ who came into the world that the world through him might be saved. In Christ's strength he was enabled to conquer temptation. To-day he is secretary of the Osako Young Men's Christian Association—*The Missionary Review*.



**ROYAL
BAKING
POWDER**

Thousands of millions of cans of Royal Baking Powder have been used in making bread, biscuit and cake in this country, and every housekeeper using it has rested in perfect confidence that her food would be light, sweet, and perfectly wholesome. Royal is a safeguard against the cheap alum powders which are the greatest menacers to health of the present day.

**ROYAL IS THE ONLY BAKING POWDER
MADE FROM ROYAL GRAPE CREAM OF TARTAR**

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, FEB. 25, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 8.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2770.



REV. HENRY T. CARLEY,
Pastor of Carrollton Avenue Methodist Church,
New Orleans, La.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

President-elect Taft, after a visit to Panama, inspecting the work on the Canal, spent a day or more in New Orleans, where he met an enthusiastic reception at the hands of all classes of citizens. He pleased the people immensely. We quote the following from the Philadelphia Ledger, as an expression from Mr. Taft concerning the work on the Canal. He said in an address to a large gathering of Canal employees and others: "What the present condition of the work and the progress made were a source of the greatest satisfaction to him, and that the engineers who accompanied him had been impressed with the organization and the spirit of energy prevailing throughout the entire force. He spoke favorably of the great amount of work done every day, and he then cautioned his hearers against worrying about reports and criticisms in the United States by irresponsible writers. The American people were going to build the Canal, Mr. Taft said. Congress knew the temper of the people and the appropriation would be ample to complete the Canal by 1915, if not before."

It is quite significant to find in a leading political paper the following paragraph in regard to prohibition without a word of dissent: "The Southern Anti-Saloon League held a conference recently at Birmingham, Ala. Prominent temperance workers from all parts of the south were present. An Associated Press dispatch from Birmingham says that the address of welcome was delivered by Governor B. B. Comer, who expressed his entire sympathy with the movement. Rev. E. E. Folk, of Tennessee, said: 'The whole south will be prohibition territory within five years, and the entire union in twenty-five years. It will not be many years until we will as soon think of returning to slavery as to the open saloon.' Former Governor E. M. Cunningham, of Alabama, said prohibition is the greatest issue in the nation to-day—greater than tariffs, trusts, railroad regulation or any of the other questions confronting the people for solution." The politicians generally discern the direction of the wind—and sometimes veer with it without trouble.

We have been laboring under the impression for years that, with perhaps two or three exceptions, every State in the Union had laws against prize-fighting. If they have, such laws are "dead letters." It is now, judging from what we see in the papers, the principal sport in certain circles. Would-be champions are springing up in all directions. Scarcely a day passes that the papers do not contain one or more pictures of brawny bullies posing in a fighting attitude. The matches are not all made for "points," but for "fights to a finish." Now and then we read of severe contests ending in drawing blood, and knock-outs; and more than one man in recent months, has received the death-blow. We have not read in months of officers making an arrest, or in any way interfering with the brutal bouts. And one thing we have noticed: the pictures of the men show that much better looking men than formerly engaged in the business. One face we noticed indicated refinement, and we said: What a pity a good looking

man has no better calling than that of battering the body of another man. We wonder if this is the outcome of college boxing. Whether or not, the thing disgraces our civilization.

The Legislature of California has been wrestling for some weeks past over bills aimed at the Japanese. One of the bills—the most objectionable—was intended to keep Japanese children in California out of the schools attended by white children. The effort to pass these bills, of course, stirred the Japanese in California, and it is reported aroused the natives in Japan. Fear was expressed that the friendly relations between our government and Japan would be disturbed, and possibly engage the governments in war. The administration shared this fear, and Mr. Roosevelt at once undertook to checkmate the move. He succeeded, and, for the present, at least, the California law-makers have abandoned their anti-Japanese legislation. Some have objected to Mr. Roosevelt's intervention on the ground that a State has a right to manage its own internal affairs. Mr. Roosevelt's action was based on the ground that such legislation, as proposed, was a violation of the government's treaty with Japan. Furthermore, he assured the Californians that if the matters were left to the administration they would be settled satisfactorily to the citizens of the State. Let us hope such will be the case.

Some folks in this world, of intelligence, and apparently of gentle manners and refinements are wholly lacking in knowledge of sound morals. This seems to be particularly true of men and women who adopt the theatrical life. A case of the mixture of the good and the bad—the true and the false—has just come to light. A man and woman, both on the stage, have separated, and are to be divorced. Both are willing, and the woman, it is said, is to marry another man as soon as she is free. She does not deny it, and the man approves her choice, saying: "She will be happy because Mr. — is a fine chap, and I think he will make her a good husband." The woman in the case expresses herself thus: "I did not leave Mr. E. to marry Mr. B., or anyone. I left him because I could not be happy on the stage. The life of an actress is abnormal; I crave domesticity, home life, children; I want to darn socks. Always I wanted domestic life and children. I wanted to lead the life of a normal woman." This woman certainly declares the sphere and duty of a true woman, and the wonder is that one with such clear conceptions of home life fails to recognize the sanctity of the relation she entered into in her first marriage. How she can set aside God's law we do not understand. It must be that the laws of the land, made presumably by men of good morals, have something to do in weakening moral sense. If so, it is time to begin the work of regenerating society.

What is it that men wedded to the liquor business will not do in order to carry on their evil traffic? When the prohibition law went into effect, banishing the trade from Mississippi, a dealer at Vicksburg established himself on a small island in the river and plied his trade, furnishing his customers free transportation across the water. A set of lawless conspirators in the prohibition district on the line between Kentucky and Tennessee built a house, half in one State and half in the other State. The bar ran parallel with the State line, and like the house, one half was in Tennessee and the other half in Kentucky. The bar keepers sell Tennessee people whisky from the Kentucky side, while the Kentucky people buy from the Tennessee side. Thus for a long time they evaded arrest by officers of either State. It is said that some of these tiger men have grown rich in the trade. But at last they have been arrested—fourteen white men, three women, and three negroes. Can anybody tell why it is that when men get their consent to go into business of tippling liquor that they lose all respect for law? Not a few of them lose all respect for morals—going so far astray as to violate solemn pledges. The bad character of dealers and their well known recklessness are the grounds upon which prohibition and

restrictive measures are founded. Were it other wise even those who believe in the inherent evil of the traffic would be more tolerant.

WORLDLINESS—ITS CAUSE AND CURE

By Rev. T. A. Lewis.

No. 2.

In this article I desire to consider The Cause of Worldliness. Possibly the average Christian reformer says it is due to lack of discipline; that in the earlier history of the Church all refractory and disobedient members were held to strict rules, that censure, and sometimes expulsion was pronounced against offenders. There is food for serious consideration right here. Some years ago a good old brother came to my study and suggested that I read the "riot act" to the young people who were not keeping our rules. I proposed to give him all the time he wanted on the following Sunday to discuss the matter, but he declined. I had been in the town just ten days, and he was related to most of the young people, and I really believed that he was the man to deliver the talk. Then I suggested that if we went into the matter, I would need a committee to look after the offenders, and he promptly informed me he would not serve.

Let us look a little deeper into the situation. The question is, Why do our people, any people, go into worldliness?

1. Because it promises delightful sensations. Our young people have overflowing animal spirits, and they find much enjoyment in the diversions and amusements which appeal to their animal natures. But it is mere pleasure they find here, and not happiness.

2. They seek these sensations because of the vacancy and despair of their hearts. Why do people seek worldly pleasures? The heart is empty of good, and the brain is empty of high ideals. The higher nature has nothing to cling to, nothing to support it, nothing to hold it up, and the lower nature seizes it and runs away with it. Peter went back to his nets because Christ was a disappointment to him. Out of the vacancy there came a longing for the old life on the sea.

Let our young people starve their upper natures until the higher visions die out, and then the lower passions and desires, like mutinous slaves, will rise up and destroy them.

3. Because of false ideals of life. The modern novel and much of modern society teach that the trinity of worldly amusements referred to in my former article are "innocent pleasures," and hence are allowable. This false ideal that life—especially young, vivacious life—must have a good time, and that all other diversions are dull, is luring multitudes to spiritual, financial and social ruin. One of the evils growing out of this false ideal of life is the debt-creating habit of some people. Society makes exacting demands upon its votaries, and young men must keep up, or be snubbed. The result is that religion is either discarded or taken in homeopathic doses. The society butterfly will tell you that the only way to have a good time is to eat and drink, dance and play cards, go to the theatre and see the faces. "The best things are the forbidden things," a society devotee said.

4. The principal cause of worldliness in my judgment, is the lack of a religious home-life.

The ethical and religious natures are neglected, the child longs for gay company, and worldliness comes in. A great Bishop said recently, "If our Christianity is failing anywhere, it is failing in the home." As our people receive the blessings of this larger material prosperity, it is a serious question whether it will not curse them rather than bless them. We have more to eat and wear than we ever had. We live in better homes, we have more to read, we travel more frequently than our fathers did. But are we really any better than they were? Where is the old-fashioned home of the daily prayer, song and Bible lesson? We have a few, but not as many as we ought to have.

"EVERY MAN A BEAM."

By Rev. C. B. Carter.

To the Members of the Methodist Episcopal Church, South, in Louisiana—Greeting:

The last session of our Conference appointed me Commissioner of Education. My work will be to bring to your attention and to put upon your conscience our schools, Mansfield and Centenary, so we can be furnished for the great work that is before us, as a denomination, in this State.

The first thing I wish to direct your attention to is, we are the only Protestant denomination in the State who are now running a college for the boys and another for the girls.

We alone are trying to meet our obligations in full to the youth of this State, in those things that constitute Christian education. This means much to them and to us. If the youth among the Protestants in Louisiana are to have the teaching and training that is to fit them for the best usefulness in life, for the present, at least, they will have to look to us for it. Shall we provide it? We can. Will we measure up to our opportunity and say we will? The work that the Lord has put out for us here is not greater than we can do. That is not the way he does. And the fact that he has opened a large door before us is proof that if we will, we can enter and possess the land. The only giants that make us look to ourselves as grasshoppers, are our own selfish desires. The call for men and women to come to the help of God in this great work is loud enough to reach everyone, had he but ears to hear. The trouble is few ears have that itch. A call to self-denial is not one in answering which people run themselves or other people down. But this lack of demonstrative willingness does not vitiate the call or take the edge off of its necessity. If there ever was a day when our land needed men and women who know the right and have the courage to do it, it is now. The reliable man is in demand in the world as well as in the Church. The place in which to educate the boys and girls of our land is not in the large State or greatly crowded college, or university, but in the small, and what is termed by the educational egotist of this country, the insignificant schools, which are generally not much endowed with the money of our land, but are generally headed by just as much brains, at least, and endowed with the noblest spirits that adorn the world. Back of this statement, and the proof of it, is the noted statement of Jas. A. Garfield concerning the log and Mark Hopkins. What he referred to was the personal character and influence of the teacher. This is all lost in the great mass of the student body. You must ever bear in mind that character is caught and not taught. There has to be that thing known as contact one with the other before there can come any revelation of one to another. The more intimate the contact or relation the clearer the insight and the greater the results from such association.

Now, we do mean to have a great school at both Mansfield and Shreveport, but more great in their ability to do good work and turn out the right kind of men and women, than in the number of their students or the amount of money that is drawing interest for their support. Our needs are imperative. Mansfield is in debt—not much, about 50 cents per member—which we can pay the hour we say it must—shall we say it shall be paid? Here we have a good plant which will accommodate about one hundred and fifty (150) boarders, and with the expenditure of a few thousand dollars we will have a plant sufficient for our needs. Centenary is in need of more buildings. We have been full, as far as boarders are concerned, almost from the opening of school in September. Our success is greater than our expectations. Owing to our money giving out we could not fit up the fourth floor of our building. It will cost somewhere about \$3000 to fit it up like the balance of the building. This is our first work. Who will volunteer to send us help on this. Specify that it is for the work of completion.

We need the main building badly. I know we must rely on the great body of our people for a contribution to this great work, rather than upon

the few rich we may have among us, hence the line at the head of this article, "Every Man a beam." Thus will the edifice be builded. Our appeal is to all, for the need is the need of all. The most important work of the Church in Louisiana to-day is its educational work. If we are to be ready to meet and discharge aright the duties and responsibilities of our future, we must not be disoriented here—if we fail here, we cannot hope to succeed as we should anywhere else. Look back, and ask yourself if our place, as a denomination, in this State would not have been better, and our usefulness to our State more emphatic, if we had been more faithful to our duties in this department of the Church's work in the past?

I wish to form two clubs: one in Mansfield, with a membership of 250 at \$100 membership shares—no limit to the membership shares one may take; and one for Centenary of 500 at \$100 membership shares—no limit to the number of membership shares one may take.

Any Church, Sunday School, Epworth League, Woman's Society and, most of all, every member of the Church who is able, can give to this great work. You may join whichever club you wish or prefer. Publication will be made from time to time of the membership and their names and amounts—fact is, I expect to run a publication in the interest of this work and enter everyone who subscribes to the club on its subscription list, so each can see whom have been provoked to good works. I will, as far as possible, make a tour of the State in the interest of our work, trying to bring the work in as close contact with as many of our people as possible.

Now, if any of you do not know what to do with your money, and are afraid for the Lord to find it in your possession the day you come to die (and some of you had better be afraid of such a thing), just write me at Shreveport, and I will answer to the satisfaction of the most fearfully liberal. This statement has been issued by one who claims to have studied the situation in the United States: "In 1900 this country paid eleven (11) dollars per capita for the education of its school children and six thousand dollars per capita for its criminals, in trying and punishing. In that year there were fifteen million school children, one hundred and fifty times more than the criminal population. Six hundred millions were spent on criminal prosecutions and one hundred and sixty-five millions for all educational work."

How much better off we would have been if we had put \$6000 in the boys and girls preparing them for society, than spending it in protecting society from them!

BY THE WAY.

By Rev. E. S. Lewis.

Our work on the Winona District has made fine progress thus far in the new year. The note of advance has been sounded all along the line. Progress and enlargement are in all our plans. We are occupying some new points heretofore neglected. Morgan, Mattson and Money have regular monthly services now. A Sunday School has been organized at Chancey and occasional services are held at several points on Quiver.

Minter City has the full-time of Rev. Eugene Johnson, and both he and the people are greatly pleased at the arrangement. Strathmore and Glendora are being served, together with Tutwiler, Rome and Parchman, by J. R. Bright. He is doing well.

Rev. H. S. Spragins is winning golden opinions at Greenwood. His congregations are large and growing.

Rev. R. A. Ellis has been cordially received at Inverness as he takes up his second year's work there. The outlook for that Charge is bright with promise. They are a choice people.

Moorhead will pay a larger salary to her pastor this year, as will the Winona Circuit. Winona Station goes up \$100 for her pastor and Indianola does the same thing.

I find that at Winona, Belzoni, Itta Bena, Schlater

and Carrollton, the Sunday School interest is at rising tide—at some points high tide.

We are passing through a period of unusual activity in the liquidation of old debts and providing for some necessary improvements on church property. The Winona people are putting new plaster on the walls of their Church and a new carpet throughout. The ladies are doing this work just as they almost invariably do everywhere. The Young Ladies' Home Mission Society have renovated the pastor's study, so that at least there will be no dust on the pastor's sermons. The Winona Circuit is providing for the large debt on the parsonage, and North Carrollton and Moorhead have taken a similar step. We expect to buy a parsonage for the Mars Hill Charge during the year.

About the middle of March, we are to have two Institutes in the District: one at North Carrollton, and the other at Itta Bena. The District Conference will be held at Schlater the last of April, or first of May. We mean to make this year a time of great advancement of the kingdom of our Lord.

Winona, Miss.

AT HOME.

By Rev. Walter G. Harbin.

The best part of a journey, said Farmer John, is getting home again. I wonder what he would have said to getting home after two years of wanderings without a destination?

The meetings in Kentucky ended, I turned my back upon the towering Cumberlands, and the historic Cumberland Gap, and rushed away on the wings of steam (getting settled loosens the poetic tendencies in one's constitution) to the red hills of northwestern Louisiana. The little home was soon in readiness for the coming of the warm heart that should give it life and I hurried away again one night to where our little railroad taps the Cotton Belt to meet Mrs. Harbin and the babies. They came the next morning. A tendency on the part of the Cotton Belt express to emulate the noble example of the snail caused us to miss connection, and condemned us to an agonizing wait all one long day in a little Arkansas village. But we found that even this, like all things good and bad, had an end, and as the sun went down we heard the conductor call, "Haynesville" and gathered together our belongings.

Our good pastor, Brother Woodward, was there to meet us with his buggy and the warmest sort of brotherly welcome. But when we got to the little (I almost slipped up and said parsonage) home, we found that which touched our hearts indeed. The good people of our dear little home-town had been coming all day long with all manner of good things to eat. The pantry was filled up. The good ladies of the town had prepared a sumptuous supper, and the table in the little dining room smiled beneath its grateful load. While Mrs. Harbin was doing the honors of the occasion with her accustomed grace, I went off in a quiet place to tell my Master how glad and thankful I was, and to shed a few happy tears.

The happiest of the home-coming came, when, on Friday afternoon, a few friends gathered and our pastor dedicated our little Paul to the Lord in baptism. This sweet, solemn service seemed at once a dedication of our little one and of the home.

We are very happy in our new home, with the dear friends whose constant kindness makes them daily dearer. Mrs. Harbin says she would rather live in Haynesville than anywhere else in the United States, and as I usually do, when I am acting most sensibly, I acquiesce in her judgment.

Haynesville, La.

**THE LIVERPOOL
AND LONDON
AND GLOBE
INSURANCE CO.**
Agencies Throughout the World.

HOW TO CARE FOR THE PASTOR.

Outline of the sermon preached by Rev. P. O. Sawyer at Mary Lay, Dec. 3, 1908.

For I know that labor among you in the Lord and esteem them highly in love for their work's sake.

The theme of the text is more appropriate for discussion by the Presiding Elder or a visiting preacher, ordinarily than for the pastor. But in closing the year's work he takes the attitude of introducing the new preacher for the incoming year and is entirely in the bounds of propriety.

The pastor has the decided advantage over the people in pointing out to them their duties to all others except himself, but here good taste compels him to leave that to the stewards and others who often neglect it. He is lectured by the Bishop, examining committees, college professors, and by a officious public and an enacting membership as to his duties to others, but who has championed his cause of due consideration from his people? It is to this point that we discuss these words of the apostle who was forward also in teaching ministers that a "Bishop must be blameless as God's steward, not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre." (Tit. 1, 7.)

The pastoral idea is common. Nations have kings and presidents, as well as minor officers. There are heads of families, and society organizations have presidents and chairmen. The sun is itself the king of lights. Noah, Moses, Abraham, the prophets, and Christ and the apostles all carried out the idea in the Church. To the Roman Catholics the pastor is a "father," a spiritual creator and the head of the Christian household; to some Protestants he is "mister," simply an equal; to Methodists he is a "brother," superior in the household of faith only in that he is chosen of God to minister in holy things. His work, for which the apostle claims for him special consideration is:

1. That of a God-appointed ambassador. He is divinely called, and thus has become "the Lord's anointed." After the order of the prophets, he has a message from God to declare, and not after the order of the priests to perform a ritualistic service. He is not an orator or a poet, but a bearer of a message from the King of heaven to all of his subjects, both rebellious and obedient. Not sent out to succeed, but to "cry aloud and spare not." And an ambassador from heaven demands reverent esteem.

2. He is a minister, "deacon," servant. A specialist in ecclesiastical and religious things, and just like all other specialists, he deserves honor for the things he knows. There may be those among his members who know more about running the church than he; then they should take his place and be put in the pastorate. He would be presumptuous in claiming to know more of medicine than the doctor, more of law than the lawyer, or more of business than the merchant, and "it is a poor rule that wont work both ways." He speaks as much and as effectively as the lawyer; studies as much as the teacher, and visits as much as the physician. Hence he is entitled to respect as a specialist, who, going from place to place among all classes of people with this one purpose in life, he is constantly learning to superintend the workings of the church and to minister to men in spiritual things.

3. He is a shepherd—pastor of his people—feeding his flock.

(1) He is the recognized comforter in the hours of grief and sorrow. He stands by the open grave and points toward "the house not made with hands eternal in the heavens" and is near his people in every disappointment and grief.

(2) He seeks the sheep that was lost, and persuades the rebellious to "be reconciled to God," and it is largely by the "foolishness of his preaching" that his members have been saved, and their children are to be brought to Christ.

(3) He has the sacred work of "perfecting the saints." He is to trim off the faults and to encourage the virtues of the Christian life, and upon his

messages they are fed. One who holds so sacred a place in the life of a people should by them at least be esteemed highly in love.

How, then, may this loving esteem be shown?

1. His success in accomplishing his God-given work is his glory, and to aid him in this is the surest mark of loving consideration.

(1) In his pastorate his reputation is of great concern, and he who defends his good name is his truest friend. As a public man, he expects criticism, but his real friends will tell him his faults, while his enemies will use them for breaking down his influence. While his character is in his own hands, his reputation is in the hands of his people, and he who would separate him from the confidence of men is his worst enemy.

(2) Likewise he needs help in his preaching, declaring the message given him from above.

(a.) He needs for this purpose people to preach to: all the church members, their families, their visitors, their friends and whosoever will hear him. He needs the Sunday School scholars and their teachers, the members of the Epworth Leagues and the Mission Societies. His officials he must have. (b.) Then he must have reverent, respectful, prayerful and attentive hearers—hearsers, who pray at home, read their Bibles and their church papers, and order well their households. (c.) And they must be obedient hearers, giving heed to the things he says, his epistles known and read of all men. The ideal Christian, who bears the marks of nobility and sainthood are the seals to his ministry, and his glory.

(3) He likewise needs help in working the organizations of the church, where he is as much a necessity as the manager is to the store, the dispatcher to the moving trains, or the judge to the court. Whatever other churches may do, Methodists cannot live long without a pastor. (a.) And his leadership must first be acknowledged. He must be "known" as the pastor of the whole church, the Sunday School, Epworth Leagues, Mission Societies, choir, etc. just as much as the prayer meeting. He is held responsible for the success of every organization in the church, and responsibility without authority would be unjust. If the governor is held accountable for the affairs of the State, he must have authority to have them run right—to investigate the workings of departments, reorganize, etc. So, likewise, the pastor could not be held for the success of his pastorate unless he were allowed the authority—the shepherding—of leadership. Therefore, "know him." (b.) The officials, too, must fill well their own positions. No pastor can succeed in working any organization of the church with a non-progressive officer, who does not make his church specialty his chief glory, and welcome any counsel that would aid him to that end. Should he fail in this, the pastor and church must suffer the humiliation of defeat, or have the useless officer removed, and let another do the work. (c.) Likewise the general church membership must move with loyalty and fidelity in meeting every obligation of the Christian life. To succeed, the general must have true soldiers. The pastor is not the sexton, the chorister nor the Sunday School superintendent—just simply the pastor; and to fill that office he has no time to do the members' part. When his people fail in their duties, he grows discouraged, becomes less active, and "sometimes crabs." Hence to give him the honor and joy of success, his membership must be constant in their fidelity to every duty.

2. Loving esteem also will provide for the pastor's temporal needs. How much, then, does he need? (1.) Not enough to make his sacred office appeal to hirelings, as high-salaried state officers, (2) nor enough to separate him from the sympathies of his people, (3) nor enough to lead him to "softness or needless self-indulgence." But he needs enough to enable him:

(1) To maintain his self-respect; to hold his head up and be a man, knowing that he owes "no man anything but to love one another." But when he sees ordinary girl teachers and negro draymen getting the same salary that he must support a family on and go in the best society; and be conscious of obligations that he cannot meet, he can hardly be the cheerful, self-confident, self-assertive man that he might otherwise be. He too often sees his par-

COFFEE TALKS

No. 1.

SEASONING.

You would not eat unseasoned food, would you? It takes salt to give zest to what is eaten. And so coffee too may be seasoned, all its good qualities and flavor brought out. The Dutch of Holland had the secret of seasoning coffee for more than a hundred years. The French and the French-speaking people of New Orleans now have it. That is why French coffee and New Orleans coffee are famous the world over. That is why.

LUZIANNE COFFEE

is so rich, refreshing and satisfying. It is a coffee of the highest grade with just enough of the French seasoning to make it perfect. When you once taste it, the other kind will be about as satisfactory to you as unsalted food.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO.,
New Orleans, U. S. A.

ishioners take a bus for the best hotel while he walks to a cheap boarding-house.

(2) He should be paid enough to enable him to hold the respect of the social world. Men cannot honor and follow one whom they pity, and they want their minister to be a man, independent, gentleman. They want him to be capable of the association of the banker, the merchant, the lawyer, the teacher. This takes home comforts, books and periodicals, and time—it takes money to get them.

(3) He also needs enough to keep him from secular employment. He might, like Paul, be a tent-maker, or a farmer, as many of our former and a number of present-day local preachers have been and are, but to be a modern pastor and meet the many demands of preaching and pastoral work he needs all his time, and more, for the work.

How much, then, does it take thus to support the pastor?

As he cannot live on earth and board in heaven, it takes just as much to support him as any other skilled workman or professional man.

How, then, can these needed temporal things be supplied him?

(1) Furnish him an adequate home—with every comfort and convenience, at least, of his average church member. The heads of other organizations have better than their members. This is the special work of the Woman's Home Mission Society, where organized, and to make the pastor's home as comfortable as their own is the woman's chief glory, and the one special work of the Society. They should remember that preachers, who are itinerants, are subject to the call of the church, and must be eternally on the go. (a.) Do not need luggage, as personal property, except their own apparel, and every thing common to all families should be furnished the parsonage. (b.) From their moderate salaries they are not able to get all they need, and must go without many comforts, unless the good women furnish them. (c.) And the church proposes to do this virtually entering into a contract with the pastor that if he will give up his right to a home for the work's sake the stewards and the women will furnish him and his family a comfortable one. But how often his is more like the house of a hired man than the home of a "brother," an ambassador of God, or the chief servant of the Church, "esteemed highly in love!"

(2) There are certain courtesies that are properly shown the Christian pastor. His rights are counted in his salary; the courtesies are more direct expressions of love and appreciation.

(a.) There are times when temporal luxuries may be shared with him. The products of the farm, the garden, the woodpile, the hay meadow, the potato and melon patch, the fowl-yard, the luxuriant pasture. It is not the pastor's business to produce these, and the apostle's rule was, "if we minister to

you in spiritual things, you ought also to minister to us in your carnal things. Thus has the hard-worked, under-paid pastor often been cheered and strengthened and had life sweetened and made bearable.

(b.) Dealers' profits might properly be deducted from the pastor's accounts. Thus railroads give half-rate fare, schools and newspapers give him their services at nominal rates. One physician said that when he got to the point that he could not make a living without making it out of preachers, he would change his business. If the pastor were paid a salary equal to others of his station in life, he should then justly be expected to deal as other business men. But since he gives his best to his people, they should do their best for him.

(c.) There are other kindnesses that the flock may show. His wife is among strangers. As soon as she gathers her natural circle of friends about her with whom she can find congenial sympathy she is moved to another community of strangers. Likewise, the pastor who does not choose his work, but goes at the will of the Church, needs kind sympathy and loving help for his work's sake. He spends his life in helping others, but who is to help and comfort him? A little thoughtfulness would brighten his home and strengthen his life in many unnamable ways. While a salary sufficient for his needs may be practically impossible, these courtesies are easily shown.

(3) Provide him an adequate salary.

(a.) In estimating what it should be, remember that he is constantly on the trains, paying livery bills, and using long-distance telephones and telegraph wires; his correspondence is heavy, and he moves about every two years, and "three moves is equal to a burn;" that his home is a public place, and it is his pleasure often to entertain his friends and his parishioners; that his book and periodical bill is heavy, and his clothing bill is not light—compare his needs with that of other professional men and skilled laborers, and use justice in estimating his needs.

(b.) Pay his salary regularly, monthly if possible, quarterly under any consideration. Many of his bills are due on the spot. All the rest are due the first of each month, and every time they present a bill to him the steward should present his to them.

(c.) All that has been justly assessed for him should be paid. If the times are hard and the salary short, it is better for ten men to pay their pro rata of a hundred dollars, than for one man less able than they to pay it all. No other man could lose so large a percentage of his just income and not soon be bankrupt. One preacher decided that he was the richest man in the country—hundreds owed him money, that they had compelled him to invest unwillingly in all manner of enterprises. So he was a stockholder in many concerns. Those whom we esteem in love we want to pay justly. If the preacher is God's ambassador, honor him; if he is a specialist in serving the Church, esteem him; if a pastor who feeds the flock, love him—and the best expression of love is a gift. When Henry Ward Beecher was once asked to recommend a pastor, he replied that the Angel Gabriel was the only one he knew who could fill the place, "as he neither needed food nor clothes, and could go home at night."

OPELOUSAS—A PROPOSED PLAN.

We spent last Sunday, the 21st of February, at Opelousas with our pastor, Rev. A. W. Turner, and his congregation of devoted Methodists. The congregation was not large, due, no doubt, to the fact that it was the Sunday close to Mardi Gras and a good many people were in New Orleans, besides the weather was threatening, and the people are absorbed in a political wrangle over "Parish Division." In spite of the small size of the audience, the sympathy manifested for the Orphanage work and the response to our appeal for assistance, both in cash and subscriptions, was very encouraging. If we continue to meet with this cordial support throughout the Conference, we have no doubt of the successful outcome of our endeavors in behalf of this great cause.

But the pastor and people were not content to stop with this liberal response to our appeal.

Brother Turner proposed a plan to his Sunday school and congregation, which we trust is the inauguration of a movement that will become widespread over the entire conference and be adopted by every church and Sunday School in the State.

The proposal is that the incidental collection in the regular church services for each Fifth Sunday in the year, also the Sunday school collection for that day, be given to the Orphanage. Let all the fifth Sundays in the year be known as "Orphanage Sundays" in church and Sunday schools; and the collections in both be sent to the Orphanage. The proposal, when presented to the congregation was agreed to without a dissenting voice. What has been done at Opelousas can be done in the other pastoral charges of the Conference. Brother pastor, will YOU do it? It will undoubtedly help us a great deal and will in no way hinder you in other work. It will establish a regular source of income to the Orphanage—that which needs to be done. Try the "Opelousas plan." Drop me a card at once, and let me know. Sincerely,

ROBT W. VAUGHAN.

JUST TEN CENTS.

Dear Reader: At our Conference last December at Water Valley, Miss., Bishop Morrison assigned me to Ripley and Blue Mountain in the Corinth District. When I got to the charge I found Blue Mountain a nice growing town of about 1200 nice people; two strong Baptist colleges; a nice \$30,000 brick Baptist Church; about 100 Methodists, fifty-five of whom are in those colleges, but not a sign of a Methodist Church house. I did not know that there was such a place in the State without a Methodist Church building.

I have organized a Church there with thirty-four members, and a Woman's Home Mission Society with fifteen members. We have bought a nice lot in the center of town and have it paid for, but our people there are not able to build the house. We must have outside help. Of course the Boards will help later, but they have no money on hand now.

I have never seen such heroic giving and self-denial as is shown on the part of our people down there. They are working, praying and giving to build them a house of worship. I am the first Methodist preacher ever sent to Blue Mountain, and O, how those dear people do appreciate it!

I want each reader of the dear old "Advocate" to send me at least ten cents—the cost of only one cigar, or dish of ice cream—to put on this house. You have no idea how much good just one dime will do for God at Blue Mountain. Pray for us, and pray God to bless you in helping us build this much-needed house. Fraternally, J. H. BASS, P. C.

A TRIP TO THE INTERNATIONAL EPWORTH LEAGUE CONFERENCE.

Seattle, July 7:11.

It is my purpose to chaperon a party to the International Epworth League Conference, which meets in Seattle in July. I am figuring with the railroads and will soon be able to announce the definite cost of the entire trip. I expect to charter a Pullman car and carry a party of about thirty-two, having exclusive use of the car when stopping over, as well as when traveling, and no one will be allowed in our car except our own party. The trip will be a thirty-days trip, and route will be about as follows: Going from some Mississippi point to either St. Louis or Memphis, then to Denver and spend two days, then to Colorado Springs and spend two days, then to Salt Lake and spend one day, then to Los Angeles and spend two days, then to San Francisco and spend one day, then to Portland and spend one day, then to Seattle and spend four days, then to Yellowstone Park and spend five and one-half days, then through St. Louis or St. Paul back home. Of course, when stopping over we will use our Pullman to sleep in, except when in the Park. The party will be limited to thirty-two outside of myself, and I should like to correspond with anyone who contemplates such a trip, especially the young Leaguers of the State, or any

preacher or his family. The purpose is to keep the party together, and have a congenial party. While the exact date we do not announce, it will be about June 20 to July 20.

You can make the trip cheaper in a party of this kind, and have the use of our own Pullman all the time. I expect to have a 12-section drawing-room Pullman. Anyone who is interested in the trip I will be glad to hear from. ROBT. A. CLARK.

President League Board, North Miss. Conf. Okolona, Miss.

The incorporation into the penal code of the United States on Feb. 17 of an inter-state liquor shipment bill, introduced by Representatives Humphreys, of Mississippi, and Miller, of Kansas, is the first piece of fundamental legislation squarely recognizing the right of the States to protection which has been secured since the National Anti-Saloon League was organized. It was accomplished in spite of the frantic efforts of the liquor interests, and is a decisive triumph for organized temperance sentiment.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location. Send for Catalogue.

W. L. CLIFTON, A.B., Ph.D., President, Grenada, Miss.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER.

NEW ORLEANS, LA.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unlimited Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

THE BENEVOLENT ASSOCIATION.

Mr. B. J. Lewis, the past year's president of the benevolent association, regarding the action of the Methodist Benevolent Association having decided to discontinue its operations. I was especially gratified by a contribution from Rev. W. B. Lewis in the press issue, and feel that some reply is in order.

The complaint so far as I have noted, have been against the business principle of the new plan, on the injustice of inducing the Conference brotherhoods to merge into the Methodist Benevolent Association, and thereby dissolve their associations. This was done with the assurance that the cost would not exceed \$6 per year, with probable incidentals, and an occasional extra assessment on a policy of \$500. This was done with the North Mississippi Brotherhood. I took special pains to go privately to Brother Shumaker, and received the assurance from him. I was doubtful of the plan at the time and opposed the merging because I did not think it could be done and pay any salaries and other expenses. In fact, I was satisfied the only way of saving the policy would exceed the money.

The injustice in the transaction lies in leading the brethren to break up their simple and inexpensive plan, and to not doubt the honesty of the brethren who made the promise to induce the merging, but in seriously reflecting on their business judgment. This Brother Lewis plainly shows in the statement that in only two years \$2400 has been paid to families of deceased brethren of North Mississippi Conference in advance of dues paid by the whole membership.

He says the "changed rates, as they now stand, are the actual cost of insurance." This may be true, so far as what are known as the old-line companies are concerned, yet it is not true of many of the fraternal orders, which are as safe as the aforesaid companies. I now carry a policy of \$1000, issued by the Woodmen of the World about 7 or 8 years ago, on which I pay less than \$24 per year, and get on \$500 in the Methodist Benevolent Association I am required to pay over \$30 per year.

I have been in our Conference brotherhood ever since its organization, except ten years I was out of the Conference, and my memory is that the highest number of deaths we ever had was three. The expenses have not averaged \$5 per year, for we have been many years without a death. The plan was simple and inexpensive, and I hope it will be revived, and that every preacher in the Conference will join it. This plan was a real benevolence, as it took all ages and classes. A number of superannuates joined at its formation. For myself I can say that I never paid my money more freely than I did for those old veterans of the cross.

Q. A. OATS.

THE MISSISSIPPI CONFERENCE BROTHERHOOD.

The Mississippi Conference Brotherhood was organized in Capitol Street Methodist Church, Jackson, Miss., Feb. 18, 1909, with thirty-five members. J. M. Weems was elected president; C. A. Powell, vice-president; Chas. W. Crisler, secretary, and J. A. Moore, treasurer. A board of directors was elected, as follows: J. M. Weems, Chas. W. Crisler, M. B. Sharbrough, T. B. Holloman and J. A. B. Jones.

It was decided to invite every clerical member of the Conference, including those on trial, to join the Brotherhood by the next session of the Annual Conference, there being no bar to any one joining during that time, but after that only those in the active work shall be eligible to membership. Any layman in good standing in the church may become an honorary member by paying an assessment of one dollar on the death of a member.

The annual dues for membership will be twenty-five cents. A flat rate assessment of five dollars a member was fixed on each death for those in the active work irrespective of age or the amount of

salary received. Superannuated members will be assessed only two dollars and fifty cents on the death of a member. Any one wishing to become a member is required to send his name with the twenty-five cents dues and the first assessment of five dollars, two and one-half dollars if a superannuate to the treasurer, who will forward the name to the secretary for record. It is the purpose of the Brotherhood in requiring an advanced payment to always have one full assessment in the treasury so as to be able to pay the full amount due on the notification of the death of a member.

The Brotherhood is in some measure protective, it is benevolent, and always fraternal. It should appeal to the favorable consideration of every preacher and benevolently disposed laymen in the Mississippi Conference. We should have at least one hundred members of the Conference to apply for membership at once. Is it too much to expect the whole Conference to band itself together in this beautiful brotherhood? I think not. Will you do it brethren? Don't know. Send your name and the money to Brother J. A. Moore, Mt. Olive, Miss.

CHAS. W. CRISLER, Secretary.

Jackson, Miss.

W. H. M. S.

LOUISIANA CONFERENCE.

Sisters: Have you elected your delegate to the Annual Conference at Mansfield, March 12-16? If not, do so at once, and send name to Mrs. A. J. Peary, Mansfield, La., and also to Mrs. E. R. Kennedy, Lafayette, La. The privilege of hearing Miss Belle Bennett is too great to miss. An effort will be made to secure railroad rates. The nominating committee will be composed of the district secretaries and others. All ministers cordially invited.

A fine programme is being carefully prepared. Come prepared to enjoy a feast of reason and a flow of soul.

MRS. A. C. MCKINNEY,

Conf. Supt. Press Work La. Conf.

MISSISSIPPI CONFERENCE.

The Annual Meeting of the Woman's Home Mission Society of the Mississippi Conference will convene at Centenary Methodist Church, McComb, Miss., March 17-21.

Ministers of the Brookhaven District are especially invited. Aid Societies, as well as Auxiliaries, are requested to send representatives. Let us urge that names of delegates and representatives be sent by March 10, if possible, to the following Committee:

MRS. T. R. RATLIFF, Sec.

MRS. A. M. KIMBALL,

MRS. J. W. MEECE,

McComb, Miss.

THE COUNCIL OF WOMEN FOR HOME MISSIONS.

In New York, November 20, 1908, representatives from nine national Women's Home Mission Boards or Societies met to consider the organization of a Council of Women for Home Missions.

This was the outcome of the fact that two committees for interdenominational work were already in existence and were the cause of more or less confusion—namely, the Interdenominational Committee on Home Mission Study Course, which had been doing splendid work for six years, and the Interdenominational Committee of Women for Home Mission Conferences for the east, which had already held two Conferences, one at Silver Bay, Lake George, N. Y., in 1907, and one at Northfield, Mass., in 1908.

It was also evident that there were other matters needing interdenominational action and oversight which rendered such a Council advisable. After much consultation and careful weighing of the questions involved, the Council is now fully organized.

The lines of work already undertaken by the Council

are indicated by the following outline of the duties of the Standing Committees, as stated in the Constitution.

1. It shall be the duty of the Committee on Home Mission Study Course to plan, as far as possible, for two years in advance the interdenominational course of Home Mission Study for women's societies and affiliated organizations, including the selection of authors for text-books, and the plans shall be presented for approval at the annual meeting of the Council. This committee shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Home Mission Summer Conferences, through various sub-committees, to plan for Women's Home Mission Summer Conferences at such centers as shall have been approved by the Council at its annual meeting.

3. It shall be the duty of the Committee on Home Mission Interests in schools, colleges, and Young People's Conferences to secure, as far as possible, the presentation of home missions in the various schools, colleges, and conferences other than those specifically organized for home mission work, and especially to promote therein the establishment of Home Mission Study Classes.

4. It shall be the duty of the Committee on Home Mission Literature to examine and pass on manuscript with reference to its value for interdenominational use, and to authorize the use of the Council imprint on such literature as may be approved.

5. It shall be the duty of the Committee on Home Mission Comity and Co-operation to strengthen interdenominational fellowship and co-operation, and to assist Women's Home Mission Boards and Societies in their efforts to avoid overlapping on the home mission fields.

6. It shall be the duty of the Committee on Home Mission Day of Prayer to arrange for an annual interdenominational service of prayer for home missions, and to publish for it a suitable programme with the Council imprint.

The officers and chairmen of the standing committees, who, together constitute the Executive Committee of the Council, are as follows: president, Mrs. George W. Coleman; vice-presidents, Mrs. Fred Smith Bennett, Mrs. John Nuveen, Mrs. May Leonard Woodruff, Mrs. Emeline Tribble Rummell, Miss Mary Helm, recording secretary, Miss Elizabeth B. Vermilye, corresponding secretary, Mrs. George L. Brownell. Chairman of the standing committees: Mrs. D. E. Waid, Home Mission Study Course; Mrs. John S. Allen, Home Mission Summer Conferences; Miss Miriam L. Woodberry, Home Mission Interests in schools, colleges, and Young People's Conferences; Mrs. H. N. Lathrop, Home Mission Literature; Mrs. Fred Smith Bennett, Home Mission Comity and Co-operation; Miss Alice M. Guernsey, Home Mission Day of Prayer.

A member from each of the nine affiliated Home Mission Boards or Societies serves on each standing committee, thus giving a fair representation in the Council to all. Each of these Boards has a committee of its own through whom it appoints its representatives and receives reports. Committee of the M. E. Church, South: Mrs. R. W. MacDonell, Miss Mabel Head, Miss Mary Helm.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description, Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

Are You Building or Furnishing a House?
For your HARDWARE, go to

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

The Home Circle.

PEANUTS AND POPS.

Not every boy or girl knows that peanuts do not grow on trees like other nuts, but in the ground, more like potatoes.

In some places they are called "ground-nuts" or "ground-peas." They were first found in Africa, and they grew best in warm countries. The greatest quantities are still grown in Africa, the next in the Southern States—North Carolina and Virginia. The plant is a trailing vine, which lives but one season. It has four leaflets on one stem, its small yellow flowers in spikes.

After a time the flower fades and drops off, then you may see a small pod on the end of a stiff stem, curving downward, which will at last push the pod into the ground until entirely out of sight.

There it begins to grow very fast, until an inch or more in length, forming a rough shell, with two or three peas, or nuts, inside.

It is planted in furrows and rows, like corn, the peas taken out of the shells, dropped two or three together in the furrows several inches apart, then lightly covered with earth not over two inches deep.

In the North grown just as an amusement one has to help the pod into the ground, as the stem is not vigorous and curving enough.

After a light frost, the vines are pulled up with a big iron fork, stored in some shed or house. In a week or two, they are dry, and the peanuts picked from the vines by negroes.

It is very slow work, as all the empty shells, which they call "pops," are thrown aside. —*Exchange.*

A PRINCE'S WISH.

Rich and powerful boys, as well as rich and powerful men, often yearn for the freedom which belongs to those with less dignity to sustain, and sigh for the pleasures of the common people. This is well illustrated by an anecdote of the son of Queen Hortense of Holland, which was told by Madame Ducrest.

On one occasion the boy was seated near the window in the palace looking toward the park and appeared to view with indifference the many presents which were spread before him. His looks were constantly directed toward the grand avenue in front of the palace.

Feeling impatient at his appearing less delighted than he expected, the queen asked him if he were not grateful for his grandmother's attention in procuring for him every toy he could wish.

"Indeed, I am, mamma," the boy replied. "But I am not surprised at her kindness; she is always so good to me that I am accustomed to it."

"Do you find no enjoyment in those pretty toys?"

"Indeed, I do, mamma. But—"

"What, then?"

"I am very anxious for something else."

"Mention it, my son. Depend upon my giving it to you."

"Oh, mamma, you will refuse me!"

"Is it money for the poor?"

"Papa gave me some this morning. It is already distributed. What I want is—"

"Tell me, my dearest child. You know how I love you. Rest assured that I want to begin the year by giving you whatever you most wish."

"My dear mamma, I want you to allow me to walk in that heap of mud at the end of the avenue. That will amuse me more than anything else!" —*Selected.*

HOW BETTY BECAME AN AMERICAN.

"Betty," said Uncle Charles, "this is Washington's birthday and with your help we are going to celebrate in the very best way possible."

"Which is the very best way possible?" asked English Betty.

"Well," said her uncle, "if you will bring me the flag which is in the hall closet and come out on the lawn you shall raise it to the very top of that big pole and then you will be an American and that will be celebrating in the very best way possible. don't you think so, boys?" with a twinkle in his eyes as his sons Harold and Fred came into the room.

For just about two minutes "Chatterbox Betty" was speechless. Could it be she was dreaming or had Uncle Charles really suggested making her an American?

But no! it could not be thought of, not for a single moment.

Betty was quite willing to enter into any fun or celebration, but to raise that flag and be made an American! Never, no, never!

At last she said, "But, Uncle, I don't wish to raise the flag if it will make me an American. I want to stay English always. I love it, oh, I love it," and her face grew radiant as she thought of her far-away English home.

"Oh, come on," said Fred, "you don't know how fine and jolly it is to be an American!"

"I don't want to know, either," said Betty. "In England we have kings and queens, princes and princesses, and here you only have a President," said Betty, lifted her head in scorn.

"Only, only! have a President," said Harold. "Well, let me tell you he's the best ever, and we don't want your kings and queens."

"You just raise that flag and see if it isn't fine. just think of the honor of raising 'Old Glory,' the grandest flag on earth!"

"I'd like well enough to do it, but I want to stay English, and anyway," said Betty, wavering, "I don't see how just sending a flag to the top of a pole will make me an American."

"You'll see fast enough and be thrilled through with pride for your adopted country as soon as you've done it."

"If that is the case," said Betty, "then I just won't do it, so now!"

By this time they were in the lawn and uncle was adjusting the ropes.

"Now, Betty," he said, "it is all ready; so let's see how well you can do it."

"You don't want to? Oh, yes, you do."

"If you don't raise it," said Harold, "we'll tie you to the ropes and send you up instead. How would you like that?"

Betty knew her consins liked to tease, but she was dreadfully afraid they would do as they said, and so without another murmur she pulled the ropes and up went the flag.

"Hurrah! hurrah! hurrah! for Betty," cried the boys, and as she gazed at the Stars and Stripes waving in the breeze she was "thrilled through," as the boys had said.

"Well, it wasn't so dreadful after all," she confided to Aunt Mary, "but I don't feel any of my English gone yet."

* * * * *

It is some years since Betty surrendered, and to-day if you ask her if she is English she will

tell you, "Well, I'm just a little bit English because I was born in England, but I once raised the Stars and Stripes, and my uncle Charlie said that made me an American, and I think it did. For I just love this country." —*MRS. E. M. EVERTS. —Chickadee Little Lancer.*

REVIVAL IN MACON.

We commenced Jan. 4 with a Week of Prayer. On the 10th Rev. T. H. Dorsey came and preached for us three times a day for two weeks. His preaching was clear, strong and convincing, and was greatly enjoyed by all.

The day before he left us, Rev. John P. Lowry of Little Rock, Ark. came. Brother Lowry has been an evangelist for twenty years. He is a very forceful, thoroughly evangelistic preacher. He believes in the old-time altar services. He makes no compromise with sin. At least fifty or more persons have been converted or reclaimed, kneeling at the altar—among them lawyers, merchants and business men. The greatest work so far has been in the Church. He is a splendid leader of the choir, and the singing has been fine. I have received forty-one into the Church up to this time and there are others to join. Seventeen had joined on profession of faith while Brother Dorsey was with us. The greatest work so far has been with the membership of the Church. The meeting will continue all the week and probably much longer. To God be all the glory.

J. E. THOMAS.

Macon, Miss.

R. N. JEFFERY.

Pastor's Assistant and Singing Evangelist.

During the past two years Brother Jeffery has been engaged in camp meetings and revival services in the Louisiana Conference, and will be open for engagements after the 1st of March. If there are those not familiar with him or his work, he will be pleased to furnish recommendations from a number of leading pastors with whom he has labored. For any information that you may wish, address Mr. R. N. Jeffery at Plaquemine, La. P. O. Box 602.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED

Dr. Tichenor's Antiseptic

The appearance and usefulness of many good animals are ruined by neglected Saddle or Harness Galls.

A few applications of Dr. Tichenor's Antiseptic takes out the "fever" and stops all inflammation—in a day or so your horse is well.

Always keep a bottle in the stable.

AT ALL DRUGGISTS - 25 and 50 Cents

ALSO IN QUART BOTTLES

FOR SADDLE or HARNESS GALLS



1. - J. H. STEARNS, JR., Esq.
 2. - W. H. T. EAD, Esq.
 CHARLES C. CILMERS, Publisher

10-10-1964

1944

LOUISIANA CONFERENCE—Rev. N. E. Joyler;
Rev. J. M. Hertz, Rev. W. W. Little.
MISSISSIPPI CONFERENCE—Rev. M. L. Burtch,
Rev. W. E. Love, Rev. C. W. Glass.
NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Mittel, Rev. W. W. Woodard, Rev. H. S. Sprague.

Some one, however, interested in the large traffic and eager to help the preachers, who are either making against the business, has got a new idea. He has the preachers' names and addresses as given in their directories and, by other means, has been able to prove that he has collected the reported earnings of the ministry during the past twenty-eight years, beginning with 1840, during the period mentioned, and the said preachers have gone wrong. He has been working the figures for all they are worth, and no doubt is arousing prejudice against the ministry, in the ranks of uneducated and their sympathizers. The scheme to drive the preachers out of the crusade against the liquor business is well conceived. What worked it out, we do not know, but it is worth of Louisiana's "good apostle" Mr. Sidney Story who is doing his great talent in upholding and propagating a bad business.

Four thousand bad men among the preachers is a big number—just four thousand too many. We have no means of determining how those figures compare with the number of crimes committed by other classes of men, such as lawyers, doctors, farmers, and men in business and trades. The best way is to determine what per cent of preachers fall into crime, and let our readers determine how they compare with other classes according to their observation.

There are, in round numbers, 166,000 preachers to-day in the United States. During the past twenty-eight years probably one-third of that number have died, but as preachers are longer-lived than men of other classes, we will make a conservative estimate, and say that one-fourth of that number, or about 41,000, died during that period. If we add the 41,000 who have died to the 166,000 now living, we have a total of 207,000 from which to draw the 4,000 guilty of crime during the twenty-eight years past. That is to say, a little less than 2 per cent. of all the preachers ever fall into sin. We regret to know that even as many as two in every one hundred are guilty of wrong doing, but the fact affords no ground for exultation to the man who undertakes to show that there is a greater number of criminals among preachers than any other class of men.

For more than eight years we have been identified with the teachers of three Annual Conferences numbering 551 men. During these years only two of this large number of preachers have been accused and convicted of immorality. It was said there was "no other guilty of a breach of the law, moral and civil, in some business transaction, but he dropped out of the ranks without trial. Three men of 551, or a little more than one-half of 1 per cent, in eight years to fall under the power of temptation, as compared with an equal number in other walks of life, is

[The page contains faint, illegible horizontal lines suggesting ghosting or extremely faded text.]

Count the days - for before the charge they take it upon themselves to do what is proper - the same thing is true of the sacred temple - it is to be studied and defined. The salmon is quickly attacked by the common enemy of the world - the hunter - before the salmon has time to give thanks for the gift of life, but it is the very qualities of their character that they are the gift of God and Home, and the world. To share the gift, remain.

It is a fact we see and hear in certain quarters is true in the sentiment, in fact. What the church should be joined with the support of a class of men and women. More than once in recent years we have heard it said that preachers are only laymen. The sentiment has been emphasized, translated into the organization of the laymen's movement. Only last week the editor of one of our church papers declared preachers to be only laymen with Rev. attached to their names. Does that represent the sentiment of the Scriptures of Methodism? Is it any organization branch of the church? It would not surprise were every preacher in every land man, a nothing more than a man invested with office.

That the preacher is taken in in the ranks of the laity and invested with office is true. But it is not true that the Church is at liberty to lay its hands on whomever it will and set him apart for the work of preaching. Nor is it true that a father is at liberty to select one of his sons and put him in training for the work. It is not even true that every man engaged in preaching is a volunteer in the work. There may be a few such, and the Lord may use them and reward them (1 Cor. ix. 17), but no such license is laid upon them like that which rests upon the ideal preacher of the Word.

No man in the beginning of his public career was further from being a preacher than was Saul of Tarsus, no man more thoroughly disgraced by his surroundings and pre-occupations for an ambassador of Jesus Christ, yet he became a mighty preacher—the foremost man in his age. How? Not of choice, but by selection and call of God. "This is the way he states it: "For though I preach the gospel I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against thy will, a dispensation of the gospel is committed unto me." Looking further into the history of this man, the fact is disclosed, that he was chosen of God before his conversion; and upon the moment of his conversion, but into the ministry, "called" to be an apostle, and "separated unto the gospel of God."

The history also discloses the fact that prior to any formal organization of Christian churches our Lord, as head and ruler of his kingdom, selected from the number of his disciples "twelve" whom he "ordained to be with him, and that he might send them forth to preach," and afterwards "appointed other seventy also, and sent them two and two before his face into every

ing, and place whither he himself would come." It is not necessary to lay stress on the fact of ordination further than to say, meantime, sticking apart to the work of the ministry those whom he had selected and called. He may have done it formally and by imposition of hands. We know that ordination was by laying on of hands in the early days of the church, and that it is the practice of the church to-day.

What does it mean? It is simply a recognition on the part of the church of God's call to certain men to separate themselves from the body of believers that they may give themselves wholly to prayer and to the ministry of the Word. But there is more in ordination than this. Authority is conferred to administer the ordinances of the Gospel; to baptize and preside at the celebration of the Lord's supper. Ordination also, whether by laying on of hands or otherwise, makes a man a shepherd of the flock, and one truly called to this work is said to be an overseer by authority of the Holy Ghost. Being an overseer the natural inference is that the one thus appointed occupies a place, not only of responsibility, but of authority. And this fact is distinctly recognized in the New Testament, and those who possess it are cautioned against its abuse, while the church is required to obey them that have the rule over them and to esteem them highly in love for the work's sake.

These things it seems to us, make a distinction between the preachers and the laity. If they do not, then we fail to understand the teachings of the gospel. Many of our preachers have long since given up the idea that our Episcopal is a ministerial order, holding that it is only an office, and those who fill it only chief among their equals. Now they are uttering sentiments tending to show that deacons and elders likewise hold only offices, and that really there is no distinction between them and laymen, only they have "Rev." attached to their names. There is no justification for thus minimizing or degrading the ministry for the sake of giving proper credit to active and consecrated laymen who are so mightily stirred in regard to the world's evangelization.

We do not believe that preachers by nature are any better than other men. We know that some of them are not as good by grace as many laymen, but as sure as there was a distinction between the priesthood under the old dispensation and the Israelites in general, there is to-day a distinction between preachers called and ordained by Jesus Christ and the people who compose the body of the church, and if the dignity, authority and usefulness of the church as an organization are maintained the distinction must be preserved. We say this notwithstanding as we grow older we grow more and more in sympathy with that class of our preachers who decline either by dress or manners to separate themselves from the common people, believing that simplicity in manners and dress is not inconsistent or incompatible with the office and work of the preacher. Nevertheless even in this some preachers go to an extreme.

We have in hand much more copy than we can use in regard to Conference Brotherhoods, and the Methodist Benevolent Association. We have given the aggrieved brethren much space, and have used enough editorially. On the other side, we printed the article of Rev. W. B. Lewis—the first to reach us for publication in defense of the readjustment of rates. We had previously received enough matter from two pens to cover about three pages of the ADVOCATE, but none of it was for publication. And we have just received a full statement for print, accompanied by a longer personal letter. Brother Lewis' article was short, but covered the whole ground. In fact, it was an excellent condensation of official documents. It was exhaustive. We think enough has been said.

The official announcement of the reorganization of the Mississippi Conference Brotherhood appears in this issue. The Louisiana Conference reorganized at the last session of that body. And we are requested to announce that the North Mississippi will reorganize on the 2d of March at Winona, and to request all who desire to unite to send their names to Rev. J. C. Park, Oxford, Miss., or to Rev. G. W. Bachman, Winona, Miss. The time is short, and we exhort all who sympathize with the movement to send in their names at once. Let us make it a strong brotherhood.

BISHOP NEELY AND THE METHODIST EPISCOPAL CHURCH.

We regret very much to put before our readers anything more about Bishop Neely and the Methodist Episcopal Church, but circumstances demand it. There appeared on the last page of the ADVOCATE of Feb. 18 an article from Bishop Neely, written for the *Times-Democrat* in reply to a criticism of Bishop Neely's reception address (which the ADVOCATE commented on at the time) by Rev. W. W. Drake, of Lake Charles. Brother Drake and other friends (we know not how many) thought it strange that we should copy Bishop Neely's article, without even so much as a word in reference to Brother Drake's first article or his rejoinder, which appeared in the *Times-Democrat* a few days later. It was strange, and we regret its appearance more than we can say. Its insertion was purely accidental. We read it the morning it was printed in the *Times-Democrat*, clipped it from the paper, and laid it away, intending to refer to it if we thought it necessary. We saw it no more until it appeared in our own columns, and we were the most surprised of all readers. It happened thus: The printer called for copy. The copy wanted was reprint. We had it ready—several pieces folded together, and we turned it over to the printer, without opening the batch, knowing that what we desired for use was marked. The offensive article was in that batch of copy. How or when it got there, nobody knows. In the meantime, we had left the office. When the printer saw it, he likewise thought it strange and hesitated, but, as "a printer's business is to follow copy if it flies out the window," he "set it up," and it was printed.

We can think of no better way of making amends for so great a crime against our Brother Drake than by printing his rejoinder. It is in the hands of the printer, and if it does not appear this week, it will next, and our readers will peruse it with interest. We print it just as it appeared in the *Times-Democrat*.

Brother Drake's rejoinder completely riddles the Bishop's faulty logic. In this he was merciless, as good logic always requires a man to be. But he was considerate to the point of mercy in declining "to drag from its burial in the dust of history" a fact in connection with Bishop Neely's Church in New Orleans. Bishop Neely said "forgotten history." But there is no "forgotten history." Possibly, it may be best to keep quiet about some things, but it is too much, far too much, to ask us to forget them. It is untrue to say they are "buried in the dust of forgotten history."

PERSONALS.

Rev. J. H. Bass writes from Ripley, Miss., under date of February 16: "We are in the midst of a revival here at Ripley. The Lord is blessing us."

The address of Rev. R. O. Wier is Tallulah, La., and not Waterproof, having been appointed

to the former place since the adjournment of Conference.

We thank those who have responded to our appeal in behalf of the ADVOCATE "Helping Fund." A few more replies with the cash will be greatly appreciated.

Rev. D. M. Floyd is well pleased with the prospect on his work, the Dumas Circuit, North Mississippi. Among other things he has before him the prospect of a good parsonage.

We had the great pleasure on Monday last of meeting, in the city, the Rev. W. J. Cotter, the oldest member of the North Georgia Conference. He is remarkably cheerful and in good health.

Rev. J. W. Ramsey, at Enterprise, Miss., says: "Things are moving nicely up this way. Congregations are large, and prayer meetings and Sunday Schools are increasing in numbers and interest."

The work at Trout, La., under the care of Rev. T. D. Lipscomb, "is moving along nicely," and the preacher confidently expects to have a revival. The ADVOCATE realizes the effect of his work.

Brother W. C. Miller, of Bairds, Miss., in renewing his subscription, says of the ADVOCATE: "I would not be without it for many times what it costs." When a man says that, we feel sure the paper is doing him some good.

Rev. J. M. Massey found but one copy of the ADVOCATE in his circuit. He is trying to make a better showing—making efforts to get a club of ten. It goes without saying that he will have hard work. But he will succeed.

Rev. C. J. Stapp, serves the Georgetown (Miss.) Mission, but his post office is Hazlehurst, at which place his correspondents will address him. He is doing wonderfully well for the ADVOCATE, considering he serves a mission charge.

Rev. R. A. Clark is doing good work at Okolona, and things move along nicely under his directing hand. The Grand Lodge of Masons in Mississippi recently elected him Grand Chaplain of the order—quite an honor for a young preacher.

Miss Mittie Doty, Kosciusko, Miss., never forgets the ADVOCATE. Every year since our connection with it, she has favored us with a good list of renewals and new subscriptions. The last contained eleven names, with the promise of "more to follow."

Rev. J. R. Jones, presiding elder of the Jackson District, informs us of the destruction of two churches in his work. At Camden the church was destroyed by fire on the night of the 7th, and on Sunday, the 14th, the church at Flora was seriously damaged.

Rev. W. W. Holmes, pastor of Louisiana Avenue Church in this city, is the happy father of a daughter. The little one, whose future means so much to the parsonage, arrived Saturday morning, the 20th inst. We congratulate Brother and Sister Holmes.

This note comes to us from Port Gibson: "The commencement sermon of the Port Gibson Female College will be May 16, by Rev. Ira F. Hawkins, of Tusculum, Ala. There is to be a graduating class of five, four of whom are to take A.B., and one M.E.L."

Rev. W. G. Harbin is with Rev. W. H. Coleman this week at Homer, La. Thorough and efficient work was done by Brother Coleman before the beginning of the meeting, and there is every promise of a great revival. May the promise be abundantly fulfilled!

Carl Aikin, little son of Rev. W. F. Aikin, pastor of Pollock Circuit, Louisiana Conference, died of typhoid fever on Friday, the 5th of February. This is a great affliction, and the brethren

will kindly remember Brother Aikin at the throne of grace. The little one is safe.

Rev. K. P. Foust has excellent people to serve on the Olive Branch Circuit—we know them, or did some years ago, and can vouch for what he says. He has employed much of his time in visiting his members, and hopes to reap a rich harvest. We trust he may not be disappointed.

Rev. T. J. Hopper is in his third year on the Winstonville Charge, and aims at the best year's work of his life. His first Quarterly Meeting was a soul-stirring time under the preaching of the presiding elder, Rev. L. M. Lipscomb, under whose excellent management the work of the district moves forward.

Rev. C. B. Carter, Commissioner of Education for the Louisiana Conference, sounds his bugle for the first time in the ADVOCATE this week. We hope it will be heard often, and to good purpose during the year. His work is great, and should be sustained. He has selected for his motto: "He shall not fail nor be discouraged."

Rev. W. T. Griffin has opened a "Sailors' Home" at Gulfport. He is encouraged with the outlook. In addition to religious services, the sailors are furnished a reading-room, and a place to spend the night while seeking employment. Magazines, papers, tracts, etc., are furnished outgoing vessels. The sailors are very appreciative of these advantages.

Rev. Paul M. Brown, presiding elder of the Alexandria District, is "diligent in business" and reports the preachers likewise at their posts and hard at work—a noble band of faithful men, who will bring things to pass during the year. The young presiding elder has "secured a promise from every preacher whose Quarterly Conference he has held to raise a club of subscribers for the ADVOCATE."

Mrs. L. C. Sadler, of Slidell, La., closes a private note to the editor in these words: "I cannot do without the dear old ADVOCATE, that I have been reading ever since its first editor handed me a copy of the first number and told me to send my brother down to *The Crescent* office and pay for it. May God bless it, and its present editor." We wonder how many such dear old friends the ADVOCATE has.

Rev. T. W. Lewis, at Columbus, is leading a strenuous life. Besides the work of the pastorate, preaching, leading the social meetings and doing a vast amount of visiting—500 calls since Conference—he has found time to write us three thoughtful and helpful articles on "Worldliness: Its Cause and Cure." We have more than once called attention to his successful canvass in behalf of the Conference organ.

Brother D. F. Goza, one of our active and zealous members at Magnolia, Miss., and a long-time lover of the ADVOCATE, honored us with a call on Monday last. He lives among good people, and spoke in high terms of his pastor, Rev. J. G. Galloway. His visit was much appreciated.

Rev. G. W. Gordon, of Kossuth, Miss., is "happy, and full of hope for a successful year. Reports at the First Quarterly Conference showed an increase along all lines. The presiding elder, Rev. B. P. Jacob, is in great favor, and did his work well."

During the past week our friends have brought us under obligation for subscriptions and renewals as follows: Rev. C. A. Stapp, 11; Rev. W. N. Duncan, 17; Rev. H. P. Lewis, Jr., 10; Miss Mitt. Doty, 11; Rev. T. D. Lipscomb, 10; Rev. John Ritchey, 10; Rev. W. M. Commander, 10; Rev. D. M. Floyd, 3; Rev. G. W. Gordon, 12; Rev. D. C. Foust, 6 (completing his club of ten); Rev. J. M. Massey, 5 (more to be sent later); Rev. T. J. Hopper, 11; Rev. J. H. Bass, 13. Besides these, many individuals have renewed, and many preachers have sent in one and two names, with the promise of others. Thus the paper holds its own, and gains.

Sunday School

By W. B. Campbell.

LESSON FOR FEB. 28, 1909.

Subject: "The Gospel in Samaria," Acts, viii, 14-25.

Gospel Text: "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." Acts viii, 6.

In all time the enemies of righteousness have not persecuted the faithful for personal preferment, or for any other selfish motive. As there is an innate prompting in the soul of one born of the Spirit, to obey the divine command to communicate the Gospel of peace, making a missionary of every believer, so Satan combats this power by inducing men to believe that any restraint prevents personal liberty and retards intellectual development.

Stephen's preaching, his life and triumphant death, was a great aid to the growth of the Church; to counteract this the powers of evil chose Saul, the learned Pharisee, to come before the people as the champion of the old Mosaic law and the rites and customs of the Jewish religion. Saul's zeal was characteristic of the man; he did nothing without his whole being was aroused to its fullest capacity. His cruelty was untiring and relentless; and even women were not spared from a persecution that scattered the people of God like a flock whose shepherd has been taken away—scattered just as the sower throws the seed broadcast over the ground, and as the seed grows and thrives wherever it is planted, so the once "little flock" grew to be the "Savior's plantation."

Philip was the second after Stephen when the selection of "under shepherds" was made, and Philip saw the end of his devoted fellow-servant, and perhaps feared that he would be the next object of persecution. His field of labor was no more, so he changed his work to that of evangelist. He went down to the city of Samaria and preached Christ unto them. He found the "fallow ground" (Hosea x, 12), was nearly broken up, because one day a weary, worn traveler came to that country and stopped to rest at the outskirts of a city "near to the parcel of ground that Jacob gave to his son Joseph." Jacob's well was there, near the city of Sychar, and the traveler sat on the well. A Samaritan woman came for water. The traveler told the woman of a "well of water springing up into everlasting life." She wondered at his words and spake of the Messiah that was to come. "I that speak to thee am he," said the traveler. Throwing down her water-pail, the woman hastened away to do that which every receiver of the "good news" does—to tell it to others. Jesus, for the traveler was none other than our dear Lord, remained with the Samaritans two days. "And many more believed on him" in Samaria, "because of his own word."

Where the Lord has been it is easy to follow, and when Philip began to build in that city he found the foundation laid by him "who is the Head of the Corner." The preaching of Philip was attended with the same wonderful power, as had been shown where the Word was preached in Jerusalem. Unclean spirits fled away from the possessed, the palsied and lame were healed, "and there was great joy in that city." There was liberty there, too; for the Samaritans were a more superstitious people than were their Jewish cousins, and they were set free from their superstition by the liberty of the Gospel. The apostles heard of the awakening that followed Philip's work—how Samaria had received the word—and two of them, Peter and John, were sent down to strengthen the hands of

Philip. Their coming was needed also to show the Samaritans that the old time-worn prejudice between the Jews was henceforth to be forgotten, and that they were to be all "one in Christ." The new converts had received only the baptism of water, and they were to be shown that that baptism was only a symbol of the baptism of the Holy Ghost, which came when the signal was given by the laying on of hands of the apostles.

Faith and prayer was now to be their only recourse and source of strength. Man is a helpless creature; he can do nothing unaided; for the want of a better method they had heretofore applied to Simon, the sorcerer, in their troubles, and he had misled them so skillfully that they even said of him, "This man is the great power of God." A most wonderful thing came about. Simon himself was converted to the faith of Christ; he was imperfect in his estimate of discipleship at first, as was shown by his wanting to buy a power possessed by the apostles, that of bestowing the Holy Ghost by the laying on of hands. Peter rebuked the one-time sorcerer so severely that we have often read the account with a wish that we could have plead for him, with the same humility as was his, when he asked Peter, "Pray ye to the Lord for me, that none of these things ye have spoken of come upon me." Many have sought the power of piety when they were secretly in "the gall of bitterness, and in the bond of iniquity." The very first step in discipleship is humbling one's self under the mighty hand of God; to be exalted in due time. Pride often closed the door of the kingdom of God to him who would enter therein, and rather than humility take the place of pride, the fall follows to that point where there is no repentance, though sought carefully with tears. Was it strange that the people of Samaria gave heed unto those things which Philip spoke? Nay, verily, for Philip was only a reaper, reaping where another had sown. Jesus had told his disciples to look on this same people as upon a field white and ready to harvest. The Christian worker need have no thought that he must tell the unconverted who Jesus is, for the world knows him well; but it is not a knowledge unto salvation. There must be shown a need of Jesus as a Savior, for condemnation is already upon him who believes not. The upright life of the most humble Christian preaches Christ. His gentle words and kind acts to all, his forgiving spirit and calmness, his perfect self-control, all attract the attention of the ungodly, and they seek the cause of such way of living.

On their way back to Jerusalem Peter and John preached in other Samaritan towns; perhaps they visited places to which Jesus had once sent them, as related in Luke ix. What a change had taken place in the hearts of the apostles since that time! Why, this same John wanted Jesus to permit him to call down fire from heaven and destroy one of those villages, because they refused entertainment to the Master. "Ye know not what manner of spirit ye are of," said the Lord; but after that the son of thunder had been so changed that he seemed to rightly find a place nearest the heart of the God of love. So does God's amazing grace create a new man of him who obeys the Master's word.

We long for such consecration, such whole-hearted service as was given by the godly men of the early church, and rejoice that what they did and said in the Master's cause has been written and preserved for our admonition, that we may aspire to a worthiness that shall at last be rewarded when the Lord shall say, "Well done, thou good and faithful servant."

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee, under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital \$200,000.00
Assets 479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Continued

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING
1117 Commercial Street, New Orleans, La.
Phone 1234, 1235, 1236

Mrs. A. C. FELDNER
Sole and Exclusive Patent
712 POYDRAS ST.
New Orleans, La.
Advertising Space a Specialty

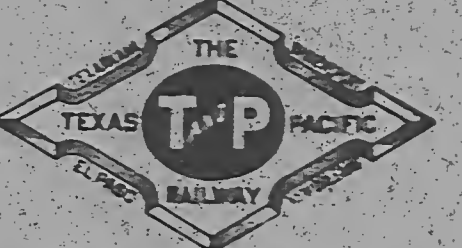
Darsam Bros. Coal Co.
COAL, COKE,
AND ANTHRACITE
2217 CALLEGE STREET, NEW ORLEANS
Phone Main 1552, P. O. Box 1444

ASK YOUR GROCER FOR
"Greole Brand Coffee"
10 CENTS PER POUND

"HO-YA PACKAGE TEA"
We have an extensive selection of
choice goods and a complete stock
of packages.

The Smith Bros. Co. Ltd.,
NEW ORLEANS.

MINERAL WELLS
HEALTH AND PARASITE
AND
WEST TEXAS
FINE AGRICULTURAL LANDS
GRAPELAND TEA



EXCURSION TICKETS ON SALE
DAILY
Write for Free Booklet
E. P. TURNER,
General Passenger Agent
DALLAS TEXAS

BELLS.
Bell & Co. Chicago and Boston, Pa. and
London. The C. & B. Co. Hillboro, O.

RELIABLE SEEDS
Burt Oats, German Millet, Sorghum or
Cane Seed, fine varieties Seed Corn and
profitable Cotton Seeds, Soy Beans, Velvet
Beans, Chufas, Peanuts, Seed Potatoes, etc.
HIGH-CLASS GARDEN SEEDS
for truckers and gardeners. Write for
illustrated catalogue and price lists. We
mail them free.
OTTO SCHWILL & CO.
SEEDSMEN. Established 1869.
MEMPHIS, TENN.

FERRY'S SEEDS
Ferry's Seed Co. has been the source of
the finest of all seed crops. Quality
checked and tested. No other seed
company has been able to do this.
The fact is, the seed crops of the
North and South are not equal to
the quality of the seed crops of
Ferry's Seed Co. Write for
catalogue and price lists. We
mail them free.
O. M. FERRY & CO.
Detroit, Mich.

Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

February 28. Shepherds and Hirelings. John x, 1-16; Matt. viii, 11-13.

The imagery of the sheep and the shepherd was a familiar one to the Jewish people. The Master speaks of himself as the "Good Shepherd." The figure that he uses would appeal to the people who had all their days been reciting the twenty-third Psalm.

1. The Good Shepherd.

Above all men who ever walked the earth, both in the purity of his character and in his care for the sheep, Christ is distinctively the Good Shepherd. He is better qualified to care for all the sheep of his flock than any other—he loves them more; he has done more for them. He is the faultless shepherd.

2. The Door of the Sheep.

By the Christ men enter into the kingdom. He speaks of himself as the door. In another place he says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John xiv, 6.) He says that men who would enter into the kingdom by any other way than the true door are thieves and robbers.

3. The Shepherd Knows the Sheep by Name.

The Eastern shepherd does not drive his sheep, but leads them. He knows every one by name. It is common to put many flocks into one fold at night. When the shepherd is ready to lead out his flock he calls them by name, and they come out from among all the others to follow their own master. There is a wonderful inspiration in the thought, that the Master knows his own by name, and some day we shall hear him calling.

4. The Sheep Know the Shepherd.

A traveler in the East put on the dress of the shepherd and called the names of the sheep, but the sheep fled from him. To the heart of the child of God there is an assurance in the whispering of the Spirit to the soul. We know whom we have believed. (2 Tim. i:12.) The world may doubt you and misunderstand you; but if your heart is satisfied that you are a child of the King, you can endure all things. To return to the imagery of the lesson, if you feel that the Good Shepherd calls you by name, and leads you forth, you can go with faith and courage.

5. The Good Shepherd and the Foe.

The good shepherd gives his life for the sheep. When danger threatens he does not flee. The Master has laid down his life for us. The hireling fleeth. This has been the characteristic of the hireling in all ages; the man who cares nothing for his task, and who only works for his fee. It matters not what the day's task may be, the most contemptible of men is the one who has no interest above the wage return, who cares nothing for the task that engages his hand. This man has ever been ready to run at the first threatening of danger.

If the under-shepherd, whether preacher or teacher, or what the task may be, is only a hireling, sad indeed is the lot of the sheep. But if the spirit of the Christ dwells in your heart and you have his compassion for the sheep then will your care of the sheep be worthy, and if needs be you will die for the sheep committed to your care.

6. The Sheepfold.

Some day the Good Shepherd shall gather all his sheep into one fold,

and there shall be no more dissensions, nor difference. Then shall he bring in some at whom we have looked askance, and shall cause us to marvel at his love and saving power. There shall be one fold and one Shepherd.

SOME CORRECTIONS.

Brother Boswell: I find in the last letter I wrote to the Advocate an error made either by the printer or by myself—possibly writing in haste. I am to be blamed. I must have intended to say: "I think thirty days after the death of a member is time enough in which to send the money at the call of the secretary." Then I intended to say: "Advance payments might work a hardship on those who could hardly spare the money so long before it is needed, as there might not be a death in six months or longer." The printer makes me say, "There," instead of "Then, Brother Lewis' plan," etc. Then I am made to say, "a government," where the sentence should read, "I do not know that any written constitution will be needed—only an agreement as to the amount to be paid and the conditions." J. C. LOWE.

N. B.—Brother Lowe is mistaken when he says "the printer made me say." The copy was followed to the letter.—Printer.

ABBEVILLE, MISS.

Dear Dr. Boswell: Please allow me a little space in the column of our valuable paper. At our last Conference at Water Valley we were read out by the Bishop to the Abbeville Circuit, and we have no regrets that we were. Reaching Abbeville Thursday before the third Sunday in December, we were met at the train by a number of the brethren and friends, and we were accompanied to the parsonage, where we found some of the ladies, with a warm fire and a nice warm dinner. We have not had a pounding, but gentle breezes have been blowing—they have blown from almost all directions, and these gentle breezes have blown many good things to the parsonage, and, like Dr. Steele's Yankees, they keep coming. Also as a token of appreciation the board of stewards raised the salary over last year. The churches seem to have taken on new life—Sunday schools increasing in interest, congregations fine and attentive. Our daily prayer is that this may be the best year of all our ministry. May the Lord bless you and the dear Advocate. B. P. FULLILOVE, P. C.

A bill is pending in the National Congress to compel all passenger ships that make voyages of two hundred miles or over, to be equipped with the wireless telegraph. An equally important proposition, is to give the government control of all wireless telegraph instruments, and thus prevent some of the serious interference of one instrument with another that now troubles the wireless telegraph operators.

HON. EDWIN W. SIMS

Edgar Springs, Mo., July 15, 1908. Shurtzine Company, Savannah, Ga.

Dear Sir:—I have used your Tetterine and received great benefit from the use of same. The eczema on my face usually appears in the spring and your salve always helps it. I use no other preparation but Tetterine and find it superior to any on the market.

Respectfully, Elsie M. Judevine.

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shurtzine Co., Savannah, Ga.

MARSHALL J. SMITH & CO., Ltd.

INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS.

NEW ORLEANS.

309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.



Nature's Way is Our Way.

20th Century Method of Curing Disease.

NO DRUGS.

RECOGNIZING the fact that "all healing power resides in nature" and that nature needs only obedience to her laws, to preserve health, I have developed this wonderful cure. NO DRUGS. NO SURGERY. No dangerous or unpleasant treatments of any kind. My cure consists of such auxiliaries as Massage, Physical Culture, Electricity, Hydro-therapy, Electric Light Bath, Mechanical Vibration, Diet, combined with strict obedience to nature's laws. I am especially successful with Rheumatism, Digestive Disorders, Paralysis and Neurasthenia.

BIGGS HYGIENIC SANITARIUM

SATISFACTION GUARANTEED.

So sure am I of the success of my cure in each case which I accept, that I give a guarantee of satisfaction. If after one week's treatment and observance of our rules, a patient is not satisfied with improvement made, the week's treatment, including room and board, will cost nothing whatever.

If medicine has failed to cure you, write us for particulars of this NEWER and BETTER WAY. Correspondence confidential. Illustrated Booklet and examination blank free. Dept. C.

Biggs Sanitarium,

Greensboro, N. C.



I Want to Loan You a Pair of TRUSIGHT SPECTACLES on Six Days Trial

FREE!

My Free Offer I want to introduce Trusight Spectacles to every reader of this paper. To do this I am making a special one-third price offer. I want to send you a pair of genuine Trusight Spectacles in a Gold Filled Frame, guaranteed for 10 years, on 6 days' free trial.

Send Me Your Name I will send you my perfect Trusight Eye Tester with which you can test your own eyes as well as the most skilled optician. When you return the Tester with your test I will send you a pair of Genuine \$5.00 Trusight Spectacles, that will surely fit, on 6 days' free trial. You don't need to send any money—no deposit. Wear the glasses in your own home for six days and if perfectly satisfactory in every way—if they are the best glasses you ever saw at any price—send me only \$1.05 and the spectacles are yours. If the glasses, for any reason, do not suit you—if you don't believe them to be the best bargain you ever had—return them and you are out nothing.

Send No Money.

Just sign your name and address on the Coupon and mail it to me. I will send you my Trusight Eye Tester by return mail. Do this TODAY, and secure the beautiful Orient Spectacle Case which I give FREE to those who take advantage of my special offer. Good Reliable Agents Wanted.

(CUT OUT THIS COUPON)

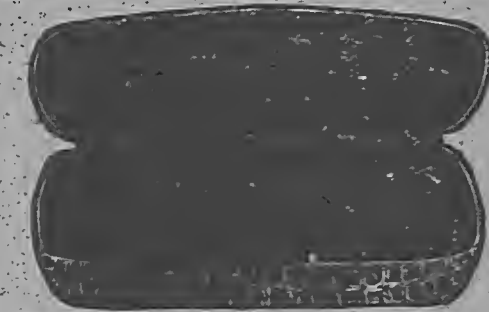
E. O. KOCH, Pres.,
Trusight Spectacle Co.,
1470 Friend Bldg., KANSAS CITY, MO.

Please send me without cost and without obligation your Trusight Eye Tester and your special free case offer.

NAME _____

P. O. _____

STATE _____



THIS CASE FREE!

This is my Orient Case: it is made of metal covered with Morocco leather, plush lined, with a patent spring fastener. Very attractive and will outlast any other case on the market. Ask your local optician if he will sell you such a case as this for less than \$1.00. By my special plan this case will be given free to those who answer this advertisement and take advantage of my special offer.

E. O. KOCH, Pres., TRUSIGHT SPECTACLE CO.,
1470 Friend Building, KANSAS CITY, MO.

GRATEFUL THANKS

"I write you a letter of grateful thanks," says Mrs. Fannie Rogers, of Pages Mills, S. C., "for the good that Cardui has done me. One day, I was taken all of a sudden and truly thought Death had struck me. My head felt like it was frozen and my limbs felt like they were burning up. I kept getting worse and the doctor only gave me temporary relief. I had chills and fever, bad appetite, bad feelings, bad dreams, was irregular, and suffered from other female troubles. At last I began to take Cardui and almost found relief in the first dose. I continued to take it and can truthfully testify that it is worth its weight in gold to any suffering woman. Now I am regular, can eat, sleep, and work every day, and feel good. Oh! What a God-send your medicine was to me!"

Try Cardui. Your druggist sells it. It is a gentle, curative remedy, for women's ills. Cardui cannot do you any harm, and is nearly sure to do great good. Get a bottle today.

GENUINE KING COTTON SEED DIRECT FROM ORIGINATOR

SAMPLE BAG GENUINE KING FREE FREIGHT PAID TO AGENTS

We wish Cotton Growers generally to test, in their own fields, the Genuine King Cotton with seed direct from the Originator. Hence this offer. Write postal for full particulars.

Personal. J. J. KING, Richmond, Va.

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Joe. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons by mail.

IF YOU WANT TO RISE FROM THE DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S Practical Business College
Shreveport, Jackson (Miss.), Dallas, Galveston or Nashville.

Girls Free. This beautiful Gold Watch with standard movements together with Watch Pin given away absolutely Free for a few hours of your time. Send us 45c for a sample of our latest Household Novelty to take orders with. Send us in the orders you take and the Watch and Pin are yours. Address,
York Supply Co., 11 Bly St., Rochester, N. Y.

"TO AVOID BOLL-WEEVIL"

and to get early opening, plant cotton seed grown in the extreme northern section of the Cotton Belt. We have a large stock of Tennessee grown cotton seed, carefully selected with the view of furnishing planters in the extreme south and boll-weevil section. 75 cents per bushel, f. o. b. Fayetteville. Car lots, 50 cents. Order at once as the supply is limited.
STRONG, BAGLEY & BAGLEY,
Fayetteville, Tenn.

COCKRUM, MISS.

Dear Dr. Boswell: This is my third year at this place, and it bids fair to be by far the best of the three. This was a few years ago one of the best circuits in the North Mississippi Conference, and has been served by some of our strongest preachers. But from some cause it began to go down a few years ago. Not that I have whereof to accuse any of my predecessors, for they have all been true and faithful men of God, and, no doubt, did the best that they could under the circumstances. I came here two years ago last December. No preacher had lived in the parsonage the year before. The fence had fallen down, the roof had rotted off the house, the well had caved in, the yard had grown up in weeds; the furniture had almost all been destroyed. It presented a sad spectacle indeed. We went to work and repaired the house. We bought a lot of new furniture, in the way of chairs, beds, and mattresses. Last summer our Parsonage Aid Society put in a nice new set of chairs, with two rocking-chairs. We have bored a new well, and now my people have furnished the money with which to purchase a new cooking stove.

Our first quarterly conference was held last Saturday and Sunday, which was a great success. Last year the assessment for the preacher-in-charge was fixed at \$565, and the presiding elder's salary at \$65. This year they have made the preacher's salary \$600, and the presiding elder's salary \$72. We are assessed, for all claims, this year, \$915, which is far in advance of any previous year.

In justice to my presiding elders under whom I have served this circuit, Brother H. T. Gaines and Brother W. M. Young, I feel I owe much of my success, for they have been faithful in all things.

Our people are coming to the front, and, possibly, the day is near when they can again be served by strong preachers who know more about how to bring things to pass than I do. But I can say, out of an honest heart, that I have done my best, and they have borne with me without a murmur or complaint, which is a token of their great forbearance and loyalty. Surely, no pastor ever served a kinder people. It has been the great desire of my ministry to build a foundation on which my successor could stand and be able to do something for the people; and should I ever have any success in this I will feel my life has not been in vain. But, in the language of Artemus Ward, I can say, "My future is certainly not behind me."

W. R. WILLIAMS.

Feb. 10, 1909.

The World's Sixth Sunday School Convention will meet in Washington, D. C., May 19-24, 1910.

DEAFNESS CANNOT BE CURED

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free.
F. J. CHENNEY & CO.,
Toledo, O.
Sold by Druggists, 75c. at The Hall's Family Pills for constipation.
27 LAMMEIN tao: Lrtmm arha mrtwyp

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Callopé St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytanla St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Ave.

While capital punishment has never been abolished in France, for many years it has been customary for the president to commute the sentences to life imprisonment. But of late there has been such an increase of crime that the president has been compelled by the weight of public opinion to permit men sentenced to death, to go to the guillotine.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Special Notice to Ministers!

A minister, in small city, or riding circuit, can increase his income in a good, benevolent work; not a book, not agency business. Write

THE COLUMBIAN WOODMEN
122 Peachtree St. Atlanta, Ga.

Epilepsy, Fits

Every part of the body has its nerves. It's the channel through which energy—nerve force is transmitted. If too much nerve force goes to a part, it is irritated, causing pain, congestion, spasms, fits, epilepsy, etc. If not enough it is enfeebled, and if none at all paralysis results. Dr. Miles' Nerveine soothes the nerves, assists the nerve cells to generate nerve force, and in this way restores nervous energy.

"My eighteen-year-old daughter had fits for five years, as often as two and three a week. She began to take Dr. Miles' Nerveine, and she has not had an attack for two months."
PETER McAULLEY, Springfield, Mass.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

HOOPING-COUGH GROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Ferguson & Co., 60 Beekman St., N. Y.

1,000 to 1,500 Shingles per hour with the DeLoach Jack SHINGLE MILL.
Will cut shingles from either square or round blocks. The carriage is mounted on 4-inch rollers. Two changes of speed, by pressing foot lever carriage goes forward; relieve the pressure, carriage returns with double speed of forward motion. The machine can easily be converted into a first class bolter; will carry a 36-inch saw. Write for a catalogue of the celebrated DeLoach line of Saw Mills, Gang Edgers, Trimmers, Shingle Mills, Lath Mills, Planers, Corn Mills, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every county.
DeLoach Mill Manufacturing Co.
Box 777, BRIDGEPORT, ALA.

RIDER AGENTS WANTED
In each town to ride and exhibit sample bicycle. Write for special offer. We ship on approval without a cent deposit, allow 10 DAYS FREE TRIAL and prepare freight on every bicycle. **FACTORY PRICES** on bicycles, tires and sundries. Do not buy until you receive our catalogue and learn our unheard of prices and marvelous special offer.
MEAD CYCLE CO., Dept. H294 Chicago, Ill.

BLMYER B. CHURCH
VALLEY OTHER BELLS SWITZER, MORE DURABLE, LOWER PRICE 973 FARM CATALANITA TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ILLINOIS CENTRAL
The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

MOOREVILLE, MISS.

Dear Brother Boswell: When I was assigned to this Circuit last December, several of the good brethren came to me and congratulated me, saying that I was to make my home among some of the best people in the world. Of course, this was indeed a great comfort to me, being a stranger to almost every one in the Conference, and only two years old in the ministry. We came to Mooreville and have found everything we expected to find, and even more. The good people received us with hearty hand-shakes and open doors and pocket-books.

Mooreville Church has a membership of 185; a good Sunday School and Ladies Aid Society.

We will have our new church house completed by the 1st of March, and we also hope to be able to move into our home in sixty days, as they have part of the material on the ground for its erection. We are indeed proud of this church. Keep your eye on the church at Mooreville; she is coming to the front.

At Oak Hill we have a union church building of the M. E. Church and the Presbyterians, but our church is in the lead, and those good Presbyterian people are just as ready to respond to the aid of our church as they are to their own. We have a good Sunday school at this place, and all study Methodist literature. Oak Ridge has a membership of fifty.

Andrew Chapel has good people also. In fact, there are none better. Our church at this place needs some repairs, but the good people of Andrew Chapel are aware of this fact, and we are not uneasy. We trust to report at our next Conference that the old chapel has been repaired and her membership swelled from sixty to 100. We have a good Sunday school here.

Next we come to a place called Briar Ridge, where we have another union church, three organizations in a schoolhouse. The Christians (or Campbellites) have twenty-seven members, the Free Baptists twenty-one and we have ten. Now we need your prayers that we may be able to preach at this place as Peter of old. We also have a union Sunday school here.

I hope to be able to send in ten subscribers in a few days.

G. W. McLAIN.

OLD TIMES—AGAIN.

Dear Dr. Boswell: Brother Bruner's letter in the issue of Feb. 11 carries me back to the times that he speaks of and brings to memory the names of those dear old men of the past, all of whom I remember well, except the Preacher McCrary, and many more, and I will give the names of a few of them: Humphrey Williamson, Levi Pierce, Walton Montgomery and many others that I might mention, who belonged to the Itinerancy. And of local preachers we had a great many more. In those days than now, among them being Stephen Johnson (grandfather of Rev. R. A. Meek, P. E. of the Greenville District), James Avery, Hinton, Grantham, Don Langford, and Joe Booth, all of whom did good work for the Church. And there were laymen who would attend the revival meetings from church to church on the work, who were as useful as many of the preachers, such men as Henry Kaigler, B. T. Marshall, Allen Turpin, Joseph Eubanks, Simon Turner, and so on.

I attended the camp meetings at Columbiana during the years 1857 and

1858. We have a good country church now at that place, and it is one of the churches on the Vaiden Charge.

While Brother Bruner carried the New Orleans Christian Advocate from the post office at Seralo, I carried it to my sainted mother from Shongalo, and am still glad to be able to carry it to my home.

I would ask Brother Bruner if he did not have a brother by the name of James. We had a young boy—you might say 17 or 18 years old—in our Cavalry Company from Vaiden, who joined the company with Dr. J. A. Applewhite and the Wards, from that neighborhood, and I do not recall what became of him. The two Ward boys (Ben and Billy) were both killed in Georgia.

If this gets a place in the columns of the Advocate, it may bring our one more preacher in the Mississippi Conference, Daniel Clark Langford, whom I knew when a boy, and would be glad to hear from him.

J. L. CAIN.

Vaiden, Miss.

Marriages.

Jan. 31, 1909, at Bethany Church, near McComb City, Miss., by Rev. J. T. Abney, Mr. FLEET WILSON to Miss BETTIE SULLIVAN.

At the residence of the bride's parents in Wilson, La., Feb. 3, 1909, by Rev. E. L. Cargill, Mr. A. A. CARLETON and Miss MYRTIS COLLINS, both of East Feliciana Parish, La.

At the residence of the bride's sister in Wilson, La., Feb. 3, 1909, by Rev. E. L. Cargill, Mr. EMMETT BEAUCHAMP and Miss BERNICE WORSHAM, both of East Feliciana Parish, La.

At the residence of the bride's parents in Wilson, La., Feb. 10, 1909, by Rev. E. L. Cargill, Mr. CHAS. W. STEWART and Miss ADDIE STANLEY, both of East Feliciana Parish, La.

At the home of the bride's parents, Rev. and Mrs. Jas. King, Daisy, Miss., Jan. 17, 1909, by Rev. R. T. Pickett, Mr. M. C. McINNIS to Miss FANNIE KING.

At the Main Street Methodist Church, at Biloxi, Miss., Feb. 11, 1909, by Rev. J. L. Jordan, Mr. RUPERT P. ORRELL, of Florala, Miss., and Miss WILLIE AUSTIN, of Coldwater, Miss.

At the home of the bride's parents, Canton, Miss., on Dec. 23, 1908, by Rev. G. S. Harmon, Mr. DAVID C. BRAMLETT, JR., of Woodville, Miss., and Miss DOUGLAS MAXWELL.

At the home of the bride's parents, at Canton, Miss., on Jan. 26, 1909, by Rev. G. S. Harmon, Mr. GUSTAV HANSEN and Miss GENEVA PURVANCE.

At the Methodist Church, at Canton, Miss., on Feb. 10, 1909, by Rev. G. S. HARMON, Mr. LAWRENCE FOOT GARRETT, of Amarillo, Tex., and Miss RUTH BROWN.

At the home of the bride's mother, near Evergreen, La., by Rev. J. D. Harper, Dec. 25, 1908, Mr. L. G. COX and Miss ANNIE ROY HARDIE.

At the family home, Gold Dust, La., Jan. 6, 1909, by Rev. J. D. Harper, Mr. W. M. MORRISON and Miss IRMA SEABES.

At the residence of the bride's parents in McLain, Miss., Feb. 17, 1909, at 7:30 p.m., Mr. JOSEPH C. DAUGHDRILL and Miss PEARL GREEN, Rev. Wm. T. Beall, officiating.

No Land So Rich That Fertilizer Cannot Make It Better

You use fertilizers for the profit you get out of them—and the better the land the more profitably a good fertilizer can be used on it. Do not imagine because land will produce a fair crop without

Virginia-Carolina Fertilizers

that these fertilizers cannot be profitably used on it, or that they were made only for land too poor to produce without them. If poor land will show a normal increase when fertilizer is used, good land will show at least double the increase. Use Virginia-Carolina Fertilizers to increase the *quality* as well as the *quantity* of the crop—and you will increase the profitability of your land.

"I have been using your fertilizers for a number of years," says Mr. William Fraisch of Chesapeake, La., "and find that it not only pays to fertilize, but to do plenty of it and use the best fertilizers to be had, such as your brand. I have used a number of them and found this to be as recommended, and to give better results than any other fertilizers that I have ever used."

Every planter and farmer should have a copy of the new 1909 Virginia-Carolina Farmers' Year-Book. Get a free copy from your fertilizer dealer, or write our nearest sales office.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

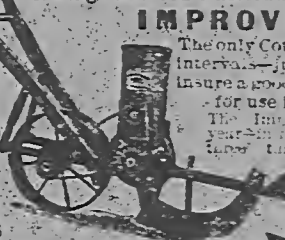
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

PLANT YOUR COTTON SEED IN HILLS

You will save half the labor and expense of "hopping out," save from three-quarters to one and one-half bushels of valuable seed per acre, and grow an extra acre for every fifteen acres planted—if, instead of sowing the seed wastefully in drills, you plant it in hills, with our

IMPROVED SEED DROPPER

THIS DROPPER may also be used for planting Corn, Peas, Beans, etc.
Made of Steel, Light and Compact
With One or Two Wheels

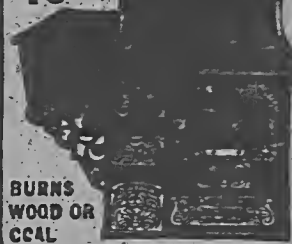


The only Cotton Planter made that drops the seed at regular intervals—just where you want it and enough in each hill to insure a good stand. Seed don't have to be rolled or delinted for use in this dropper, and 1 bushel will plant 4 acres. The Improved Seed Dropper will save enough the first year to pay for itself. Write today, and we will send you details, convincing proof of the work of this wonderful, money-saving, time-saving Cotton Planter, and tell you where to buy it.

THE HARRIMAN MANUFACTURING CO.
96 River Avenue, Harriman, Tenn.

COMPLETE ONLY

\$15.00



BURNS WOOD OR COAL

JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 18-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x44 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD

No. 62 WILLARD BLDG.
320 CHESTNUT STREET

ST. LOUIS, MO.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on railroad traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

H. B. HELM,

Assistant to President.

General Superintendent.

E. C. D. MARSHALL,

General Freight & Passenger Agent.

Shreveport, La.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

Executive Committee of the Church Extension Board of the North Mississippi Conference, Winona, Miss., March 2.

Organization of North Mississippi Conference Brotherhood, Winona, Miss., March 2.

Executive Committee of the Church Extension Board of the Mississippi Conference, Columbia, Miss., Mar. 3.

Woman's Home Mission Society, Mansfield, La., March 13-16.

Annual Meeting Woman's Home Mission Society, Mississippi Conference, McComb City, Miss., March 17-21.

Executive Committee of the Church Extension Board, Louisiana Conference, Alexandria, La., March 16.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

District Conference, New Orleans District, Felicity Street Church, March 30.

Joint Institutes in the Louisiana Conference:

Shreveport, April 19-23.

Monroe, April 19-23.

Alexandria, April 26-30.

Crowley, April 26-30.

Baton Rouge, May 3-7.

New Orleans, May 3-7.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 8-10.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Camp-ground, June 22-July 1.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

A WHITE HOUSE NUMBER.

The March Century is to be a "White House Number," having, in addition to Calvin Dill Wilson's story of "Our Presidents Out of Doors" and William H. Crook's reminiscences of "Rutherford B. Hayes in the White House," three sketches of President-elect Taft. James A. Le Roy has written of "Taft as Administrator," picturing his traits and methods as

revealed by his work in the Philippines; and there will be an anonymous study of "The Personality of the New President." Under title of "Turning Points in Mr. Taft's Career" will be published, for the first time, two letters, in one of which Mr. Taft sets forth reasons for declining to be considered for the presidency of Yale, and in the other discusses his appointment on the Philippine Commission.

ABSTAINERS INCREASING IN THE SWEDISH PARLIAMENT.

The Swedish temperance organizations, 8 in number, with a membership of nearly half a million, have united for political action. They have not formed a party, but have elected abstainers in all existing parties.

In the last election the Social Democrats sent 17 abstainers to parliament, the Liberals sent 20, the Conservatives 43, making 76 in all, out of a total of 207 candidates elected. The total membership of the Swedish lower house is about 230, of whom 86 are abstainers and 100 belong to what is called the "temperance group." The abstainers are less well represented in the upper house, where there are only 2 to 150 members. It is a question of only a few years, Prof. Bergman thinks, when the Social Democrats and the Liberals will decide upon the total prohibition of the manufacture and sale of alcoholic drinks. In the choice of a political candidate, the fact as to whether he is an organized abstainer or not plays a large part. In many districts a non-abstainer cannot become a candidate. — Scientific Temperance Federation.

VICTORIA WEEDING OUT SALOONS.

Mr. Robert Moffat, a Good Templar in Victoria, Australia, writes to the International Good Templar (January, 1909) that while the population has largely increased the consumption of liquors has largely decreased in that country. He says:

No less than 186 hotels have been closed during 1908 by the operations of the Licensing Reduction Board of Victoria, a body that has done splendid work. But we temperance people will not be satisfied until we are

given the power to decide whether the trade shall exist or not. We believe the future is full of hope, and that when the time arrives for the people to speak, their voice will give no uncertain sound. Some of our police magistrates and judges are outspoken against the traffic, our churches, without exception, are all in line against this evil, and our various temperance societies are doing what they can to hasten the happy time when this southern land of ours will be free from the drink curse.

THE "KING OF THE AIR" AN ABSTAINER.

Mr. Wilbur Wright is the American who for a number of months has been making experiments in aerial navigation, in France and because of his wonderful record has come to be called "The King of the Air." Because a man has need of all his self-control and of all his mental clearness in the management of such a complicated machine, an editor was curious to know what he drank. Mr. Wright responded as follows:

"In answer to your letter of the 11th, it is true that I never make use of alcohol because I believe that it can do me no good, and I believe that most people would find themselves better off if they did not take it.

(Signed) WILBUR WRIGHT.

"It is to be noted," says the editor of the paper reporting this incident, "that according to American usage, Mr. Wright means by alcohol all alcoholic drinks, distilled liquors, wine and beer. He has many times refused gifts of Bordeaux wine from the proprietors of French vineyards. Surely total abstinence is not confined simply to foolish fanatics."

MAKING THINGS RUN SMOOTHLY.

If there is one thing above all else that makes household labors run smoothly, it's oil. Not the oil that is poured on troubled waters, but the oil that's put on bearings to prevent friction; to make wheels turn easily; to prevent rust; to stop that screeching, grinding, creaking; to save wear and tear.

There are plenty of oils on the market. Some are heavy, some are light. Some are good for one thing, some are good for another. But the ideal oil is the one that answers all practical household purposes. "Household Lubricant" not only fills the bill in this particular, but it comes ready to use—in a handy can with a removable spout. Just as you buy it in the store you use it. No chasing around to hunt a feather or a straw to apply the oil as in days of old. The Household Lubricant can, with its reversible spout, which permits closing the can to prevent spilling and leaking if upset, and the carefully compounded oil which it contains, answers every condition demanded for the perfect household lubricant.

Great Britain has one of the periodical spells of fear, that afflict some of our leaders at times, and is trying to provide a great army. It is as hard for Great Britain as it is for this nation, where the only available resource is in a volunteer organization. The

present British plan consists in the formation of divisions in each part of the Empire, under an Imperial Staff. As the British, like the Americans, are averse to military service, and only volunteer freely in time of war, the available army is not likely to approach to anything like the numbers that may be called out in countries where there is an enforced service. When the "Federation of the world" is realized, the nations of the world will have an army large enough to police the world and the individual nations will cease to waste the vast amounts that now go as our tribute either to greed or to fear.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises.
Royaline Oil for Pains and Wounds.
Royaline Oil for Colic and Diarrhoea.
Royaline Oil, the Best Antiseptic.

The Battleship fleet has completed its trip around the world, and will have been divided up by the time this papers reaches the readers. The sixteen battleships have been on the way for fourteen months, and have returned in good condition. The voyage has been a wonderful demonstration of the good qualities of the fleet, and is a very sufficient answer to a large part of the criticisms that have been made. The prestige of the fleet has been carried around the world, and may save many times the cost of the trip in days to come. While most calculations of the cost of the trip have been figured on the direct outlay of money, it must be remembered that all of these vessels would have been in commission anyway, and a large part of the money would have been expended, if the battleships had only been engaged in their customary cruises. A battleship is an expensive affair, whether you regard it as luxury, toy, or necessity.

The offer of the Standard Oil Company to submit its affairs to the inspection of the State of Missouri, or even to take the State into partnership in its business in the State, is certainly surprising. A great and very necessary business is carried on in that State, and the courts have ordered the Standard Oil Company, of Indiana, to cease to do business in Missouri. Several different plans have been proposed, but the gist of each one is to make the State of Missouri responsible for the work of the corporation in that state, and to give it power to control. This may be a development in the direction of the final solution of the trust and its relation to the State.

A Mother's Congress has held its sessions in New Orleans recently. The interests of childhood have been very freely discussed. Such themes have been before the Congress as "The relation of the teacher to the home," "Public playgrounds," "Education made to fit the child instead of the child fitting the education."

After shaving, Royaline Oil.
For Aching Feet, Royaline Oil.
For Headache, Royaline Oil.
The best Antiseptic, Royaline Oil.
10c, 25c, 50c, Druggists.

Royal Baking Powder
Absolutely Pure
The only baking powder
made from Royal Grape Cream of Tartar.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MARCH 4, 1909.

CHAS. O. CHALMERS, Publisher.
Office, 512 Camp St., New Orleans.

VOL. 56—No. 9.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2771.



REV. F. M. WILLIAMS,
A Methodist Patriarch of Mississippi.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A preacher in the northwest, it is reported, is likely to lose his position as pastor of a church. A basket-ball game was arranged between rival teams, and the preacher was called on to act as referee. He accepted the call, and the official board of the church immediately "rose up in arms," feeling, doubtless, that the preacher was out of his sphere, and was not fairly representing his denomination. We sympathize with the official board. Basket-ball is a very innocent game, and so is base ball when played purely for amusement or recreation, but for a minister of the gospel to act as referee in a game, while perhaps not a "mortal sin," adds nothing to his piety or influence. The preacher says he "prayed about it," but whether for forgiveness in advance of his indiscretion, or for wisdom to guide him in the performance of his responsible duties is not said. He was engaged in a mighty poor business.

The Washington Post gives voice to wise views in the following extract: "It is absurd to say that the unemployed in the United States are the objects of charity the stricken people of Sicily became when their homes and their all were destroyed without warning and in a twinkling. Labor in this country can control its own fate for good or ill. All it has to do is to insist on equal laws for all and exact justice for all. If one man is to be exempt from the operations of a law because he is a laborer and another man is to be strictly amenable to that same law because he is a capitalist—or vice versa—then there can be no industrial, commercial or financial peace in the land—capital will go without dividend and labor will go without wage as long as that condition holds. There is but one hope of tranquility and prosperity for labor, and that is to cease demanding special privileges; and the like is true of capital, in exactly like measure."

About thirteen months ago the United States Navy began a cruise of the world. It was the biggest array of battleships ever seen. Never before was such a thing undertaken. Without an accident or delay of any kind the whole programme was carried out, and the fleet arrived at Hampton Roads, Va., Feb. 22, and was welcomed by President Roosevelt and many thousands of citizens. The object of this cruise, as far as we know, has never been definitely stated. Perhaps the President had several objects in view—to give the men experience, and an idea of the fighting forces of the world on water. The principal object, however, it is supposed, was to impress the world with the strength of the fighting force of the United States. It requires many millions of dollars to keep up the Navy when it is at home, for the ships must always be in readiness, but this cruise cost the people something near three millions of dollars extra, and it is said that it was all it cost. May be that is true. But did it not put other nations on notice, and will they not prepare themselves to meet any possible emergency? And if so, will not the show of strength, in the end, cost far more than it will be worth to our government?

One of our excellent daily papers presents its readers with a rather lengthy editorial on "The

Halt in Prohibition." It cites the fact that in three states, South Carolina, Texas and West Virginia the move for state-wide prohibition has been stopped. The nature of the proposition in South Carolina we do not call to mind. It is not stated in the editorial. In Texas and West Virginia the proposition was to submit the question of a constitutional amendment to the people. In both legislatures the majority was overwhelming for prohibition, and fell short only because a majority of two-thirds was required. We cannot say how it was in West Virginia, but in Texas the failure was the result of treachery to the Democratic Party platform. In the primary election the question of submission was carried by a good majority, and at the State Democratic Convention a plank was inserted pledging the party to submit the question of prohibition to the people. In the meantime the brewers and whisky sellers, and other antis, went to work and secured just a sufficient number of votes to defeat the will of the people. About this defection or treachery the editor of the daily says not a word. The editor's conclusion is wrong: there has been no halt in prohibition. The people are more determined than ever.

The Cincinnati Inquirer in an appreciative article on the supreme court of the United States speaks thus of the work of that august body during the past year: "Not since the beginning of the government have the decisions of the supreme court been more important, nor so far-reaching in their effects than those rendered during the last twelve months. They clearly establish the line beyond which corporations cannot legally go. They as clearly define the rights of those corporations which must be respected. The supreme court of the United States stands to-day higher in the estimation of all the people of the United States than it has ever done, because the people of to-day have a keener sense of justice, a deeper conviction of what is right and true than existed in the generations which preceded them. Life and property were never so secure in this country nor in the world at large as they are at this very time." We are not prepared to question the accurateness of the Inquirer's estimate of the supreme court, but, as we see it, life in our country is less regarded as a sacred possession, and less secure than at any time in our history. The supreme court, however, is by no means responsible for the present evil state of things.

We would not willingly do any man an injustice, either by impugning his motives or casting reflections on his character, and yet sometimes we have said things in our columns calculated to impress readers with the idea that we are not as considerate as we should be. Two weeks ago, without calling names, we spoke of two men in the same paragraph who were charged before the courts with murder. The inference was that these two men were in the same social class. Such is not the fact. One is a common ruffian—known as such, so we have been told. The other we characterized as "rich, respected and intelligent." He was more than that. He was a man of refinement, and had never before been in trouble. At the time we wrote the verdict had not been rendered—in fact the evidence had not all been offered—but it had gone far enough to show that the defendant's lawyers were making a strong effort to prove a case of insanity. So often had we known justice thwarted on that plea we felt that the lawyers were pressing the matter further than the facts justified. The evidence tended to show an unbalanced mind, but we did not think the insanity—though we were impressed by the evidence—was sufficient to relieve the man from all responsibility for his act. The verdict was "guilty," and the penalty "imprisonment for life." While we do not presume to criticize the rulings of the court (we did not read the charge to the jury), it seems to us that, in view of the lifelong good character of the prisoner, and the evidence of an unbalanced mind, the penalty was excessive. The case will go to the supreme court on appeal.

In regard to "the race question" before the Senate of the United States the Pittsburg Christian

Advocate has the following to say: "The nomination of a negro, Dr. W. D. Crum, for another term as collector of the port at Charleston, S. C., is held up in the Senate in such decisive fashion that there is not much probability of its ever being confirmed. When this appointment was first made, several years ago, it was done in obedience to the peculiar conditions of Republican politics in the South, and it outraged the feelings of the whites of that region. But it was confirmed, and the people of South Carolina were forced to make the best of what was to them a very distasteful situation. At this session confirmation of the reappointment was made the occasion of a determined attack by the negro's opponents in the Senate. Senator Tillman was the real leader in the onslaught, but it was ably supported. It partook so much of the nature of a filibuster that the Republican majority thought it wise not to press the nomination. Had they done so, all the other important business before Congress would have been held back. The effect of this successful opposition will be to throw over onto President Taft the responsibility of making a new nomination. There are many who look for him to solve the problem by appointing a white man. The questions involved in this situation are many and perplexing. They suggest a conflict between theories and practices. Politics and statesmanship seem to be at war as to the advisability of such an appointment. And if they should perchance come to an agreement as touching it, diplomacy will still rise to condemn it. Much more enters into this question than simply the rights of the negro. Mr. Taft's disposition of the matter is awaited with deep interest." From this it appears that even the religious journals of the North are at last willing to concede that Southern people cherish sentiments that are entitled to respect.

DR. FRADRYSSA'S BOOK.

"Roman Catholicism Capitulating Before Protestantism" is an able work by G. V. Fradryssa, doctor of philosophy and theology, lecturer on sacred Scriptures and synodal examiner. Translated from the Spanish, it is issued by the Southern Publishing Company, of Mobile, Ala. Claiming to be "A vindication of Christ by a Catholic Priest," it is, certainly, a complete refutation of official Romanism and a masterly vindication of Christ and his Church. As a voice from the inside, it has especial value, and having been written in a spirit of perfect fairness and wholly devoid of any abuse, and in simple reliance upon the truth as found in God's Word, it commends itself to all as a work cast upon a high plane and bristling with ample proof of the positions taken by the learned author. He closes his opening chapter in these words:

"Let us examine from time to time Christ and his Church; and let us never admit any doctrine as divine, unless coming from Christ himself; let us concede nothing to the Church which Christ would not have conceded to it."

Dr. Fradryssa closes his splendid work thus: "I feel that I am echoing the sentiments of thousands and millions of Romanists who, not daring to face the ire of the Vatican, think in silence as I think in public, and hope, as I hope, that there will arise a safe formula which, in some manner, will unite us against official Romanism and implicity in the defense of Christ and his Church." Our preachers should get the book and give it a careful reading.

JOHN T. SAWYER.

ANTI-SALOON LEAGUE.

Rev. W. R. Lambert, the newly-elected superintendent of the Louisiana Anti-Saloon League, visited Monroe on Sunday, Feb. 7, addressed the Methodist congregation at 11 a.m., and a union congregation in the Presbyterian at night. He made a fine impression on the community, and I believe that the preachers of the Conference will be pleased to have him in their charges.

Mr. Lambert is quite a young man and seems to be aggressive, and at the same time practical and conservative.

R. H. WYNN.

REV. F. M. WILLIAMS.

We present this week a picture and short sketch of a Methodist patriarch and a real hero. Rev. F. M. Williams, who came to Mississippi in 1866, just when everything was demoralized by the ravages of war. He worked hard in the field to support his wife and six children, and preached the gospel every Sunday. For several years he would work all the week in the field and take the same mule that he plowed and ride from ten to twenty-five miles and preach Sunday and possibly Sunday night and return in the night or Monday morning, change his clothes, put the plow-gear on his mule and go to the field. In 1872 he was made presiding elder of the Brandon District, which appointment he filled acceptably for four years.

In 1878 he was on the Warren Circuit. This was the year of the yellow fever, which so fearfully scourged Vicksburg and all Warren County. He visited the sick and the dying, ministered comfort and material assistance, buried the dead and did what only a hero could do to comfort the bereft. He frequently slept in a bed where a yellow fever patient had died, and yet he had never had the yellow fever and did not take it. He traveled over fifty miles of country every week and was in Vicksburg as often as there was no other minister in the county able to work—Bishop Galloway, who was then preacher-in-charge of Crawford Street Church, Vicksburg, being stricken with the dreadful disease. The people of Vicksburg and Warren County always call Brother Williams the hero of the yellow fever scourge.

In 1885, when Rev. J. M. Gann's health failed, he was appointed to take Bro. Gann's place on the Brandon District, which he served for three and one-half years. He has served many important and some hard charges in the Mississippi Conference. He has never been heard to complain, but has gone forth and done with all his might what the church called him to do.

He is a man of strong convictions and unswerving integrity and unfaltering courage. Though often very much pressed financially, yet he considered it a Christian duty to pay dollar for dollar on every debt he made. In all this his wife has been the noblest of helpmeets, economical, tactful, with more energy than strength, self-denying, doing without herself that her children and husband might have bread and clothes, and that the debts might be paid. She carried the "bag." No martyr to the cause of Christ has ever been truer or more courageous in the spread of the gospel than this consecrated husband and wife.

At the time of his superannuation he had been in the active itinerancy longer than any then living Southern Methodist preacher. He spent a time in Kansas. If the history of his work there could be written it would read like a chapter from the Acts of the Apostles. Out of his scant earnings he has saved enough to secure him a comfortable home at Waynesboro, Miss., where he now lives. One of his daughters, Mrs. J. W. Alexander, lives just across the street from his home.

In addition to what is said above, Bishop Galloway has kindly furnished this brief appreciation of the dear old man.

REV. FRANCES MARION WILLIAMS.

an honored superannuate member of the Mississippi Conference, now in the eighty-fifth year of his age and the sixty-fifth year of his ministry, was born in Robertson County, Tenn., within forty miles of Nashville. He first entered the Tennessee Conference of the Methodist Episcopal Church, South, but soon transferred to the Alabama Conference. Afterwards he became a member of the Missouri Conference, and was in Kansas during the troublous and perilous days of war. Often his life was threatened and because of his membership in the Southern Methodist Church he was compelled to preach with a Federal flag stretched over him. Feeling that our cause had little prospect in that section and in such an atmosphere, he transferred to the

Mississippi Conference in 1866, and here his noble life has been spent. Sturdiness of character, strength of purpose and unfaltering devotion to duty have been the chief characteristics of this man of heroic mould. His old age is cheerful and happy; six children have blessed his home. One, the Rev. W. M. Williams, is superintendent of the Methodist Orphanage at Jackson. No man is more honored by his brethren than this good old hero.

WORLDLINESS—ITS CAUSE AND CURE.

By Rev. T. W. Lewis.

III.
Its Cure.

In this article I propose to consider the Cure. All I can hope to do is to suggest a few things that may be helpful to those who are trying to solve this difficult and delicate problem of our modern social life. Some things said in Article II may apply here. Many of us recognize the evil; possibly we can diagnose the case accurately, but unfortunately we do not know the remedy. It is easy to say that the remedy is religion, or sense. But I think we want a usable remedy. How shall we cure the growing evil of worldliness?

1. We need the disillusion of the mind as to the nature of worldly amusements. Our people have been led astray. The world has called them, and they have responded. Many a good mother has stood firm against these insidious worldly influences until her daughter has grown large enough to go into society, and when some social leader has smiled upon the fair girl and cajoled the mother into the notion that it is all right for her daughter to go into these social gaieties, the mother's old-fashioned notions go to the wind. "O you have to dance and play cards, or be left out," is the pious lament or excuse of some of these folks. Our good women are deluded. Worldly diversions are not necessary. Are there not enough religious people in the average community to create a better social standard? How can any one call dancing, card-playing and theatre-going innocent amusements, when the tendency is away from religion? Our friends who indulge in these diversions are not our best church workers. As a rule, they do not attend prayer-meeting or work in the Sunday school, or give to missions. "By their fruits ye shall know them." We must turn on the light.

2. I would suggest as a second proposed cure the reformation of the home. Paul wrote to a widow respecting the care of her children and nephews, "Let them learn first to show piety at home." Put evil out by putting good in the home. Comparatively few of our people have any religious worship or religious papers in their homes. Is it any wonder that the children go wrong? If their religious natures are not strong and sturdy, and fed by religious worship and literature, their worldly natures will run away with them. The hope of our country and our church is in such homes as William McKimley and Henry Grady lived in when children. If we can only persuade our people to pray, to read God's Word, and to acquaint themselves with the best literature, I believe we would find a cure.

I know many will answer, "Get the folks converted." But how? The evangelist comes, he creates a tremendous sensation, throngs join the church, the evangelist collects a few thousand and departs, and in six weeks your people are doing just like they did before. Get the homes right, and you will find a cure.

3. "Overcome evil with good." The cure for all evil lies just here. We may thunder against these evils among us and may persuade our people to desist for a season, but we cannot hope to do them permanent good unless we give them good for evil. Tell a young girl to quit her worldly ways and offer her no healthy substitute for her diversion and you will fail to win her from sin.

Religion must be made more attractive. Open the gymnasium, the library, the Y. M. C. A. and your homes to the young people, and show them a

better way, and you can win them. It is not always an evidence of meanness when people indulge in these diversions, but most frequently it is because they have nothing better. Push the Epworth League. Cultivate sociability. Melt the ice in the church. Wake the dead. Hurry up gentle spring. Love God and do right.

MINISTERS' EDUCATION AID ASSOCIATION.

At the recent session of the Annual Conference in Leesville the dues of the Ministers' Education Aid Association were changed from \$5 to \$2.50, with the expectation that we might greatly increase our membership by bringing the matter before the Conference and making an appeal for new members. The hours of business were so crowded that the matter could not be presented.

Quite a number of the brethren who are already members did not pay their dues. We have two beneficiaries and we lack \$40 of being able to meet our obligations for the present session.

The object of this notice is to urge the brethren to send their annual dues of \$2.50, or more if they are thus inclined, and to urge the brethren who are not members to send their names and the amount of the dues to help this worthy cause.

The membership is not confined to preachers, and we would be glad to receive the name and dues of any layman or laywoman who is interested in helping young preachers to obtain their college education.

Please forward the names and money to the undersigned.

R. H. WYNN, Secretary.

The Largest Assortment of all Grades.

The GRANT FURNITURE CO.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location. Send for Catalogue.

W. E. CLIFTON, A. B., Ph. D., President.

Grenada, Miss.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Agencies Throughout the World.

RATING THE PREACHERS.

By Rev. W. R. Williams.

There has been much said and written of late about first rate, second rate, third rate and fourth rate preachers. It seems that there are those that would make us believe that: Those who get the best salary are the first rate, and those who get the second best are the second rate, and so on. There are a few preachers to-day who get fifteen hundred dollars and upwards; we will call them first rate; there are a great many who get from a thousand to fifteen hundred, we will call them the second rate; there are many more who get from five hundred to a thousand, we will call them the third rate, and those who get less than five hundred will fall in the fourth rate. So we find this is about the way we are rated. I have often wondered where this rating of preachers first started. There is nothing in all God's Word to justify such a rating. There is nothing in the history of Methodism to warrant such a rating. There is nothing in the Discipline to warrant it. Then, I suppose, it is homespun and should have no place in our ecclesiasticism.

In the first place, it is calculated to make an unjust discrimination between preachers. In the second place, it has for its basis a secular, commercial idea and not a Christian spirit. In the third place, it has a tendency to destroy the great principles for which Wesley, Ashury, McKendree and others of apostolic Methodism stood.

It may do to rate a mule, horse or cow by the money they bring. It may do also to rate a lawyer, a doctor or a politician by the money they receive for the titles belonging to professional men. The Christian ministry is not a profession; it is a high calling of God, and it is not his will that any such classification should be applied to his servants. Moreover, it is quite possible for a preacher who has a few strong, influential friends to represent him at the right time and place, to always get a good salary, regardless of his ability. There are also those who have great social gifts who can somehow adapt themselves to society and become very popular and have a good position all the time. But in view of eternity is that necessarily a successful minister? Does that make a man either a first, second, third or fourth rate preacher?

I know a preacher who was a university graduate; he always filled the best appointments of his Conference, and after having lived so for twenty-five years he said he "could not recall a single soul that had ever been converted under his ministry," and yet he has been always classed as a first-rate preacher—possibly because he has always received a first-rate salary. I know another preacher. I think he has built more church houses and parsonages than any other man of his age that I have ever known, and he can count his converts by the hundreds. I have heard him spoken of many a time in unkind terms—possibly because he had always received a very poor salary. I have believed that such statements were calculated to make an angel resent them with scorn. I have often of late heard statements from some of our first-rate preachers like this: "I always judge a man's work by the salary he receives." Let us see how this thing works, and I hope no one will think me personal, for this is not in my mind. I can go back over the country I have traveled and count more than a hundred preachers that were born and raised out there. I have been to many of their old homes. Some of them are to-day filling the best stations in our church. I have sat at the old table from which they took their first bread and butter; I have seen their old gray-headed fathers and mothers. I have seen their uncles and aunts, cousins and other kin folks; I have heard them tell about how John, Jim and Tom could plow and hoe, cut sprouts and pick up corn stalks; I have found that many of them were converted, joined the church, licensed to preach and recommended to the Annual Conference under about a two-hundred-dollar ministry, with possibly a fifty-dollar appropriation from the Conference mission board; and yet some of these men are prone to judge a man's work by the salary he receives,

and they were produced under a fourth-rate salary, and "as the twig is bent the tree is inclined," and "train a child in the way he should go, and he cannot depart from it," and "you cannot change the spots upon a leopard."

There are one or two things that are certain and cannot be denied: Some of our fourth-rate preachers have been doing first-rate work, or else they have made it possible for a fourth-rate preacher to receive a first-rate salary, and it puts the man that holds to the salary idea in a bad predicament. I dare say that seventy-five per cent of the preachers who are now getting the best salaries were produced under the above conditions. I hope, however, that some of our able brethren will be able to unravel the puzzle for me.

Cockrum, Miss.

THE CAMPAIGN FOR MISSIONS.

To the Pastors and Laymen of the Mississippi Conference:

Dear Brethren—The ringing appeal from our Missionary Secretaries at Nashville, published in the Advocate of Feb. 18, calling for immediate action in raising the assessment for missions, should meet with prompt, hearty and general response. Delay means almost inevitable shortage and retrenchment. In this, as in other important matters, "one to-day is worth two to-morrows."

In view of the pressing needs of many of our brethren who are serving domestic mission charges, from which they receive pitifully small amounts by way of support during the first six or eight months of the year, it is imperative that early collections be made for domestic as well as foreign missions. Is it right that little or no provision be made for raising the assessments for missions, thus subjecting our domestic missionaries at least to unnecessary hardships, while in the stronger charges provision is made for the monthly payment in full, or nearly so, of the preachers-in-charge? Neither the one class nor the other should be neglected. The report of the Conference Board of Missions adopted at our last Annual Conference contained the following item, to which I would respectfully call your attention: "We earnestly urge our pastors to pay, if possible, the entire Domestic Missionary assessment in the early part of the year." Let us one and all take time by the forelock and do our best. The pastor who attempts nothing will, of course, get nothing.

Lest we forget, I quote the closing sentences of the appeal of the general secretaries: "May we not count on your taking immediate steps to secure your assessment for Foreign Missions; or at least 50 per cent of the same by the 15th of March, and forwarding to your Conference Treasurer, that he may send draft to us by 31st of March? If you will do this, it will not only save the day, but enable us to stand by the work, which depends upon your liberality and faith. It must be done if we would measure up to the tremendous demands which come upon us in the providence of God." Yours fraternally,

M. M. BLACK,

Sec'y Conf. Board of Missions.

LOUISIANA STATE SUNDAY SCHOOL CONVENTION.

At the great Sunday School Convention to be held in Jennings, March 23 to 25, Marion Lawrance, general secretary of the International Sunday School Association, and conceded to be the greatest Sunday school man in the world, will deliver a number of messages and conduct several conferences. E. O. Excell, the great world-renowned leader of religious songs, will conduct the Convention music. Mrs. Mary Foster Bryner, the queen of the Sunday school platform, will be there to help solve the Sunday school problems of the elementary and intermediate departments. W. N. Wiggins, general secretary of the Texas Sunday School Association, the man who gave up a lucrative political position to accept the position he now holds at a very much less salary. Rev. W. Fred Long, former general secretary of Arkansas, now the gen-

COFFEE TALKS.

No. 2.

Freshness.

To insure good coffee it is very necessary that the roasted article be Perfectly Fresh. The aroma and flavor that make coffee so agreeable comes from an oil in the coffee berry that evaporates very rapidly upon exposure to the air. When this oil has escaped, flat, insipid, tasteless coffee is the result. This is the great objection to roasted coffee sold in bulk and open barrels: when you buy such, you get only the shell, from which the spirit has flown. One of the superior merits of

LUZIANNE COFFEE

is its Perfect Freshness. It is roasted in gigantic closed receptacles and goes hot into air-tight, dust-proof, damp-proof cans before the least particle of its aroma escapes. Open a can of it and note the delicious odor that exhales from it. This coffee is so popular that dealers frequently order by the carload—30,000 lbs. at a time. It's sold everywhere.

THE REILY-TAYLOR CO.,
NEW ORLEANS, U. S. A.

eral secretary of Mississippi, who gave up a good railroad position several years ago and took hold of the Arkansas Association as general secretary without pay. These are the leading lights of Louisiana's greatest Sunday School Convention. Every one who is interested in better Sunday schools and bringing more people under the influence of the teaching and training service of the Church, are cordially invited to attend the Convention.

LOUISIANA CONFERENCE JOINT INSTITUTE COMMITTEE.

The Conference Joint Institute Committee is hereby called to meet at Shreveport, 2 p.m., Tuesday, March 16, to perfect the programme for the coming Joint Institutes. All presiding elders, pastors, presidents of the several Conference boards and those especially interested are invited to be present. The committee is composed of W. S. Holmes for Board of Missions; W. H. Coleman for Sunday School Board; O. S. Dean, for Laymen's Movement; R. H. Wynn, for Board of Education; R. W. Vaughan, for Orphans' Home Board; H. W. Bowman, for Church Extension Board; Mrs. S. A. Montgomery, for the Woman's Foreign Mission Board; Mrs. E. R. Kennedy, for Woman's Board of Home Missions, and P. O. Lowrey, for Epworth League Board.

P. O. LOWREY, Chairman.

A NEW ARCADIA.

For ten years the department of Nature and Science in St. Nicholas has been, under the direction of Edward F. Bigelow, of Stamford, Conn., an important educational feature of that magazine. Its aim has been unerring accuracy in portraying nature from the standpoint of the child, and to this end the editor has had the co-operation of nearly all the best naturalists, scientists and nature artists in the country.

Now Nature and Science is to have a complete working outfit covering more than half an acre of ground at Stamford, Conn. This outfit and its arrangement originated wholly with a wealthy philanthropist and lover of children, who has watched for some time "on the quiet" the work of the department, studied the correspondence with the children—some of them in foreign countries—investigated all the requirements, and, without the suggestion of any one other than his architect, is to supply a series of convenient, portable buildings in which the various departments of the work will be carried on systematically.

There will be separate buildings for offices, museum (for interchange of specimens), laboratories, a lecture hall for talks to visitors and for regular instruction to local young folks, astronomical observatory, photograph gallery, greenhouse, vivaria, insectary, pet houses, etc.—The Century Company.

W. F. M. S.

CHRISTMAS AT LAURA HAYGOOD MEMORIAL.

As Told By Miss Nell Drake.

Tell Katie that her letter and the children's picture-books came safely and were much appreciated. (The "picture-books" referred to were made by the Junior League of Port Gibson, under the supervision of their leader, Miss Katie Drake. These pictures were cut out of magazines by the children themselves and pasted into scrap-books, and embraced views of American scenery, buildings, flowers, ladies, etc. They are easily transported, and make very pretty and much appreciated gifts.) I will save them till Christmas and give them to the children. I think it was very sweet of the little folks to send them.

Miss Longden and I are going to Shanghai to-morrow to do the shopping for the tree—a big undertaking for one day. We shall have to get up at five in the morning and shall not get back till nine at night. We feel a little afraid that we shall not be able to buy sixty presents in such a short time, but we can't go again. We haven't told the girls yet what we are going to have, and I think they are getting curious. One of them said to me to-day, "We are not going to have anything this Christmas, are we?"

Dec. 20. Last Monday morning, Miss Longden and I arose early and went to Shanghai for the day, returning safely at nine o'clock. Fortunately it was a good day, so we had the great satisfaction of getting everything we went for. We felt like Santa Claus sure enough when we got on the train with all our packages. We had taken our suit cases to bring things back in, but had nine packages besides, so we were much admired by the Chinese on the train, for they think the more bundles you have the more important you are. We were much afraid we should lose something, but we didn't. We bought pin trays, powder-boxes, cologne, picture frames, and a few toys. We shall give four dolls: Miss Longden has dressed three, and Miss Smallwood one. When we got back we had fun opening the various parcels to show Misses Watkins and Smallwood. Miss Watkins said, "Oh! ain't you glad we have sixty children to get presents for, rather than like some poor women who have only seven or eight."

The girls know they are to have a tree, and are so excited they can hardly wait. They have counted the hours till Christmas even, and are as full of the Christmas excitement as the children at home.

Dec. 23. We have been all excitement getting ready for our tree. We have worked a little every night getting the packages tied up, and to-night we stuffed the bags with peanuts and candy. Our bags are made of pink mosquito netting in the shape of little stockings. I am sure we are getting more pleasure out of the tree than the girls will, although they are much excited. Our tree is already up, in the chapel, and all that we have to do to-morrow is to put the things on the tree, so we ought to get through by dinner time. Monday three packages came from Elsie Reeder's little society (Vicksburg). I had written them about the tree and they sent these things for it. They are so dainty and sweet, little handkerchiefs, sachets, and some lovely large paper dolls, and some Christmas cards. They made a lovely addition to our gifts and showed that the donors realized that our girls would like nice things. We also used all of the Junior League picture books, except those for boys, which I am keeping to give Miss Tarrant for her boys. Everything seems very nice and I hope all will turn out well.

Mrs. Park is busy getting ready the Christmas tree for the street children. They have such a crowd to come that the church will not hold them, so they have been compelled to issue tickets for the day they give the presents and candy. The poor little things are so dirty and patched and there are so many I don't see what they do with them or how they teach them anything. Mrs. Park says the children are perfectly delighted over their little red bags of candy. Mrs. Park is wonderful in her use of the Chinese language. She has lived here always and talks like a native.

Dec. 25. I add a little this evening to tell you of the success of our Christmas tree. We decorated it Thursday morning, finishing by 10 o'clock. It was beautiful, we thought, and we were so proud of it; all of us agreeing that it was the prettiest we had ever seen, though we may be considered partial. We had our little Christmas service in the study hall upstairs and then went down to the chapel to the Christmas tree. Not more than seven or eight of the girls had ever seen one, and they were simply enraptured. We dressed one of the girls as Santa Claus, and they were delighted with him and with their presents. It is certainly a pleasure to do things when everyone is pleased. The girls looked so sweet in their pretty pink and blue silk dresses, and their faces were so bright and happy. The older ones got up at 4 o'clock this morning to wake us and the school by singing "Joy to the World," a good many of the singers being from heathen homes. We have had a nice Christmas, pretty presents and a quiet afternoon.

MISSISSIPPI CONFERENCE.

Dear Comrades: Let us remember and plan for our Annual Conference the last week in March. Mrs. Brien, the Vicksburg district secretary, asks for a full delegation; Mrs. Lipscomb promises Bishop Ward, Miss Pyle, Miss Davis and possibly Mrs. Hargrove as distinguished visitors. Let each auxiliary prepare for a full delegation and a full report and pray earnestly that it may be the most spiritual and fruitful annual gathering we have ever held. May the Master be present to bless and direct our work. Let us not fail in prayer or pledge.

LOUISIANA CONFERENCE.

The annual meeting of the Woman's Foreign Missionary Society of the Louisiana Conference will be held April 2-6, at Monroe, La. The opening sermon will be preached Friday night, April 2, at 8 o'clock, by Rev. R. H. Wynn, the pastor of the church at Monroe. Rev. H. M. Whaling, of Shreveport, will deliver the annual sermon Sunday, April 4, at 11 o'clock. All ministers are cordially invited. All auxiliaries are urged to send delegates to this meeting.

An effort is being made to secure railroad rates, and announcement will be made later in the New Orleans Christian Advocate. Mrs. Lewis S. Clarke, of New Orleans, has been elected vice-president (by the executive committee) to fill the unexpired term of Mrs. W. L. Baird, who has moved out of the Conference.

MRS. S. A. MONTGOMERY, President.
MRS. J. C. FOSTER, Rec. Sec'y.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Dr. Boswell: Doubtless you have received a communication from Brother C. W. Crisler, of Jackson, Miss., giving an account of the recent organization of the Mississippi Conference Brotherhood. In that organization it was ordered that the condition of membership be simply the remittance of one mortuary assessment (\$5) and the annual dues of twenty-five cents to the treasurer, the treasurer, in turn, forwarding the name to the secretary for enrollment.

In this connection will you please ask through the columns of the Advocate that the brethren in sending in their names for membership send the names of their respective beneficiaries, i. e., the names of the persons to whom they desire their benefits paid in case of death?

If you can find space for the insertion of this request you will be helping a good cause. You will at the same time very greatly oblige.

J. A. MOORE, Treasurer.

NEW ORLEANS PREACHERS' MEETING.

Pastors reported for February as follows:
Carrollton Avenue: Four accessions; encouraging situation; good League.
Second Church: Five accessions; have interest-

ing Laymen's Meeting; Foreign Mission collection raised.

Rayne Memorial: Ten accessions; congregations are increasing; good feeling among the membership; Sunday school has increased attendance of men.

Elworth Church: Congregations large; Sunday school running over.

Louisiana Avenue: Six accessions; have had a good month.

Parker Memorial: Highest attendance in Sunday school and Young Peoples' Meeting; greatest need is a new church building.

First Church: Had Dr. P. A. Baker, of the Anti-Slavery League to preach a stirring sermon; twelve accessions; everything in good working order.

Italian Mission, reported by Rev. Zito: Have a large work. "Plenty chance to speak Jesus." This sentence will give an idea of the work of Brother Zito. He speaks concerning Jesus, and not of the Catholic Church, as do the priests. Two priests are visiting the Italians and warning them against the Protestant religion. Brother Zito follows in their tracks to tell the people there is no salvation in church ritual, but in Jesus.

Dr. F. N. Parker reported for the charges out of the city, and suggested that our aim must constantly be the conversion of the individual, reaching out after the lost.

Felicity: Four accessions; hopeful outlook; Mission Sunday School doing well.

St. Mark's Hall: Building is now being occupied; work will soon be running in full blast; funds are needed at present.

Rev. John Atkinson, of the Ohio Conference, addressed the meeting on "Personal Evangelism." He is a successful soul-winner, and his experience, as related by himself, was fully enjoyed by the brethren.

Rev. W. W. Townsley, of the Memphis Conference, father of Rev. A. J. Townsley, also looked in upon us during the past month.

Rev. J. W. Cotter, of Newnan, Ga., gave us some encouraging words. He is the oldest member in the North Georgia Conference and was licensed to preach before the division of the church; and has served fifty-three years in the Methodist itinerancy.

We are always glad to have visiting pastors meet with us on Monday, at 10:30 a.m., in the study of the First Methodist Church.

The presiding elder announced District Conference for March 30-31, at Felicity Church, with Bishop Ward presiding.

ALBERT S. LUTZ, Secretary.

UPHOLDING THE PASTOR.

Dear Dr. Boswell: If every church member would put into practice Rev. P. O. Lowrey's sermon on "How to Care for the Pastor," what a different church we would have to-day.

So many people can tell what preachers "ought to do" and "ought not to do," and think they themselves are not expected to do anything. How much better work the pastor could do if every one would lend a helping hand!

I esteem preachers to be the highest, and the very highest, of all classes of men on God's earth, and it is not only one's duty to care for the pastor, but if we are true to the instincts of Christianity, we will gladly, joyously—yea, gloriously—do our best for him at all times. No one knows, except a preacher, what they have to meet, things they have to overcome, and no one but the extreme highest of characters, inspired of God, would be able to go through what some of them do. May we all do our part, spiritually and materially, and relieve the pastors of many heavy burdens.

NYNA POLLARD.

W. L. Ellis, Prop.

Mrs. Lelia E. Ward, Matron

The Carlisle Rooms

(A home-like place for home-loving people.)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

BISHOP NEELY AND THE METHODIST EPISCOPAL CHURCH.

Lake Charles, La., Feb. 5, 1909.

To the Editor of the New Orleans Times-Democrat:
In the Times-Democrat of Feb. 3 Bishop Neely replies to my article of Feb. 2 in reference to the claim made by him that the Methodist Episcopal Church is the "mother church" of all the bodies of American Methodists. His reply demands some examination.

He first charges me with being "determined to provoke a controversy," and claims that he was very careful to omit "any reference to that part of history which relates to the outgoing" of the Southern Methodist body. I am certainly as free from any purpose or desire for controversy as the Bishop, and it would be egotistical presumption for an obscure minister in the ranks of the Methodist Episcopal Church, South, to court debate with a "Bishop of the Methodist Episcopal Church in America." But the fact remains that at a reception where a number of representative ministers of the Methodist Episcopal Church, South, were present, the Bishop made statements which are well known by every one familiar with the history of Methodist division to reflect upon the historic position and ecclesiastical validity of the Methodist Episcopal Church, South. In view of these statements, and after waiting some time for an abler pen to make the necessary correction, my loyalty to the facts of the history to which the Bishop says he was careful to make no reference impelled me to state the simple facts themselves.

In attempting to parry the force of these facts, the Bishop dwells upon the fact that the name of one branch of the divided Methodism contains a sectional designation and that of the other does not. Personally, I think it was unfortunate and historically unjust that the name "South" should have been given to one branch, and the "old firm name," without further designation, should have been retained by the other. But the name does not affect the relations established by the original agreement.

That agreement, passed almost unanimously by the undivided General Conference of 1844, had this provision, previously quoted by me: "And the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South."

An unfortunate name does not abrogate an agreement. An analogous limiting of the Methodist Episcopal Church, making it in some degree sectional, had occurred before, when Canadian Methodism was set off into a separate connection. And the northern boundary of the Methodist Episcopal Church, the Canadian boundary line, is uniformly respected by that church.

The Bishop's commercial illustration of the dissolution of a partnership does not represent the position I take, and, being an illustration merely, is not conclusive and does not affect the facts.

In order to show that the Bishop's off-hand dismissal of the "plan of separation" with the statement that it "was not strictly followed, and hence was abrogated," is not well taken, I need only quote a few sentences from the decision of the Supreme Court of the United States to which I previously referred:

After reciting the history of the organization of the Southern church, the court in its unanimous decision says:

"The division of the church, as originally constituted, thus became complete; and from this time two separate and distinct organizations have taken the place of the one previously existing. * * * It can be no more affirmed, either in point of fact or of law, that they (the preachers North) are traveling preachers in connection with the Methodist Church as originally constituted, since the division, than of those in connection with the Church, South. Their organization covers but about half the territory embraced within that of the former church, and includes within it but a little over two-thirds of the traveling preachers. Their General Conference is not the General Conference of the old church, nor does it represent the interest,

or possess territorially the authority of the same. It may be admitted that, within the restricted limits, the organization and authority are the same as the former church. But the same is equally true of the Church, South. * * * The same authority which founded the church in 1784 has divided it and established two separate and independent organizations, occupying the place of the old one."

This language, from authority which the ordinary American will not hastily gainsay, states more clearly than I could express it the very claim which was the whole point of my previous article, viz: that the Methodist Episcopal Church is no more the "Mother Church" than is the Methodist Episcopal Church, South, and is just as truly a sectional church. It effectually disposes of the Bishop's claim for the "old firm," and answers his statement that the plan of separation had been abrogated. The Bishop's contention is not with me, but with the facts of history and with the Supreme Court of the United States.

I did not say anything about the right of the Methodist Episcopal Church to occupy Southern territory. If such an impression was made, it was by inference from the action of the General Conference of 1844. I will not presume to meddle with the missionary operations of a sister church. But the fact that the Methodist Episcopal Church has "three conferences coming into New Orleans," presumably the Gulf Conference, scattered over three States and largely supported by missionary money; the German Mission Conference, and the Louisiana Conference (colored) does not have any bearing on the question under discussion.

Like Bishop Neely, I am glad that fraternal amenities are established between these two great co-ordinate bodies of American Methodism—such relation is appropriate between twin sisters. I am glad of the common hymnal, the common order of worship, the common catechism and the common federation commission. I trust that the Bishop's statement that the Methodist Episcopal Church "has made the most friendly overtures to the Church, South," will not create the impression that the overtures and fraternity are all on one side. The first fraternal messenger between these bodies was Dr. Lovick Pierce, of Georgia, who in 1848 conveyed the fraternal greetings of the Church, South, to her Northern sister. As soon as this call was returned, in 1874, the Southern General Conference took the initiative in the creation of the Cape May Commission to adjust pending differences.

The later movement for federation which has resulted in the common hymnal, catechism and order of worship, and in the effort to adjust difficulties and misunderstandings, had its origin in the General Conference of the Methodist Episcopal Church, South, in 1894, whose overture on that subject was adopted by the General Conference of the Methodist Episcopal Church in 1896.

My feeble attempt in these statements has been to correct misunderstanding as to the relation of these churches in the interest of that genuine fraternity which is based on mutual recognition and respect. Respectfully,

W. WINANS DRAKE,
Pastor M. E. Church, South.

FROM THE COLPORTER.

The new year begins auspiciously for the Colportage work in Mississippi. The sales at the Conferences and to date are very gratifying. The indications now are favorable for as good or better business this year than last, which exceeded any previous year.

I sincerely thank all who have hitherto aided in the good work and hope that our fellowship and collaborating together may continue agreeably and profitably "in advancing the cause of Christianity by disseminating religious knowledge and useful literary and scientific information in the form of books, tracts and periodicals." (See Discipline 1906, par. 438.)

Let us who have the care of souls ascertain the needs of the people for reading matter that will be useful and helpful in their religious, church, home

and social life and use all reasonable means to supply the wants.

There has never been a time that required more diligence on the part of pastors and others to prevent "the singing of those songs and the reading of those books which do not tend to the knowledge of love of God" than the present. This can best be done by "seeing that all the people are duly supplied with our books and periodicals." (See Discipline 1906, par. 129.)

May this year, 1909, mark great progress in this work of circulating the Holy Scriptures, our Church papers, song books, histories, biographies, doctrinal, devotional and missionary literature.

We are glad to know that there are many preachers who are giving some attention to circulating the books in their charges and some who are reasonably diligent in this pastoral service, while it is a sad fact that there are others who give no attention whatever to it.

Without making any invidious distinctions, it may be noted to their credit that leading in this work last year were Rev. J. G. Johnson, North Carrollton (North Mississippi Conference), and Rev. R. T. Pickett, Mentor, and Rev. W. H. Lane, Monticello (Mississippi Conference). May they do as well or better this year and may many others emulate them.

Already Methodist Hymnals have been furnished to First Church, Columbus, Pleasant Hill and Scooba, and many orders have been filled for Revival Praises and Young People's Hymnals. That's right. Provide for all the people to sing. "Who'll be the next?"

Ye Methodists who have not yet supplied yourselves with Jones' "History of Methodism in Mississippi," do not longer delay to procure this valuable work of two volumes. Price, post paid, \$1.50 per volume, or \$2.50 per set in one order.

For every cash order for a set of these books received before April 1 we will send also a copy of the "Southern Methodist Handbook for 1909," which every preacher and layman should possess.

"Lest we forget," the colporteur would modestly remind that March is the time limit of some promises to pay, which he is depending upon.

Orders for any of our church publications or any other good books published, earnestly solicited and promptly attended to by yours, for service.

G. W. BACHMAN.

Winona, Miss., February, 1909.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

Are You Building or Furnishing a House?
For your HARDWARE, go to

The United Hardware Co. Ltd.,
1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.
Unlimited Meals.

NEW ORLEANS, LA.
Alvin Porter, Mgr.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

The Home Circle.

AN ARROW AT A VENTURE.

The minister had just finished a little opening talk to the children, preparatory to the morning service, when Mrs. Berkeley suddenly realized, with all the agony of a careful housewife, that she had forgotten to turn the gas off from the oven in which she had left a nicely cooked roast, all ready for the final reheating. Visions of a ruined dinner and smoky kitchen roused her to immediate effort, and borrowing a pencil from the young man in front, she scribbled a note. Just then her husband, an usher of the church, passed her pew. With a murmured "Hurry!" she thrust the note into his hand, and he, with an understanding nod, turned, passed up the aisle, and handed the note to the minister. Mrs. Berkeley saw the act in speechless horror, and shuddered as she saw the minister smilingly open the note and begin to read. But her expression of dismay was fully equalled by a look of amazement and wrath on the good man's face as he read the words:

"Go home and turn off the gas!"—*Lippincott's Magazine.*

SOME RUSSIAN RIDDLES.

Here are some riddles which the boys and girls in Russia puzzle their heads over. See how many of them you can guess without looking at the answers:

1. I am blind but show others the way; deaf and dumb, but know how to count.
2. People pray for me and my company, but directly I appear they hide themselves.
3. I have four legs and feathers, but am neither beast nor bird.
4. There are four brothers under one hat.
5. Four brothers run side by side, but never catch one another.
6. What walks upside down overhead?
7. Who are the two brothers, that live on the opposite side of the road, yet never see each other?
8. A pack of wolves ran by. One was shot. How many remained?

Answers: 1, a milestone; 2, rain; 3, a feather bed; 4, legs of a table; 5, wheel of a cart; 6, a fly; 7, your eyes; 8, one—the dead one.—*Brethren Evangelist.*

FOR THE DOCTOR.

"I can't stand this any longer, doctor," said the nervous woman. "If the patient in the next room to mine, No. 22, doesn't keep quiet at night, I must change my room or leave the sanitarium altogether."

"What's the trouble?" asked the physician.

"She has one of these squeaky old wooden bedsteads, and every time she turns over it awakens me. Last night she did nothing but toss to and fro, and I didn't get a single wink of sleep."

"I'll see to that at once," he assured her. "A woman in your condition certainly must have absolute quiet at night. I'll have the patient in No. 22 sleep on the roof. The fresh air will be better for her, anyway."

The next morning the nervous woman appeared in the consultation room of the sanitarium in radiant mood.

"How did you sleep?" asked the doctor.

"Perfectly," she replied. "I'm so much obliged to you. It made a great difference."

"I knew it would," he said gravely.

He was telling the truth, because he knew the power of the imagination in disease, especially of the nerves. As a matter of fact, No. 22 had not been occupied at night for three weeks. The patient had been sleeping on the roof all the time.—*New York Tribune.*

JIMMIE PLAYED BOSS.

A well-known lawyer is telling a good story about himself and his efforts to correct the manners of his office boy. One morning not long ago, the young autocrat of the office blew into the office, and, tossing his cap at a hook, exclaimed:

"Say, Mr. Blank, there's a ball game at the park to-day and I'm going down."

Now the attorney is not a hard-hearted man, and was willing the boy should go, but he thought he would teach him a little lesson in good manners.

"Jimmie," he said kindly, "that isn't the way to ask a favor. Now you come here and sit down and I'll show you how to do it."

The boy took the office chair, and his employer picked up his cap and stepped outside. He then opened the door softly, and holding the cap in his hand, said quietly to the small boy in the big chair:

"Please, sir, there is a ball game at the park to-day. If you can spare me, I would like to get away for the afternoon."

In a flash the boy responded:

"Why, certainly, Jimmie and here is fifty cents to pay your way in."—*Junior Herald.*

"IN GOD WE TRUST."

A correspondent of the New York Evening Post brings to light some facts about the much-discussed motto of the coins:

"In turning over a day or two ago a volume of Thanksgiving sermons (Thanksgiving Memories and Habits), by the Rev. William Adams, for so many years pastor of the Madison Square Presbyterian Church in this city, my eye was caught by the closing paragraph of the sermon preached by him on Thanksgiving Day, 1864—the darkest period of the Civil War," as a note to the sermon declares. The paragraph has to do with the motto, "In God We Trust," which had just been put upon the coins, and reads as follows:

"For the first time in our existence as a nation, we have, of late, a coin bearing upon its face a religious sentiment. 'In God We Trust.' Brave old Latimer, more than three centuries ago, preached before King Edward the Sixth on the happy issue of a new shilling having for its inscription the fine motto, 'Timor Domini, fons vite et sapientie,' a sentence which the preacher hoped would be printed on the heart of the young king in choosing his wife and all his officers. If the sentiment now in common circulation on our coins is but deeply impressed on the heart of the nation that 'God is our Trust,'

we may be released from all vaticinations or apprehensions as to that future which is still veiled, assured that the final will be right."

Perhaps at this time, when, after a brief obliteration, the motto has just been restored to our coin, these words from a Thanksgiving sermon of 1864 may be interesting; while, to the older church-goers of New York, anything that recalls Dr. Adams's presence in the Madison Square pulpit will be welcome.

I do not remember, besides, to have seen in the wide discussion of the coin motto any reference to the motto put more than three centuries ago on the new shilling of King Edward the Sixth, or to brave old Latimer's sermon."

GOOD ON THE LAWYER.

A lawyer of this city, distinguished in his profession, owns a delightful summer home in Vermont. His neighbors there tell this story about his youngest child, a girl not more than ten. After much coaxing, she prevailed on her father to buy her a donkey and cart. The first day of the donkey's arrival he was permitted to browse on the lawn. The child followed the little animal about, and thinking his countenance worn and uncommonly sad expression she cautiously approached and stroking his nose gently with her little hands, said: "Poor donkey! you feel lonesome, don't you? But never mind, papa will be here to-morrow and then you will have company."—*New York Times.*

R. N. JEFFERY,

Pastor's Assistant and Singing Evangelist.

During the past two years Brother Jeffery has been engaged in camp meetings and revival services in the Louisiana Conference, and will be open for engagements after the 1st of March. If there are those not familiar with him or his work, he will be pleased to furnish recommendations from a number of leading pastors with whom he has labored. For any information that you may wish, address Mr. R. N. Jeffery at Plaquemine, La., P. O. Box 602.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

Dr. Tichenor's Antiseptic

Is the best "accident insurance" in the world.

It relieves Cuts, Bruises, Sprains, Tired and Blistered Feet, immediately upon application. You will be delighted with one test!

At all Druggists.
25 and 50 Cents



Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To Preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner,
Rev. J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

CALVINISM AND THE GOSPEL.

The Philadelphia *Presbyterian* objects to the word "Calvinism." It says, "the word 'Calvinism' is one that Calvin himself would have hated, the use of which by others he would have deplored." This may be true as to Calvin himself, yet we see no reason why those who believe in the doctrines John Calvin taught should object to it. To us it seems quite as consistent to designate a system of doctrine by the name of the man who formulated it, as to designate the Church by a title which signifies its form of government. The Church is neither dishonored nor robbed of its dignity by calling it Presbyterian; and if Presbyterians or other predestinarians adopt the interpretation of the gospel as given by Calvin, it is in accordance with the fitness of things to call it Calvinism. In the absence of the term, we would be at a loss to know what to call it.

Notwithstanding the *Presbyterian's* objection to the term "Calvinism," it believes that Calvin's creed "is a statement of the whole truth," and that "so far as it is possible for the human mind to state it, it is the best statement of the doctrines taught in the Scriptures." It is really refreshing to find the editor of an up-to-date journal standing by the "old landmarks"—not only the doctrines and polity of his Church, but also the language in which it has come down to us "in our day."

If Calvinism is the best statement of the doctrines of the Bible possible to be made, there is no necessity either for a modification or a restatement of the creed. It is fully and satisfactorily set forth in the Confession of Faith of various bodies of Presbyterians and certain orders of Baptists. But, as a matter of fact, Calvinism, as held and preached by the immediate successors of Calvin and by his followers in the United States at the beginning of the last century, is so modified by the preaching of the present day as to amount to a restatement, if not a practical rejection of the hard teachings of the creed.

The *Presbyterian* says: "The Gospel of Jesus Christ deals with sin and the wrath of God against it. It reveals the marvelous grace of God to sinners. It calls men to repent and promises them the gift of the Spirit for holiness if they will repent and lay hold upon Jesus Christ."

That is good Arminian doctrine, but is it good Calvinism. The *Presbyterian* evidently intends it as such; but if the Confession of Faith is to be relied on as an expression of Calvin's views, too much is granted; alike both to divine mercy and the exercise of the human will. Calvinism does not include all men in the provisions of the atonement, and it is not fair to say that it "reveals the marvelous grace of God to sinners," if the writer intended to convey the idea that all sinners have an equal share in God's mercy, which Mr. Calvin did not teach. Calvinism teaches that the benefits of Christ's death extend only to the elect—that part and number of the race selected and foreordained from all eternity to be saved. The reprobate—that part and number of the race passed by, and ordained to death, are unconditionally lost. For them there is no place for repentance. If otherwise, or if it be true, as the *Presbyterian* has stated it, it is a mere waste of words to talk about election and reprobation, or predestination and foreordination from all eternity, and that part of the Presbyterian order which has conceded the contention of the *Cumberlands*, has done well to abandon the old landmarks.

If there be a specified number of the elect brought in by an effectual call, and cannot move until that effectual call is extended, then the human will is not free, and so far as they are concerned, they but make a virtue of necessity. On the other hand, if the reprobate are unable to believe because no effectual call is extended to them, then they are lost, not because of any fault of theirs, but because of a horrible decree that excluded them from Christ. This is the common sense view of old Calvinism, which view the Calvinists of fifty and one hundred years ago did not hesitate to preach. This doctrine, as we understand it, is still in the Confession of Faith.

But Calvinism as preached, even in our boyhood, is not preached now. We never hear it. In practice, if not in theory, it has been abandoned. Our brethren who hold to the system have not less faith than their fathers in divine sovereignty, but they have clearer perceptions of human free agency, and are nearer right than their fathers in recognizing the exercise of that agency in the work of personal salvation. And the preaching of the sons, we think, is more in accord with the Word of God than the preaching of their fathers.

BROTHER DRAKE'S REPLY.

The reply of Brother Drake to Bishop Neely, which is in this issue, will be read with much interest. One sentence will, we fear, be misunderstood. Brother Drake says: "The first fraternal messenger between these bodies (the Methodist Episcopal Church, and the Methodist Episcopal Church, South), was Dr. Lovick Pierce, of Georgia, who conveyed the fraternal greetings of the Church, South, to her Northern sister." Dr. Lovick Pierce was the bearer of a fraternal message, but the General Conference of 1848, at Pittsburg, declined to receive Dr. Pierce as a messenger, and his fraternal message was not delivered. Dr. Pierce received no public recognition whatever. This is one of the unforgotten bits of history.

THE GENERAL MINUTES.

Nothing is handier in this office than the General Minutes, especially when we desire to know the initials and proper way of spelling a preacher's name and his appointment, which is usually his postoffice address. The Minutes also contain the statistics of the Church's work in full—not of every pastoral charge, except as to members and local preachers—but of the Annual Conferences. The Minutes for 1908 are out, if we mistake not, about two months earlier than usual. Every preacher who can spare a half dollar should have the General Minutes. We thank the publishers, Smith & Lamar, for a copy.

FERRY'S CATALOGUE AND SEEDS.

D. M. Ferry & Co., Detroit, Mich., have issued their annual catalogue of garden, field and flower seeds. It is a beauty. We thank them for a copy and also for a large package of vegetable seeds, embracing choice varieties. They compliment us annually and we profit by their generosity. We plant their seeds and they grow and make good crops. Sometimes we strike some seeds not well adapted to our Southern climate, but that is not the fault of the seedsmen. Last year they sent us a packet of watermelon seed that produced the best melon we have ever seen for home use—for use anywhere as to that, only it is too tender to bear shipping. Southern gardeners who want Northern seeds can trust D. M. Ferry's.

ADVERTISING.

Every advertisement that comes to this paper is carefully scrutinized, and if there is deemed to be anything wrong about it, it is not permitted to go in. It is the intention that none but reliable advertisements shall appear. If we have reason to doubt the reliability of any advertiser, we carefully exclude him from the columns. Mistakes are made, and some advertisements may creep in that should not, and we cannot say positively that every man who advertises in this paper is reliable, but we can say that the publisher believes him to be, or he would not be permitted to advertise.

We receive, at long intervals, a criticism of the advertising of patent medicines. There is much to be said on both sides of this subject, and the *Advocate* has no question that many men have imposed grievously upon the public, and that many have taken in the guise of medicine what they would not have otherwise. There are very few homes, however, that do not use patent or proprietary medicines, and not a few first-class physicians use some of them in their regular practice. The only question with most men, is whether your paper advertises the medicine in which you believe, or the medicine which your neighbor uses. But since so many object to patent medicine advertising in its columns, the *Advocate* is willing to make a proposition on the basis, not of right, but of expediency. If the friends of the paper will increase the subscription list to ten thousand, we will exclude medicine advertising from the columns while the paid subscription list remains at that number. This is not asking much from

140,000 church members. We would agree to take no new advertising contracts and to exclude such advertising as fast as we could complete the old contracts, so that in a short time your paper would be entirely free from the class of advertising to which some object. How important the advertising question is may readily be seen when we tell you that the paper cost for the year ending Oct. 1, 1908, \$1100 more than the subscriptions paid for it. This deficit had to be met by the advertising, and the publishers' profit had to come from it.

While talking to you about advertising, let us suggest that you help your paper by patronizing those who advertise in its columns, and by letting them know where you saw the advertisement. If men secure returns from an advertisement they feel like continuing it.

PUBLISHER.

PERSONALS.

Rev. H. A. Gattin is well pleased at Mendenhall, Miss., and moving smoothly in his work. A new house of worship is in course of construction at Mendenhall, and will soon be finished.

Rev. L. E. Alford and people have decided to build a commodious church on the shore, at Long Beach. The lot, for church and parsonage, has been secured and they expect to sell their present site and church.

Another old friend heard from! Mrs. W. C. Wilkinson, Jackson, Miss., says: "My husband's name has been in your books over fifty years, and I do not wish the name ever to be dropped as long as I live."

A note from Rev. M. L. Burton, whose home is Purvis, Miss., speaking of the church there, says: "Everything moves nicely, though the pastor, Rev. D. E. Kelley, is under the weather a little from lagrippe."

President W. L. Clifton authorizes us to say that the commencement sermon of the Grenada College will be preached on Sunday, May 23, by the Rev. G. B. Winton, D.D., editor of the Nashville Christian Advocate.

We have received a note from Rev. P. O. Lowrey, stating that the executive committee of the Church Extension Board for the Louisiana Conference would meet in Shreveport, instead of Alexandria, on March 16.

Rev. Mr. Atkinson, of the Ohio Conference, Methodist Episcopal Church, and secretary of that body, was a pleasant caller at this office on Monday last. He preached for Rev. C. D. Atkinson, at Parker Memorial, Sunday at 11 a.m.

Rev. J. H. Mitchell, of Watervalley, not content with giving his people "things new and old" from the pulpit, has been persuading them to read the Advocate, and has succeeded with some of them. Others, he says, will follow later.

Brother J. E. Napper, Hico, La., has been working for a club of subscribers, and as the result sends twelve names. And more he says will follow later. He secured these names in a section of country much damaged by the "holl-weevil."

Rev. W. L. Graves, Itta Bena, takes the lead this week. He has favored us with five renewals and nine new subscriptions to the Advocate, and tells us that we may look for more from Itta Bena. We have heard from Itta Bena before.

Rev. W. F. Rogers is serving his fourth year on the Chester Circuit, North Mississippi; was heartily welcomed back by the brethren, and hopes to make this the best year of the four. With this personal note he sends us twelve subscriptions.

Rev. P. O. Lowrey, Grand Cane, La., after years of experience as a pastor, says: "I find that the best investment of a pastor's time, where people do not read our church papers, is to talk to them of our church literature, and to get their subscriptions."

Rev. R. H. Wynn has had an encouraging beginning with the church at Monroe, one of the largest and best churches in the Conference. He preaches to large congregations, and received twenty-five persons into membership during the first quarter of the year.

Rev. I. W. Cooper, D.D., president of Whitworth

College at Brookhaven, Miss., called at the Advocate office. Dr. Cooper, who never forgets a name or a face, was on his way to look upon some new faces at Bogalusa, and to deliver an educational address.

We had the pleasure last week of meeting and forming the acquaintance of Prof. Schwartz, professor of Greek in Millsaps College. Many of our readers will remember him as the writer of several very interesting and critical articles for the Advocate.

Rev. M. M. Black is preaching to large congregations at Port Gibson, and is meeting with much encouragement. Members of the Mississippi Conference are requested to read his letter to them in this issue of the paper. Brother Black is doing a good work for the Advocate.

Mr. Clarence A. Brown, of Clinton, La., would like to learn, if possible, the whereabouts of one Fanny Brown (colored), who once lived at Jackson, La. If any reader of the Advocate happens to know her address, a great favor will be conferred by informing Mr. Brown, Box 40, Clinton, La.

Rev. R. P. Goar, Pittsboro, Miss., heretofore one of our successful agents, has just sent us in a small list of subscribers—an earnest of what is to come. He says he has "been so busy," among other things, "hitting Billy Patterson," that he has "just got started to work for the Advocate."

Rev. J. A. McKee, once a member of the North Mississippi Conference, now at Morrison Memorial Church, Denver, is doing well in his charge, and rejoices in the prospect of soon having "Glossy Smith" in his city to hold a meeting. The churches of Denver are preparing for a great revival.

Rev. P. A. Baker, General Superintendent of the National Anti-Saloon League, was in the city last Sunday, and preached eloquent sermons to large congregations—at First Church in the morning and at Carrollton Avenue at night. He is a very forceful speaker and his soul is in the temperance cause.

Brother W. E. Dickey, of Lyon, Miss., sends us five subscriptions to the Advocate, and adds: "We are having a file meeting here (Feb. 27) with Rev. W. M. McIntosh in the lead. Some of the worst sinners in the town have been converted, and from the interest manifested now, the meeting will be glorious."

From all accounts we judge Rev. W. T. Griffin, superintendent of the Gulf Coast Mission, is doing a fine work among the sailors. Dr. Nelson, one of the secretaries of the Board of Missions, has just paid a visit to Gulfport in the interest of the work. We thank Brother Griffin for personal news notes from Gulfport and vicinity.

A note from Rev. J. V. Bennett, Adams, Miss., informs us that a faithful layman, Brother J. E. Carruth, of his charge, passed to his reward on Saturday, Feb. 27, ult. "The entire Conference will be grieved. We are sad, but his life was a testimony to the religion he professed. We knew where to find Uncle Enoch."

A note from Dr. Sessler Hoss, direct from the bedside of Bishop Hoss, informs us of the improvement in the Bishop's condition. The Doctor says: "I am sanguine as to the ultimate outcome and his complete restoration to health." This is good news. We devoutly thank God, and pray that his valuable life may be given to us for many years.

We seldom have time to carefully read the books furnished us by publishers. Occasionally we turn one over to a competent friend for review. In this issue will be found a notice of a fine book by Dr. John T. Sawyer. Our brethren who like new books will do well to read Dr. Sawyer's notice and then buy the book. Dr. Sawyer will please accept our thanks.

Rev. L. P. Wasson would not swap Arcola (Miss.) for some other towns that might be named. He is well pleased. We presume the people are also, as we have been told that they "brag on his preaching and send him things." And he sends us ten subscriptions. The Preachers' Meeting held up there some time ago is surely bearing fruit as the presiding elder prophesied.

Rev. G. H. Galloway, at the close of his first round of Quarterly Meetings on the Vicksburg District, says: "A good increase in salary for some of our pastors, as well as a right good report financially, is characterizing the first Quarterly Conferences. The prospects are good, indeed. Our preachers are reporting more visits to the homes of the people, and results are following."

Rev. W. L. Broome is well pleased with his new work, the Waterford Circuit. The people are very kind to him, and the outlook is promising for a great year. We know many of the old people of that charge. Our first itinerant tracks were made "all

around and about" old Waterford. Some of our dearest friends worshipped at Pleasant Grove. Only a few remain. The majority have fallen asleep.

Brother C. C. Anderson, Mayhew, Miss., gave himself a short vacation and put in the time canvassing for the Advocate. He called it a "little canvass." Eleven names were secured—new and old subscribers. Brother Anderson says: "I am very much in love with the Advocate, and I know that no home can be the worse off in any respect where its pages are carefully read every week." That cannot be said of all papers that go into Methodist homes.

Rev. W. M. Langley has entered hopefully upon his second year's work at Boyle, Miss. The people received him and his family kindly. Recently the old parsonage was sold, and the preacher is now living in a new one more eligibly located. Bids are being received for the building of a new church. Brother Langley is carrying out his part of the agreement made by the preachers of Greenville District to send the Advocate at least ten new subscriptions, each. His list is not yet complete, but it is guaranteed.

The motto of Rev. J. E. Cunningham, presiding elder of the Oxford District, is: A REVIVAL IN EVERY CHARGE, A SUNDAY SCHOOL WHEREVER POSSIBLE, COLLECTIONS IN FULL. With these objects in view, and to stimulate the brethren, a meeting of the preachers and officials will be held in Oxford, March 9-10. An elaborate programme has been prepared, speakers selected, and ample preparation made for their entertainment. We hope the brethren will have the most religious meeting of their lives.

Rev. W. D. Dominick, pastor of North Gulfport and Mississippi City and Handsboro, has located his family at Mississippi City. The Gulfport Record says: "He has accomplished a wonderful lot of work in his charge since the first of the year. He has three prayer-meetings and three Sunday schools. He is an untiring worker, a gifted organizer, and a consecrated minister." Rev. E. G. Mohler, Jr., junior preacher on the above charge, is principal of Central High School, Gulfport. After the close of this session he will devote his entire time to the ministry.

Rev. R. H. B. Gladney keeps up his good work at Starkville, Miss. He is not only a faithful pastor, but a good preacher. The editor of the Starkville News recently heard him, and wrote as follows: "The good preacher has preached many a good sermon, but in our humble opinion, he never excelled himself on this occasion. The delivery was fine, most eloquent and fluent, and withal a solid sermon, well prepared, though in old Methodist style, delivered off-handed. All in all, we never heard a better sermon, and we recognize in him an able minister and a good man, such as his denomination should feel proud of, and the community."

Rev. E. C. Grice, a local preacher, once a member of the Mississippi Conference, is serving the Wolf River Mission as supply. The Sunday school at Twenty-fifth Avenue, Gulfport, has so increased of late that another room has been secured and an organ placed in it, and the overflow taken there.

Under date of Feb. 23, from Homer, La., Rev. W. G. Harbin says: "We are in a great meeting here—one of our greatest. Some strong men who have been out of the church for years are coming to Christ. Brother Coleman, the pastor, is a workman who needeth not be ashamed. He deserves all the credit for the splendid success of the meeting. He is a great pastor."

LOUISIANA CONFERENCE CHURCH EXTENSION BOARD.

The meeting of the executive board of Church Extension, Louisiana Conference, will be held in Shreveport, instead of Alexandria, at 10 a.m., March 16, at First Methodist Church.

J. D. HARPER.

Love knows a thousand secret avenues to the soul. When Hate enters it is always by the broad, open highway.—Selected.

SOUTHERN METHODIST HANDBOOK.

The Southern Methodist Handbook for 1909 has been published. The editor, in preparing the Handbook, has striven to carry out the motto, "the best yet." Send all orders to Smith & Lamar, Nashville, Tenn. Fraternally, THOS. N. IVEY, Editor.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

CORINTH DIST.—FIRST ROUND.

Mantachie Ct., at Friend-ship Feb. 27, 28
 Belmont Ct., at Patterson's Chapel Mch. 6, 7
 Tishomingo Ct., Boggs C. Mch. 8
 Marietta Ct., at Marietta Mch. 13, 14
 Mooreville Ct., at Oak Hill Mch. 20, 21
 Blue Spgs. Ct., at Belden Mch. 21, 22
 East Booneville Ct., at Blythes Chapel Mch. 27, 28
 Wheeler Ct., at Lebanon Mch. 30,
 BEN P. JACO, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.
(In Part.)

Lake, at Lawrence Mar. 6, 7
 Chunky, at Lost Gap Mar. 13, 14
 Raleigh, at Raleigh Mar. 20, 21
 Forest and H., at Hickory Mar. 27, 28
 Indian Mission, at Ishman
 Farmer, Friday Apr. 2,
 Philadelphia, at Phil'pa Apr. 3, 4
 Trenton, at Pulaski, Friday Apr. 9,
 Shiloh, at Johns Apr. 10, 11
 Montrose, at Montrose Apr. 17, 18
 Carthage, at Carthage, Fri. Apr. 23,
 Edinburg, at E. Apr. 24, 25
 Morton, at Pelahatchie May 1, 2
 Harpersville, at Oak Grove,
 Friday May 7,
 Walnut Grove, at White
 Plains May 8, 9
 Decatur, at Union, Monday May 10,
 Neshoba, at Cook's Chapel May 15, 16
 T. J. O'NEIL, P. E.

Vicksburg Dist.—Second Round.

S. Washington, Vicksburg Mar. 4,
 Rocky Springs, at R. S. Mar. 10,
 Hermanville, at Pisgah Mar. 21, 22
 Utica, at Reeves' Chapel Mar. 28, 29
 Sattartia, at Sattartia Apr. 1, 2
 Silver City, at S. C. Apr. 4, 5
 Port Gibson Apr. 10, 11
 Anguilla, at S. Chapel Apr. 16, 17
 Rolling Fork, at Grace Apr. 18, 19
 Edwards, at Clinton Apr. 25, 26
 Bolton, at Raymond May 2, 3
 Oak Ridge, at Flower Hill May 8, 9
 Warren May 15,
 Crawford St., Vicksburg May 15, 16
 Mayersville May 22, 23
 Harriston, at Mispah May 29, 30
 Rodney June 5, 6
 G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Alexandria Mar. 7,
 Bunkie Mar. 12,
 Opelousas, at White Chap. Mar. 13, 14
 Pineville, at Holloway Prairie Mar. 20, 21
 Selma Mar. 24,
 Pollok, at Tioga Mar. 27, 28
 Simmsport, at Evergreen Apr. 3, 4
 Master's Chapel Apr. 6,
 Columbia, at Boeuf River Apr. 10, 11
 Jena and Harrisonburg, at
 Harrisonburg Apr. 17, 18
 Trout, at Good Pine Apr. 24, 25
 Le Compté and Melville, at
 Melville May 1, 2
 Colfax, at Atlanta May 8, 9
 Chicot May 12,
 Glenmora a.m. May 15, 16
 Beyce, at Fellowship p.m. May 16, 17
 Natchitoches May 20,
 Eden, at Jonesville May 22, 23
 District Conference at Jena
 May 29, June 2

The Institute to be held under the auspices of Conference Boards at Alexandria April 26-30 will take the place of Institutes provided for in Paragraphs 243 and 363 of Discipline.

Attention of pastors is called to Paragraph 364 of Discipline. As far as possible, let mass meetings be arranged to be held in connection with the Second Quarterly Conference. Preachers-in-charge are urged to

take their collection for foreign missions during the quarter, if possible, before the 1st of May.

Preachers-in-charge are requested to appoint at once a lay leader for their charge and report names to Mr. S. E. Schmink, Opelousas, La., who has been appointed lay leader for the district. PAUL M. BROWN, P. E.

Shreveport Dist.—First Round.

Many, at Many Mar. 6, 7
 La Chute, at La Chute Mar. 13, 14
 Provincial, at Provincial Mar. 20, 21
 Pleasant Hill Mar. 27, 28
 Ida, at Gilliam Apr. 3, 4
 Bon Ami Apr. 10, 11
 De Ridder Apr. 11, 12
 Dry Creek Apr. 14, 15
 Fullerton Apr. 17, 18
 Mooringsport Apr. 21,
 T. J. WARLICK, P. E.

New Orleans District—Second Round.

Mary Werlein and McDonoghville Mar. 7,
 Parker Memorial Mar. 21,
 Louisiana Avenue Mar. 28,
 Donaldsonville, at Vacharie Apr. 3, 4
 Slidell, at Slidell Apr. 10, 11
 Epworth p.m. Apr. 11,
 Carrollton Avenue Apr. 18,
 Plaquemine Apr. 24, 25
 Covington, at Tallisheek May 1, 2
 Second Church a.m. May 9,
 Algiers p.m. May 9,
 Felicity May 16,
 First Church May 23,
 Rayne Memorial May 30,
 F. N. PARKER, P. E.

WHY DO YOU SCRATCH? Royal-ine Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royal-ine Medicine Co., Ltd., Dept. B, New Orleans.

HAND-SHAKING AS AN EVANGELIZING FORCE.

It is said that Judson once stopped in a village on the banks of a river. Seeing a woman close to the landing-place, he offered her his hand, and asked how she was. A few moments afterward he was called back to the boat, and left her with his blessing. Judson probably thought no more about the incident; but what was the result? The woman had never before received such courtesy from any man. Though a princess, she had been treated as a slave. She had seen, she said, "one of the sons of God," and after this nothing would persuade her to worship the heathen gods again. She had served them ever since she was a child, but, she said, "they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand. His God must be the God." That very night she began to pray to the unknown God of the white foreigner—a most touching prayer: "Lord God, in the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, pity me, I pray. Show me thy glory, that I may know thee who thou art." Thus she continued to pray for five years. Then a Christian missionary came to that district. She heard the gospel, and at once became a Christian. She helped to establish a Christian church at Dong Yahn, out of which two others soon grew. From that time Guapung (that was her name) tried to win for Christ all she came in contact with. She had great power with every one, for she herself lived so near to Christ.—Missionary Review of the World.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS.

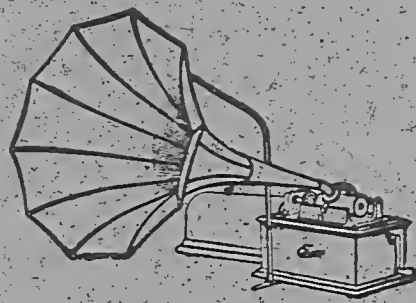
NEW ORLEANS.

309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.

The Telephone, the
Trolley and the Rural
Mail Delivery bring
you everything you
need from the city
except



entertainment

By entertainment we do not mean that which you obtain from books, magazines or pictures. We mean the kind offered by the theatre, the concert or the opera.

You get such entertainment occasionally, but you go a long way for it, you pay a good price for it and you often find that it is not worth the time, the price or the effort.

You work in the country and it is usually long hours. The time you have for entertainment is short, or at least made up of short intervals.

At night, for instance, there is an hour or two between supper and bedtime. You can go out; you can go to a neighbor's or you can go to town.

But you generally go to bed; not that you need this extra hour or two of sleep, but because there is nothing entertaining, diverting or informing that you can enjoy without more effort than you care to exert.

If at such times you could put on your slippers, lean back in your chair and listen to good music, a good song or an amusing story, wouldn't it be worth while?

That is the idea back of the Edison Phonograph. It collects the songs of the best singers and the music of the best bands and orchestras and spreads them broadcast throughout the homes of the country.

The EDISON
PHONOGRAPH

is a wonderful thing. It seems commonplace because it is no longer new, but it does what no other instrument does. It carries the talent of the world's greatest artists into the home and places it at the disposal of whoever cares to listen.

The Edison Phonograph is Mr. Thomas A. Edison's development of the sound reproducing idea which he invented. It is made under his personal supervision and has the benefit of all of his improvements.

Among its exclusive advantages are its indestructible reproducing point which never needs to be changed; its long-running, silent steel spring motor, most essential to brilliant work; its sensitive wax cylinder Records, famous for their sweetness and richness of tone and for their faithful reproduction of a singing voice or the notes of instruments; its large, specially made horn which brings out every note or word with great force and clearness; and its new Amberol Records, playing twice as long as the regular Edison Records and offering selections heretofore impossible because of their length.

The dealer in the city where you trade will gladly demonstrate the Edison Phonograph if you will call, or send you a catalogue giving styles and prices if you write.

We will send you this book FREE

A home is a home whether it is in the city or the country. We have prepared a handsomely illustrated book called "The Edison Phonograph and the Home." It tells what the Phonograph brings into a home—your home.

We Want Good Live Dealers to sell Edison Phonographs in every town where we are not now well represented. Dealers having established stores should write at once to

NATIONAL PHONOGRAPH CO.
Lakeside Avenue, Orange, N. J.



Sunday School

By W. B. Campbell.

LESSON FOR MARCH 7.

PHILIP AND THE ETHIOPIAN. Acts viii:26-40.

Golden text: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v:29.

Peter and John returned to Jerusalem, preaching in the villages of Samaria on the way, leaving Philip to continue the work alone, as they supposed. A great work had been done in Samaria, but there was a greater work than that, being planned for Philip. He may have been thinking of how he could gather more of the Samaritans into the fold, when a wonderful thing happened to him: the angel of the Lord came and told Philip he must arise and go southward until he came to the road that lay between Jerusalem and Gaza—to a desert place, he must go. What a change of plan, to leave so many people that had so readily accepted the gospel and go to a place where there were no people at all. He, like Paul, "was not disobedient to the heavenly vision," but arose and began his southward journey at once. He arrived by the roadside in the desert place just in time to see a man passing in a chariot, coming from the direction of Jerusalem. The man was an Ethiopian and was of great authority—he had charge of all the treasure of Candace, the queen of Ethiopia. That country was just south of Egypt, and its inhabitants did not differ very greatly from the Egyptians, either in racial appearance or in customs.

This great man had been to Jerusalem to worship. The fact follows that his was the Jewish religion. Then we wonder how it was that a man, native of a country so far away, could be a follower of the faith of Israel, and a worshipper of Israel's God. There were many ways by which the Jewish faith could have become known in Ethiopia: in Alexandria, a city not far to the northward, there were many Jews living; they had a synagogue there and the Scripture was read and expounded regularly. This may have been the means by which they of Ethiopia became proselytes to the religion of Israel. This Ethiopian was a good man—his delight was in the law of the Lord—for as he rode along in his chariot he made good use of his time; he was reading a passage in the book of Isaiah. It was the 53d chapter, but he could not understand it. No one can fully understand the Scripture unless guided by the Spirit—"He will guide you into all truth." So the Spirit said to Philip: "Go near and join thyself to this chariot." He obeyed and as he came near the chariot he heard the man read: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth," the passage ending with: "For his life is taken from the earth." Philip had asked if he understood what he was reading. He answered by asking: "How can I, except some man should guide me?" Then the great preacher was invited to a seat in the chariot with the great man from Ethiopia. Then it was the time to sow the seed on this "fallow ground" that had been broken up by a search into the Scripture and by a visit to the very scene, the very place where this Scripture had been literally fulfilled. Now, Philip, can you not see why you were called away from your splendid work in Samaria in order that you be on the road, in a desert place, in time to

intercept this searcher after the truth as he journeyed homeward? This meeting was timed and planned beforehand, and the spirit that led Philip and directed his movements must have revealed to this servant of God that this work with this single individual was in no wise less important than was the work among the multitudes left behind in Samaria. Then the preacher began at the same Scripture that had been read, and preached unto him Jesus. It must have been shown to the Ethiopian how Jesus entered on his ministry after first being baptized, emphasized by the words: "Thus it becometh us to fulfill all righteousness; and then the last words of him: 'On whom the Lord hath laid the iniquity of us all,' when he said, 'He that believeth and is baptized shall be saved.' The map of the country through which these men were passing shows many small streams that have their source in the high land, flowing westward to the sea. It may have been one of these streams they were crossing when the Ethiopian said to Philip: 'See, here is water; what doth hinder me to be baptized?' His expressed desire showed that every hindrance had been removed; that he had believed the report, and to him had the strong arm of the Lord been revealed. It was known to him who it was that had been despised and rejected of men; and who had offered himself a living sacrifice; it pleased the Lord to bruise him, being bruised for our iniquities.

"If thou believest with all thine heart," answered Philip. Then came the great confession of faith that saves "to the uttermost all who come unto the Lord by him." The chariot stopped, the two devout men alighted and went down into the water, both of them, and the baptism of water was administered, only as a type of another baptism, that which was meant when Jesus said: "I will baptize you with fire and with the Holy Ghost." The Spirit was there, for when Philip came up from the water the Spirit caught him up and bore him away. The new convert turned away homeward with a new-found joy in his heart, going home to tell of what "the Lord had done for his soul." He must tell it—the Christian cannot hide within his own heart that which was given him to give to others. Then this was the task allotted to Philip that was more important than a longer stay in Samaria. We do not know in what way the gospel of Christ reached Ethiopia; but we do know that modern research has revealed that the literature of that country, at the same period, was largely Christian, and the character of reading is moulded by the character of men who read. Philip knew that God had said, and holy men of God had written it: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where I sent it." (See the 11th verse of the 55th chapter of the same book the Ethiopian was reading when he met Philip.) Philip did not return to Samaria at that time, but he was placed at Azotus, and beginning at that place he preached in the towns along the sea-coast all the way to Caesarea, which was afterwards his home. We learn that the best obedience is that which is immediate and unquestioned. Philip obeyed at once without knowing why the command was given. We also learn that the best faith is that which is shown by works. The Ethiopian obeyed in meeting the church requirement as soon as he received the light for which he was in search. There are men all around us who are waiting to be told of one who will carry sorrows and bear griefs; and if we go to the world's desert place, by the road that leads away from good and toward evil, we will find them, and they will hear us testify of "The faith that is within us," if we tell it with meekness and fear.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital \$200,000.00
Assets 470,000.00

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mr. H. A. EVANS was born in Greenville, N. C., Oct. 24, 1845; was married April 12, 1877, to Miss Mary W. Burrow, and died Dec. 11, 1908. Brother Evans had been for years a member of the M. E. Church, South, serving as steward during the last two years of his life. In the performance of the duties of this office he was faithful. He had ever been consistent as a member of the church, so far as the writer knows. Well do I remember that a little over three years ago, when I took charge of the Wall Hill Circuit with finances depleted and under an embarrassing debt, that Brother Evans drove up to the parsonage one day with a two-horse-load of just such things as a preacher's family needs most. He always seemed to be in hearty sympathy with his pastor. He was a modest, unassuming gentleman, a useful citizen and a devoted husband and father. Brother Evans was sick for nearly six months before he died, and in all his sufferings was patient and uncomplaining. Brother Evans' wife preceded him to the better country several years ago. Two sons and a daughter survive. May the grace that sustained the father be sufficient for them. J. M. HUGGIN.

Mrs. J. W. McCORKLE died in Jonesboro, Ala., April 18, 1908. She was born in Lauderdale County, Tenn., Dec. 17, 1836. While yet a child her parents moved to Carroll (now Montgomery) County, Miss., where she grew to womanhood and spent the greater portion of her life. As a girl she was thoughtful beyond her years. In her girlhood days she joined the M. E. Church, South, and was ever attentive to her Christian duties. In 1856 she married Mr. W. L. Shamberger, who died early in the war of smallpox, leaving one little girl to her care during those dark days. Soon after the close of the war she married Mr. J. W. McCorkle, by whose side she walked for more than forty years, caring for his three orphan children as she did her own little girl. Some twelve or fourteen years ago they moved from near Vaiden, Miss., to Jonesboro, Ala., where she had since made her home. Many of the North Mississippi Conference will read these lines with sad hearts as memory recalls the many hours spent in her cheerful home. Six children were born to her, last marriage—two sons and four daughters—five of whom still live to comfort their father in this dark hour. Her death causes a void not only in her own home, but in the church. The Sunday school passed resolutions the day after her death expressive of their high regard for her Christian character and their great loss in her death, also sympathy for her children and husband, who in age and feebleness extreme must tread life's pathway

without her love and companionship. Sister, farewell, but not forever.

Her brother,

W. H. HOLMES.

A MEMOIR.

I was thinking to-day of "that beautiful land I shall see when the sun goeth down," and of the consecrated life of my sainted friend, Mrs. MAGGIE SCIPLE SHEPHERD, who was born in Macon, Miss., June 13, 1860; married Jas. Clinton Shepherd, March 16, 1879, and departed this life from her beautiful home in Shuqualak, Miss., Nov. 29, 1908. What a blessing and pleasure was her life to all who knew her! She joined the church very early in life, and remained true to her vow to the end. Her church made no call that her hand and heart failed to obey. Her pastor never had a better friend, and she truly loved and sympathized with his family. Most faithfully did she fill every sphere of noble Christian womanhood. In her modest, gentle, self-sacrificing way she was ever true to the post of duty to train, help and direct the sons and daughters God had given her, and to help and encourage her devoted husband, to all of whom she gave the full love of her heart. In sickness, in health, in joy, or in sorrow her gentle, kind words were with her friends and neighbors. For the afflicted and unfortunate she showed deep sympathy, and special kindness. In adversity and in prosperity she was the same true follower of the meek and lowly Savior. When three years ago it seemed that God would say, "Come up higher," she was submissive to his will; but now it seems to us she was left to linger a few brief days to enrich our lives with her gentle love. How the memory of them linger with us still! Her life was a well-written page, on which we all may find deeds worthy of imitation. God grant that her many virtues may fall like a mantle of protection about her daughters, and that they, emulating her example, may come forth to bless the world with their lives, and that the sweet recollection of her life may be a comfort and an inspiration to her husband and sons. Though we cannot understand now, we will hereafter. Till then we must trust the God she served so many years, and so faithfully.

ONE WHO LOVED HER.

At Covington, La., on Feb. 11, 1909, at 10 o'clock a.m., there passed into the life beyond ESTHER ELIZABETH COUSLEY BARTHELEMY, eldest daughter of the late Allen Cousley, and beloved wife of Aristide L. Barthelemy, a native of New Orleans. She was at one time a member of the Napoleon Avenue Presbyterian Church, and has many friends among the Methodists of her native city.

W. B. CAMPBELL.

A PLEASANT LETTER.

Dear Brother Boswell: I am fifty-eight years old, and have been reading the dear old Advocate ever since I can remember. My mother was a subscriber as far back as I can remember, and when I married one of the first things I did for my wife was

to subscribe for the Advocate for her, thirty-four years ago this month; and we have always since had it on our desk. So, you see, I have been reading it fifty years, and still like it. The older it grows the better I like it, and I expect to continue to do so as long as I live, and will bequeath a copy to my family after I am gone. Success to you both. Yours sincerely,

J. T. BUCKLEY.

WALL HILL, MISS.

Dear Dr. Boswell: At the last session of the North Mississippi Conference we were read out to the Wall Hill Charge. We at once began to have some large ideas about our new field of labor. After a pleasant drive of four days through the country, we reached Wall Hill Dec. 18. This noted little town did not meet with our expectation in size. Nevertheless, we found a lot of good people whose kindness made up for the smallness of the town.

The following Sunday we entered upon our ministerial work, meeting with a hearty reception at all six of the appointments.

On Feb. 8 our first quarterly conference was held. Brother Young, our much-beloved presiding elder, having preached two soul-stirring sermons, the one Sunday night, the other Monday, at 11 a.m., to an attentive audience. He had previously won the hearts of the people, and they are always glad to hear him. The conference was both interesting and profitable. We feel very thankful that the outlook for a good year in the name of our blessed Lord and Master is so flattering. The good people have made us feel that the Lord had something to do in making the appointment. May the Lord bless you and all the readers of the dear old Advocate. Pray for us.

J. C. McELROY.

FROM RURAL HILL, MISS.

Dear Dr. Boswell: I herewith send you a club-list of ten subscribers to the Advocate and Go Forward.

My first quarterly conference was held on the 13th of February. Brother N. G. Augustus was with us and delighted the people with two fine sermons. The attendance was good. A liberal assessment was made for the pastor, with a good supply of cash to meet the demands at the parsonage. We are planning and praying for success along all lines of church work. W. M. COMMANDER.

FROM OLLA, LA.

Dear Editor: Two months since Conference I have preached fourteen times; have married one couple; have baptized three adults; have received eleven members into the church, and have been paid \$12—more later. I never have succeeded well as an agent, but I am going to try to raise a club for our Advocate. God bless you!

H. ARMSTRONG.

Note: That is good for a superannuate. We say "Amen" to his purpose to raise a club for "our Advocate."

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING.
515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN.

Mrs. A. C. FELDNER
Successor to H. W. Feldner
Sign and Ornamental Painter
716 POYDRAS ST.,
Near St. Charles, NEW ORLEANS, La.
ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR

"Greole Brand Coffee"
Twenty-Five Cents per lb.

—And—

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,
NEW ORLEANS.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds of Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

VISIT

MINERAL WELLS

—For—

HEALTH AND PLEASURE.

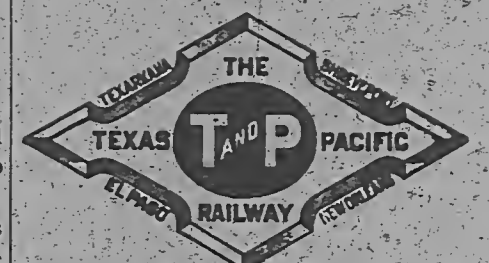
AND

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS.

REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS - - - - - TEXAS

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

FERRY'S
There is scarcely any limit to the possible improvement in seeds, but it takes time and money. We have been improving flower and vegetable seeds for over 50 years. More than 2000 people are working to make Ferry's Seeds suit you. Buy the best—Ferry's. For sale everywhere.
FERRY'S 1909 SEED ANNUAL FREE ON REQUEST.
D. M. FERRY & CO., Detroit, Mich.
SEEDS

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalogue A. **WALTER M. GATES and S. CARTER SCHWING.**

FITS CURED NO CURE NO PAY. In other words, you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

Self-Sharpening Shears

Always ready to cut anything from wet tissue paper to heavy cloth. New simple idea. Cuts clean and sharp to the points of blades. Will last for years. Don't pay big prices for shears but get this one mailed to your address on receipt of 50c. Positively guaranteed. **Robert F. Polly, 47 S. 3rd St., Ocala, Fla.**

DEAF 25 YEARS CAN NOW HEAR WHISPERS

I was deaf for 25 years. I was so deaf that I even used an Ear Trumpet to hear the human voice, and I cannot now hear a whisper with my artificial EAR DRUMS in my ears. I cannot feel them, for they are perfectly comfortable. I keep them in my ears night and day. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear.

Geo. P. Way, 8 Adelaide St., Detroit, Mich.

Rider Agents Wanted

In each town to ride and exhibit sample 1909 model. Write for Special Offer. **1909 Model \$10 to \$27** with Coaster-brakes and Furniture-Proof tires. **1907 & 1908 Models \$7 to \$12** all of best makes. **500 Second Hand Wheels** All makes and models. **\$3 to \$8** Good as new. **Great Factory Clearing Sale.** We ship on approval with a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL.** Tires, Coaster-brakes, parts, repairs and supplies, half-price. Do not buy till you get our catalog and offer. Write now. **MEAD CYCLE CO., Dept. H24 Chicago**

Marriages.

At the Methodist parsonage, Southside, Meridian, Miss., Feb. 21, 1909, by Rev. Isaac L. Peebles, Miss ROSA MAE GUY to Mr. THOMAS J. HARDEE, both of Meridian.

At the home of the bride's father, Mr. J. L. Tanner, Pelahatchie, Miss., Feb. 21, 1909, by Rev. W. J. Dawson, Mr. JEFF L. BARROW and Miss MAUDE TANNER.

At the residence of the bride's mother, Bunkie, La., 8 p.m., Dec. 25, 1908, by Rev. J. D. Harper, Mr. L. G. COX and Miss ANNIE RAY HARDIE, daughter of Mrs. M. L. Hardie.

IT WEARS THE CROWN

Royaline Oil for Burns and Bruises
Royaline Oil for Pains and Wounds
Royaline Oil for Colic and Diarrhea
Royaline Oil, the Best Antiseptic

GENERAL NEWS.

During the last decade there has been an increase of over thirty per cent in the population of Cuba. There is now a little over two million inhabitants. In 1899 less than one-third of the children attended school, while now about one-sixth are in the schools.

Great interest is being taken in the disposal of the ships of the battleship fleet. Some of the vessels are now in the docks, being cleaned and repaired. A few of the ships will be put out of commission, simply being manned with enough men to keep the machinery in order. The Pacific coast is clamoring for a strong fleet.

The time seems to be coming when the classics will not be as essential

a part in a college course as it has been in by-gone days. Nevertheless, there is a touch in the Greek and Latin that enriches your own language, and that gives a flavor to an education that is not easily acquired in other ways. Recently the Classical Association of the Middle West and South held its session in this city. Strong men still go back to the ancients for some thing they can well teach us.

The Conference of Natal has submitted a constitution for British Africa for the approval of the British Parliament. This constitution provides for a federation of the colonies in Africa that is very similar in its provisions to the constitution of the United States. It is said to be singularly free from fads, and to proceed almost altogether on proven plans. It has one novel feature: when there is a dead-lock between the two houses the Governor-General shall have power to convene the two bodies in joint session, when a majority vote shall determine the matter.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid; and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

(Seal) Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & Co., Toledo, O.

Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

TEACHERS' TRAINING COURSE of South Mississippi College.

March 23rd to May 15, 1909. Examination for State License at close.

W. I. THAMES, President,
Hattiesburg, Miss.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

District Institute, Oxford District, Oxford, Miss., March 9-10.

Woman's Home Mission Society, Mansfield, La., March 13-16.

Annual Meeting Woman's Home Mission Society, Mississippi Conference, McComb City, Miss., March 17-21.

Executive Committee of the Church Extension Board, Louisiana Conference, Shreveport, La., March 16.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

Convention of Louisiana State Sunday School Association, Jennings, La., March 23-25.

District Conference, New Orleans District, Felicite Street Church, March 30.

Joint Institutes in the Louisiana Conference:

Shreveport, April 19-23.

Monroe, April 19-23.

Alexandria, April 26-30.

Crowley, April 26-30.

Baton Rouge, May 3-7.

New Orleans, May 3-7.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

BUFFALO LITHIA SPRINGS WATER

Is Successfully Employed by the Profession in the Treatment of Inflammation of the Bladder, Albuminuria, Bright's Disease and Uric Acid Conditions. The Long Experience and Many Carefully Conducted Experiments of These Well-Known Medical Men Entitle Their Opinions to Consideration.

Hunter, McGulre, M. D., LL. D., Ex-Pres. American Medical Association, late Pres. and Prof. of Clinical Surgery, University College of Medicine, Richmond, Va.: "In Uric Acid Gravel, and indeed in diseases generally dependent upon a Uric Acid Diathesis, it is a remedy of extraordinary potency. Many years experience in its use only confirm the good opinion I have so often expressed in regard to it."

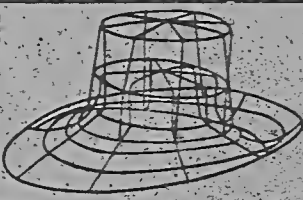
Graeme M. Hammond, M. D., Prof. of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital: "In all cases of Bright's Disease, of the greatest service I have found **BUFFALO LITHIA WATER** in increasing the quantity of urine and in eliminating the Albumen."

Robert Battey, M. D., Rome, Ga., Suggester of Battey's Operation: "I have in my practice for three years past, in cases of Chronic Inflammation of the Bladder, whether induced by Stone, by enlarged prostate, in the aged or from other causes; I have secured excellent results from its use."

J. Allison Hodges, M. D., Pres. University College of Medicine and Prof. of Nervous and Mental Diseases, Richmond, Va.: "In Albuminuria of Pregnancy, this water is one of the very best alkaline Diuretics, and, in a milk diet, is one of my sheet anchors. Voluminous medical testimony mailed on request."

For sale by general Drug and Mineral Water trade.

BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA SPRINGS, VIRGINIA



SAWTELL SCHOOL OF MILLINERY, ATLANTA, GA.

The Only Millinery School in the South. Teachers all graduates of millinery successfully. The pupils equipped. Competent instructors. Individual instruction. Endorsed by graduates and leading milliners in the South. For terms and full information, address:

MISS SAWTELL, 40 1-2 Whitehall St., Atlanta, Ga.

DAVIESS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION.

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for higher work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue. Address: E. B. MILLER, Pres. Owensboro, Ky.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 8-10.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Camp-ground, June 22-July 1.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B, New Orleans.

HOW THEY SUFFER IN AFRICA.

The late Bishop William Taylor narrated the following: "I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

MEDICAL RELIEF FREE.

Dr. J. A. Willis, of Crawfordsville, Ind., will mail free to all sending him their addresses a package of PANSY COMPOUND, a pure vegetable remedy which is a positive relief for constipation, indigestion, dyspepsia, rheumatism, and lagrippe.

Dropsy Cured: quick relief; removes all swelling in 8 to 20 days; 80 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box X Atlanta, Georgia.

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send Joe, F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons BY MAIL. IF YOU want TO RISE from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S
Practical Business College
Shreveport, Jackson (Miss), Dallas,
Galveston or Nashville.

"Get There"

at a price to suit
you direct for a

BLACK MOTOR BUGGY

Built for country roads, hills and mud. Engine—10 H. P., 2 cylinders, air cooled, chain drive rear wheels, double brake. Speed 2 to 25 m. per hr.—30 miles on 1 gal. of gasoline. Highest quality finish, workmanship and materials. Absolutely safe and reliable. Write for Book No. 144
BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.

"TO AVOID BOLL-WEEVIL"

and to get early opening, plant cotton seed grown in the extreme northern section of the Cotton Belt. We have a large stock of Tennessee grown cotton seed, carefully selected with the view of furnishing planters in the extreme south and boll-weevil section: 75 cents per bushel, f. o. b. Fayetteville. Car lots, 50 cents. Order at once as the supply is limited.
STRONG, BAGLEY & BAGLEY,
Fayetteville, Tenn.

EUNICE, LA.

Dear Advocate: This is my second year at Eunice, and serving the Eunice Charge. The people received us kindly the first year and equally as well this year. I have not missed a single appointment this year. Congregations are good.

I have made considerable improvement on the parsonage since Conference, building a nice stack-chimney, and rebuilding two flues, and papering one room, and also erecting a nice over-ground cistern and patching the underground. We have organized a good choir with about twenty or twenty-five singers and will use the cornet and violin in connection with the organ.

My prayer-meeting is well attended. Our new and beloved presiding elder, Brother J. E. Denson, came and spent one night with us on his way to Prudhomme to hold Brother Craig's quarterly conference, and then on Feb. 2 he came and held our quarterly conference and preached a most excellent sermon and spent the night with us. We were delighted to have him. We hated to give Brother Henry up, but feel that Brother Denson will fill the place with credit to himself and the work.

The board of stewards fixed the assessment for the presiding elder and preacher-in-charge the same as it was last year. Money matters are very close and there is very little money in circulation here. All things considered, the work is far in advance of what was a year ago.

I attended the sale of lots at Mamawro, a new townsite about ten miles north of here, and was given two fine lots for the Methodist Church when we get ready to build.

I have part of a club for the Advocate and will finish it out soon. Pray much for me and my work. I believe God is going to give us great meetings here on the Eunice Charge. God bless the Editor and the Advocate and all its readers. Yours for souls,
S. D. HOWARD.

PEARL RIVER, LA.

The Pearl River Auxiliary of the W. H. M. S. and others, of Brother Peters' charge, forgot not to assemble themselves one night to give him and his wife a pounding. And they seemed to take it as a favor more than a disaster. The pounders seemed to be as much pleased as the pounded. It would be sweetness long drawn out to even list the many missiles by which they were pounded. Among the sweets there was enough salt to make the other eatables palatable—if the salt has not lost its savor.

At a former pounding of a pastor, some years ago at this place, the salt predominated to such an extent that some of it was left behind at the end of the year. Brother Peters will not be in that predicament we hope, and he is not so far away but that he can let us know if he and Mrs. Peters should happen to be in need of that useful condiment or any of the substantial in the same line of needs.

We were glad to have him returned to us another year, and hope the Lord will bless his labors in a harvest of saved souls.

MRS. L. C. SADLER.

NEW ZEALAND VOTING NO LICENSE.

According to the International Good Templar for January, 1909, the latest election returns in New Zealand show that another sweeping victory has been won there for "no-license." A substantial majority for "no-license" has been carried through out the whole Dominion. This is unquestionably the beginning of the end in New Zealand, says the report, and at the next triennial vote the temperance electors expect to sweep out every license from the country. At least 150 bars will be closed and a number of wholesale licenses cancelled as a result of the present voting.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Callopo St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Keeps Things Running Smoothly

Household Lubricant is just good, pure oil, properly compounded. Won't corrode, gum, darken, become rancid or injure the most delicate mechanism. Comes in the handy can, always ready for use. Can may be closed with its own spout (see illustration.) For all light-running mechanisms found in every home. Prevents rust.

HOUSEHOLD LUBRICANT

Sold Everywhere In 4-oz. and 8-oz. cans.

STANDARD OIL COMPANY (Incorporated)

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE And Other Pains

25 DOSES 25 CENTS.

125 Doses \$1.00

NEVER SOLD IN BULK.

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

USE OUR MONEY

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.50. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 290-10 W. Adams St., Chicago, Ill.

For LIVE AGENTS

PLYMYER CHURCH

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

ILLINOIS CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches. Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

Epworth League

By Rev. H. Whitehead.

EPWORTH LEAGUE TOPIC.

For March 7, 1909.

THE SOUL'S BREAD.

(John vi 27, 32, 33, 35-51, 53-58.)

1. The Master had compassion on the multitudes, and first fed their souls and then their bodies. The throng that ate of the loaves and fishes had many among them who cared more for the loaves and fishes than for anything that the great Teacher had to say to them. When he crossed the sea a number of them followed and the Master rebuked them because they were more deeply concerned about the meat that perisheth than about the meat that endureth unto the everlasting life. The Jews, who had witnessed the miracle of the loaves and the fishes, and who were anxious to see it repeated, tried to secure its repetition by talking about the bread from heaven, with which Moses fed them in the wilderness. Yet the Christ seems to infer that, while miraculously sent, the manna in the wilderness was, after all, the product of natural laws. Moses gave you not that bread from heaven. Now the true bread from heaven is given to men. Christ is that bread from heaven.

2. The bread from heaven nourishes the soul.

When men eat bread, by some strange process it is transformed into muscle and nerves, flesh and blood. We can trace the course of food in the system, and explain processes, but, after all, only the living body can transform food into the living tissue. The mystery of life is in it. As strange and wonderful is the satisfying of the soul's needs. The Christ caused the Jews of old to marvel when he stated that they must eat his flesh and drink his blood. Yet in a figurative sense this is still true. The Christ life becomes a very part of the life of the soul. You are one with the Master. He dwells in your life, and the soul assimilates the truth and teachings of the Christ.

3. The bread from heaven satisfies the soul's hunger.

Physical hunger is the expression of the body's needs. When men eat food the craving ceases for the time. The deepest and most lasting hunger is not physical, but spiritual. In every life there is the craving for the soul's needs. Men and women, old and young, do many foolish things because the soul is hungry, and they know not how to satisfy its desires. It is doubtful if any man will ever be fully satisfied until he awakes in the likeness of the King, before the throne, but as near being fully satisfied as it is possible for man to be, can be attained in Christ. The soul that feeds itself on the things of Christ, and studies to know and do his word, will find the satisfaction of the soul's deepest cravings. He who truly comes to Christ and abides in him shall hunger no more and thirst no more.

4. The bread from heaven gives life eternal.

Men die physically if they do not eat. But the body must be constantly fed. And, after all, death shall overcome the body. But the soul that feeds on Christ shall never die. There shall come now that eternal life which shall abide forever. This life in the soul shall survive the shadows that for a time cover the physical life. Christ is himself the living one who abides, and in some way he makes his life a very part of our existence. He shall live in us forevermore. Because he lives, we shall live also.

FROM BOONEVILLE, MISS.

Dear Advocate: Booneville Station was rejoiced to have Brother J. H. Holder returned to us for another year. He has endeared himself very much to the people of Booneville, and is much beloved by his members and the people of all other churches, as well as those who are not connected with any church.

He is one of the most earnest, consecrated men it was ever my good fortune to know, and the work is prospering and growing under his pastorate in all its departments, and we are looking for and expecting the best year in the history of the church.

We have a membership of about three hundred and fifty. Our Sunday school numbers near 400, and we are growing every Sunday, and we are working to reach 500. Our superintendent, Brother Jake J. Taylor, is the right man in the right place, and he is much beloved by all.

The Epworth League is doing a fine work. The work was never in better condition and more spiritual. We have arranged for a union tent meeting to begin the third Sunday in May, to be conducted by Brother W. M. McIntosh. We expect a great meeting here, and ask the people of God to pray that we may have a great ingathering of souls.

We agree with Brother Ward, that we have the best presiding elder in the Conference, and under his wise guidance the district is fast coming to the front. There is no more earnest and consecrated man in the Conference than Rev. B. P. Jacob, and we all love and honor him.

Our District Conference will be held here this year, and we give you a special invitation to come up, Doctor, and be with us and see what kind of people we Boonevillites are.

Brother R. W. Evans, pastor of the Booneville Circuit, lives here and is much beloved. He is doing a fine work.

We enjoy reading the Advocate, and think it should be in every Methodist home. Wishing you and the Advocate success. Yours in Christ, HARDY REES.

TETTERINE FOR CORN ECZEMA.

Mocksville, N. C.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—I have a friend in the country here who has suffered for years with eczema, and like myself has tried all the "sure cure salves" for it with no relief. I told him if he used Tetterine he would soon be relieved, for it is the only thing that I ever used that would kill it, and I ought to know for I have had it for 10 years, and never got any relief until I used your Tetterine. I told him that if he would try it, and it failed to benefit him, it would cost him nothing. I would pay for it myself, but I am not uneasy as to the results.

It will kill any corn, for my wife had one that gave her no end of misery, and I prevailed upon her to use Tetterine freely on it, and it soon disappeared. There is nothing equal to it.
Yours truly, P. S. Early.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Making More Money Out of Cotton Crops

is merely a question of using enough of the right kind of fertilizers.

Virginia-Carolina Fertilizers

are the right kind.

The cotton plant cannot feed on barren land. Study your soil. Find out what it lacks. Then apply the necessary fertilization and the results will surprise you.

See what Mr. W. C. Hays of Smith Station, Ala., did. He says: "I planted about 30 acres of some 'gray sandy land' that had been in cultivation for over 20 years, and used 300 pounds of Virginia-Carolina Fertilizers per acre, and I expect to gather 30 bales from the 30 acres." This is why we say it is the right kind. We have hundreds of letters like this, and even stronger, in praise of Virginia-Carolina Fertilizer for cotton.

Get a copy of the new 1909 Virginia-Carolina Farmers' Year-Book from your fertilizer dealer, or write our nearest sales office and a copy will be sent you free. It contains pictures of the capitols of all the Southern States.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

HOOPING-COUGH or GROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM.
Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 80 Beekman St., N. Y.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

TO CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent.

E. C. D. MARSHALL,

General Freight & Passenger Agent.

Shreveport, La.

ROYAL BAKING POWDER

Makes delicious hot biscuit,
griddle cakes, rolls and muffins.

The only Baking Powder
Made from Royal Grape Cream of Tartar

THE VISITING CHILD.

It may be taken for granted that the ordinary small child is better off at home than abroad. The child's own nursery is its safest environment. The opening years of life should be as tranquil and free from excitement as possible. The little child at home can have much freedom within accustomed limitations. Removed from the usual routine, discipline, if it exist, is apt to be relaxed, and if, as is often the case, a mother has deferred till later the training of her little one in habits of docility and obedience, she may have occasion to regret taking the child among strangers. Even affectionate kinfolk may be critical and make small allowance for ill temper and fretfulness in a visiting child. A little girl or boy three or four years old should have a life of great evenness.

Twice recently I have been called upon for sympathy by a tired hostess who drew a breath of relief when a mother whom she loved had left her roof with her children. The guests had come by invitation and had been warmly welcomed. In each instance their departure was a joy, and the household, which the small visitors had temporarily robbed of an atmosphere of peace, settled down again to its usual routine with a sigh of profound satisfaction.

"My Cousin Ethel," confided one of my friends to me, "was my dearest room-mate at college and is one of the sweetest women in the world, but she does not know how to train her children, and the week she spent in my pretty home with her Bobbie and her Caroline almost drove me to distraction. Ethel is one of those mothers who are deaf and blind where their children are concerned. Bobbie is a sturdy little chap of five. He ran amuck through my drawing-room, knocking down vases and photographs, leaving a trail of bread and butter on the rugs and chairs, and behaving the whole time precisely like the little savage he is. Still, Bobbie is good natured and amenable to persuasion, although he has never been taught to heed what he is told, and often does not answer when his name is called. His

sister is a tiny fiend of three. She howls and kicks, bites and scratches, and though she has her spells of sunshine, is most of the time, without exaggeration, a little demon of ill temper. Ethel's children are not brought up by any modern system; they are permitted to sit up late, they do not take naps in the daytime, and they eat sweets to their hearts' content. In consequence they are nervous and cross, the little girl especially being irritable and fractious because she is tired and half ill. Worst of all, the poor little things have never been subjected to the slightest control, and it is not too much to say that whatever they may be at home, as visitors they are objects of dread. I shall never ask Ethel to come to my house again until her children are grown up.

The other example was given by a woman who had arrived at that coronation of life's dignity, the estate of the grandmother. Her children were grown up and married, but none of them happened to live so near her that the little ones could run out and in and enjoy the perfect bliss that falls to the lot of those who have grandmother's house as an asylum and a retreat. The lady was well on in years and far from strong, and her home was like a little island of quiet, safe-sheltered from the storms outside. The day when her own children had romped and played, studied and practiced and brought the surge of young bright life within those doors were far away in the background of the past. With the utmost joy and the most roseate anticipation this mother prepared for the home-coming of a married daughter and her family. The daughter brought several children of assorted sizes, from a babe in arms to a little maid of ten, and one door of the house was entirely devoted to her occupation. These children were well trained, were obedient, gentle-mannered and happy together, but they were by no means silent. They shouted, sang, laughed, played games, ran races and did everything from morning till night that is done as a matter of course by a group of healthy, light-hearted little children. The grandmother said to me, with a half smile that lost itself in a sigh, "I had forgotten that children wake up so very early in the morning. They were tottering over my head and there was no sleep for me after five o'clock. Then, too, Louise's first and foremost a mother. She understands raising her children better than I did before her, but I cannot make myself believe that I ever fussed so much, that I made my children so often

the subjects of conversation, or that I put my methods so fully in evidence as Louise constantly does. I fancy she discovered that the children were wearing me out, for she made an excuse to go home ten days sooner than we had originally planned, and really I could not urge her to stay. When she comes again I shall ask her to bring just one of the darlings. One will be quite enough for me."

Pondering these experiences, the thought came to me that the sins of the mothers are visited upon the children when the visiting child is *persona non grata* in the home of a friend. A child, who is not spoiled either by indulgence or harshness, who is simple, sweet and unobtrusive, is a boon in any house.

Such a winsome little maid spent some days in my home one autumn and her visit is remembered by the entire household as a gleam of sunlight that leaves an after-glow. I have had visits from other children like the little maiden under five, and they are not recalled with equal complacency. Children who are devoured by curiosity and have never been taught that they must not handle the possessions of others, and children who punctuate the conversation of their elders by incessant questions which their mothers immediately pause to answer, are far from agreeable additions to a household in which they visit.

When children are brought to a home where they find playmates of their own age, the mothers of the first part should be on guard that they do not in any way make trouble for the mothers of the second part. One does not like to speak of little children as setting bad examples, but a certain little Louise of my acquaintance came to her mother one morning with a very serious face. "Mother," she said, "I shall not mind you any more. I am not going to come when you call me, nor do anything I am told unless I want to." The mother gazed in amazement at the small rebel with her declaration of independence and replied to the child by asking a question: "What is the reason, Louise, that you have come to mother talking in this odd way?"

"Auntie's children do not mind her," asserted Louise with perfect truth, "and Emily B. never runs when her mother calls her." Louise had been looking on at the behavior of children temporarily installed in her close neighborhood. Her mother found it easy to convince her that wrong examples were not to be followed, but she regretted the intrusion of the mistaken thought into the little one's Garden of Eden.

The conclusion of the whole matter is this: Every mother receives her child in its infantile helplessness as a gift from heaven. The child is hers to shape from the beginning, to lead from the beginning in ways of pleasantness and paths of peace. God and mother have the child from the first. Why not from the outset teach little ones lessons that they will never have to unlearn? A child who implicitly obeys a parent is saved during infancy and early life from a thousand perils, is not confused by having to settle questions too big for its comprehension, and is as sure to be welcomed with pleasure in a home or a boarding house, on a train or steamer, as might be an exquisite flower or a singing bird. A child who is well behaved at home will be the same everywhere else. There is no reason why American children should be less well trained than those of our English cousins who have a reputation for sweetness and consequent happiness that is almost world-wide.—AUNT MARJORIE, *Christian Intelligencer*.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

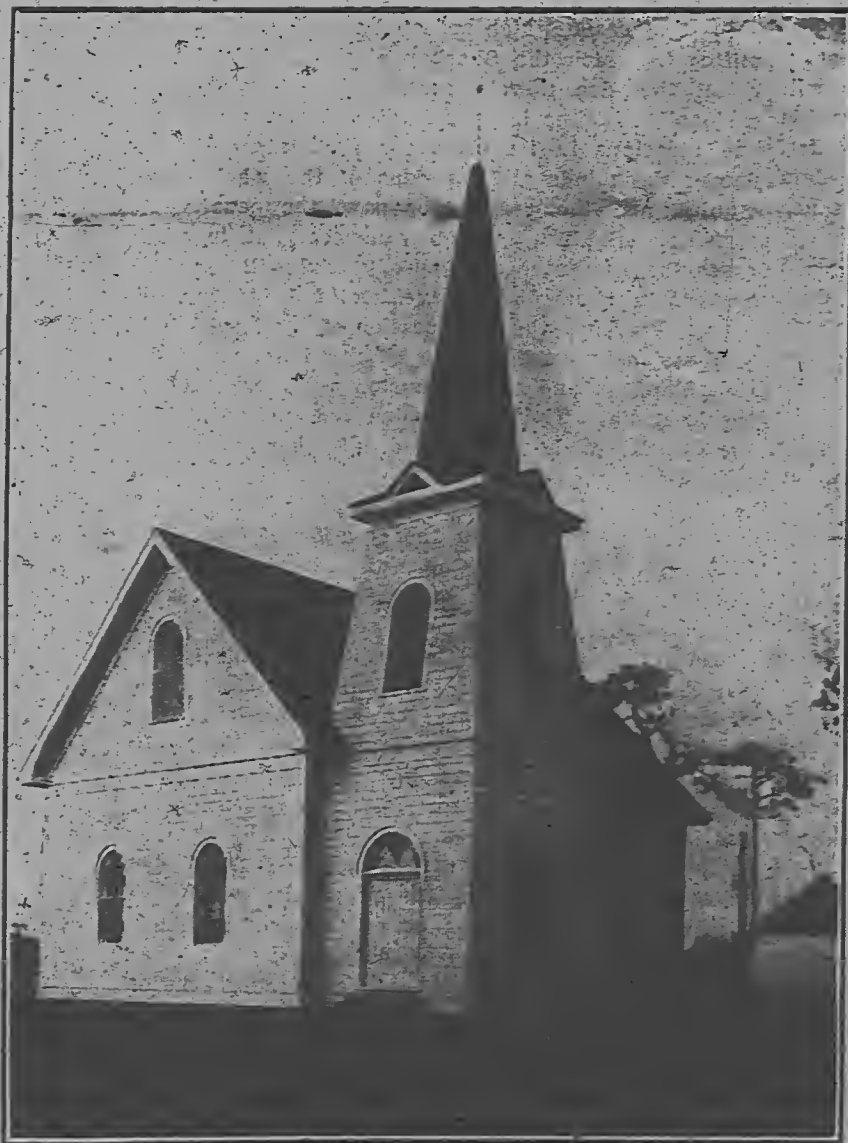
NEW ORLEANS, THURSDAY, MARCH 11, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 10.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2772.



THE NEW AND HANDSOME CHURCH AT ESCATAWPA, MISS.
Building Erected Under Pastorate of Rev. D. E. Vickers.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The dispatches of March 1 inform the public that one Dr. Crum, a negro who has been serving a term as collector of the port of Charleston, has resigned the position. His term being about to expire, President Roosevelt renominated him, but there was such determined opposition, led by Senator Tillman, of South Carolina, that, after much discussion, the Senate postponed further consideration to a future time. This was virtually an abandonment of the case on the part of the present administration, and meant that it would be up to Mr. Taft to renominate Crum or some one in his stead. The general impression was that Mr. Taft would name a white man. Fortunately Mr. Taft has been spared the embarrassment of seeming to disregard his colored constituents by the resignation of Crum. The white people of South Carolina will breathe easier, at least until Mr. Taft shows his hand, and the negroes of the South will not suffer. It is neither essential to their rights, their freedom or their happiness that negroes should hold office in white communities.

No little excitement was created a few days since in New Orleans commercial circles by the publication of an interview given out by Cardinal Gibbons, of the Roman Catholic Church. The Cardinal recently spent two weeks in New Orleans, and after leaving said to some one in an interview that the commercial interests of New Orleans were not "enthusiastic over the Panama canal." This was construed as a reflection on the enterprise of the business men of the city. This threw some of the men into a "convulsion fit" (whatever that may mean), and forthwith the Cardinal was applied to by a hot wire to know if he had said such a thing, and was assured that "every man of prominence, every official, every commercial organization is on record that the Panama canal will put the interests of New Orleans forward more than anything else that can be done." All that we steadfastly believe; but we do not believe that what Cardinal Gibbons said, as great a man as he is, would either "make or break" the city; and it makes us blush to think that strong and intelligent business men can be so rattled, even by a "prince of the Church." Said the telegram to the prince: "There must be some mistake." This was an acknowledgment of the Cardinal's all-powerful influence, the disastrous effect of whose words must be averted by all means. We hope the crisis has been passed.

The recent week of carnival in New Orleans, commonly known as "Mardi Gras," gave rise to a little discussion in the newspapers. The discussion was pro and con, some for and some against it. Those against had the better of the argument. But no argument against Mardi Gras can avail in New Orleans. The city is a fun-loving place, and those who promote the carnival spare no pains nor expense to gratify the disposition. They must themselves get a vast amount of fun out of it, else dearly love to tickle the people. We have been told that the man who plays the king sometimes pays as high as \$10,000 for the privilege. How true this is

we do not know, but the different shows cost a vast amount of money. We feel sure that the returns do not in any material way justify the outlay. And what it costs the city is but a fraction of what it costs the people of the country in money, to say nothing of the loss of time and the demoralization that ensues. One lady tells of how foolish mothers go in debt to dress their daughters for the carnival, and how young men hopelessly involve themselves to make a show equal to others who have money to spare. How many girls are blunted in moral sense by parading the streets in disguise and in immodest apparel no one will ever know. These are the evils for which no amount of innocent fun can atone.

Can mob violence be checked? In some cases it cannot; in others it can by hastening suits in court. The Magnolia (Miss.) Gazette says: "We believe that nothing contributes so much to mob violence as the exasperating delay of our courts in trying rapists and assassins and inflicting the proper punishment upon them. Often it happens that months must elapse before any sort of a trial is had, and then, in the event of conviction, it is always months, and sometimes as much as a year or more, before the Supreme Court finally passes on the case. And when to these delays is added the proneness of our appellate courts to reverse criminal cases upon technicalities, the action of the people in taking the law into their own hands is to a large extent excusable. In the last Legislature Hon. Clay Sharkey introduced a measure providing for the speedy trial of this sort of cases. It is entirely sound and sensible; and we fail to perceive the reason which actuated the legislative committee to which the Sharkey plan was referred to reject the idea therein contained. Of course, occasionally a crime is committed which is so beastly and atrocious in its character that it grossly inflames the minds and passions of the whole community, and the perpetrator pays the penalty by forfeiting his life by mob violence; but in most cases the guarantee of a speedy trial will serve to prevent the immediate convening of Judge Lynch's court. We hope the next session of the Legislature will seriously consider the suggestions made by Col. Sharkey, and that provision will be made for the immediate trial of assassins and rapists." And the Gazette might have added, all other cases of a criminal character.

By signing the bill for the creation of the Calaveras National Forest, California, President Roosevelt has completed the legislative act which saves for all time the most famous grove of trees in the world. The people of California, particularly the five hundred women of the California Club, have been working to interest the government in this wonderful grove of Big Trees for more than nine years, but not until now has it been possible to arrange a plan satisfactory alike to the owner of the land and to Congress. Robert B. Whiteside, of Duluth, Minn., is owner of the Calaveras Big Trees. After his agreement to the proposals, which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provisions of the act. The land to be acquired under the bill includes about 960 acres in what is known as the North Calaveras Grove, in Calaveras county, and 3040 acres in the South Grove, in Tuolumne county. The North Grove contains 93 Big Trees, and in the South Grove there are 1380 of these giant sequoias. Any tree under 18 feet in circumference, or 6 feet through, is not considered in the count of large trees. Besides the giant sequoias, there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet, and often attaining a diameter of 8 or 10 feet. There are also many white firs and incense cedars in the two tracts. The North Grove contains ten trees each having a diameter of 15 to 25 feet. "The Father of the Forests," now down, is estimated by Hittel, in his "Resources of California," to have had a height of 450 feet and a diameter at the

ground of more than 40 feet when it was standing. Another tree contains 118,000 board feet of lumber; another 108,000 board feet, and another contains 105,000 board feet. Each of these trees grows as much lumber as is grown ordinarily on 15 or 20 acres of timber land. The bark runs from 6 inches to 2 feet in thickness. California is truly the land of wonders.

THE LAYMEN'S MOVEMENT AND THE COLLECTIONS.

By Rev. T. B. Holloman.

I have just read the leaflet from our Nashville publishing house, "The Laymen's Missionary Movement," by E. H. Rawlings. I have procured 200 copies for distribution among my people, believing that they will accomplish good.

In this leaflet we have a clear, succinct statement of the object of the movement and its methods. The paragraph on "Lifting Some of the Burdens from the Preacher's Shoulders," is worthy of most careful consideration by the laymen of the church.

While the movement is known as the organization for larger contributions for greater spread of the missionary work, as a pastor I am glad to think that it is not to be a separate work from that of the regular assessments upon the churches. This statement occurs in the paragraph: "It will help the church by taking from the preacher's shoulders some of the unfair burdens that he has hitherto borne." Nothing, I am sure, will be more helpful to the pastor and more greatly relieve him from embarrassment in his work than the movement here suggested. If it was not "reason" (or well) in the days of Stephen, when the church was small and its collections few, that the ministry should be burdened with the care of gathering and disbursing of money, how much greater the reason to-day when the causes have multiplied and the duties of the pastorate have become so much greater. It is certainly an unfair distribution of labor when the pastor is required to collect often half as much as his entire board of stewards. A board of stewards will divide an assessment of \$1500 or \$1800 among twelve members and groan under their work as under a mighty burden, and deliberately require of the pastor to collect \$600 to \$800. To any considerate mind this is an evident unfair distribution of the burden.

In most of our charges the pastor cannot see the families of his membership oftener than three or four times in the year, and in many instances not that often. To raise the money question at his first visit at once raises the suspicion, and often the complaint, that he is more concerned about money than about souls. In the mid-year his appeal is fruitless, because there is little money in circulation at that season, and in the latter part of the year he comes in conflict with the stewards, who are then putting forth extra efforts to make up the deficit upon his salary.

But this is not the greatest hindrance to his work. Nothing so chills the spiritual effect of a pastoral visit as the introduction of the money problem; generally it results in embarrassment to both the pastor and the members. Again, I am confident that investigation will show that in those charges where the stewards assume all collections there is less deficit than in those where the pastor is left to bear the burden alone. If the amounts apportioned to our charges were distributed among the stewards, the additional work upon them would be a mere bagatelle, and would come nearer being all collected than when left to the pastors, and the pastor would be less embarrassed in the legitimate work to which he is called of God.

Many a pastor rather than report a deficit upon these collections, has stinted himself and taken from a meagre support that which should have gone to the comfort of his own family. Whatever else I may or may not have accomplished in these years as a pastor, I shall ever consider that in persuading three charges to adopt this plan I have just a little to my credit. It is to be hoped that this leaflet will find its way into the hands of our laymen, and that it will bring forth a rich fruitage both to the laymen themselves and the church.

THE FACT OF CONVERSION.

By Rev. W. G. Harbin.

Every minister in our Church, especially the younger ministers, should read "The Fact of Conversion." This is the striking title of the latest course of lectures on the Cole Foundation, delivered at Vanderbilt University by Geo. Jackson, B.A., of Toronto, Canada. The six lectures make a book of 236 pages. The volume is very creditable to the Publishing House. The binding is neat and attractive, the margins of the pages are wide and harmonious, the type clear and readable. Towards the last, however, the proof-readers seem to have nodded a bit, and one or two errors were allowed to creep into the closing lecture and mar a work otherwise most gratifying in its finished perfection. The six lectures which constitute the book bear the following suggestive sub-titles:

"The Reality of Conversion as a Fact of Consciousness." "The Reality of Conversion as a Fact for Life." "Varieties of Conversion." "The Rationale of Conversion." "The Psychology of Conversion." "Present-Day Preaching and Conversion."

The logical development of the subject matter of the book is about as follows:

The reality of conversion phenomena considered (1) Subjectively, (2) Objectively.

Varieties in the manifestation of conversion phenomena stated.

Conversion as a philosophic fact, (1) Objectively, (2) Subjectively.

A supplement in which is presented the relation of preaching to conversion. This might almost be styled an "application."

This analysis reveals the careful, almost mathematical precision of the author's method. There is a nice balance between the two great groups of lectures in which are presented the phenomena of conversion and the philosophy of conversion. The suspension between these two groups of the lecture on Varieties of Conversion is most helpful to the development of the subject in the mind of the reader. The book is one of the easiest to read in its field.

The book is not an apology. It offers no argument for conversion. It is not an analysis. It offers no pathological exhibition of the secret processes of the soul. It is as far from being a theological treatise. It attempts no adjustment of conversion to theories of the government of God. It is what its title indicates, a presentation of "The Fact of Conversion"—a fact in man and in man's world. It is a fact that adapts its manifestations to differing temperaments and conditions of men. It is a fact that is indissolubly connected with the preaching of God's Word.

There are some truths that need no defense. They stand without "proof" to back them, because they are their own best proof. The danger is not that men will not believe them, but that men will not realize them. Such truths need not elaborate apologies, but emphatic statement. Conversion is such a truth. It is a fact of consciousness, and is not to be demonstrated because it is itself a demonstration. But every age needs that the fact of conversion shall be restated in all its compelling, splendid power; in all its winning, melting beauty. This is precisely what Mr. Jackson's book does. It is the voice of the Methodist testimony-meeting, sounding at last in the field of literature. It is humanity proclaiming its realization of the elemental truth contained in the earliest and latest messages of Jesus to the world: "Ye must be born again," and "Behold I make all things new."

One reads the book with a constant sense that something is lacking. That something will always be lacking in such a book, because it is outside its purpose and scope. And nothing in Mr. Jackson's book is finer than the restraint that holds him back from even looking into fields outside the limits of his theme. The work of "The Fact of Conversion" is ended when it has presented conversion as a fact. It leaves one, though, hungering for a definition of conversion. We need some strong defining of conversion in the terms of current thought about once in a decade. We need such definition especially now, when so many are spiritualizing a conversion into an emotion, when so

many are materializing it into a reformation. The stress that John Wesley laid upon the two-sidedness of religion as the life of God within the soul, and the imitation of God in the life, is needed in our modern defining of conversion. That there is in "The Fact of Conversion" no defining of conversion is no evidence of weakness. That "The Fact of Conversion" sets every reader to defining conversion for himself is in the largest measure an evidence of the strength of the book.

Much is made of the chapter on Varieties of Conversion. The position this chapter occupies in the book is in itself emphatic. It is plainly evident that the most scrupulous care has conjoined with wide research in selecting from a broad field the most appropriate examples of varying conversion experiences. The author very wisely contends against restricting conversion to a single type. Perhaps he seems in his effort at fairness to lean in sympathy towards conversions of a certain type, but it is only a seeming. We shall find that in every department of its experience human nature varies with individual temperaments and also with environment and condition. Yet Mr. Jackson fails to develop the significant peculiarity that, while highly emotional conversions are usually characteristic of the sanguine temperament, and calm conversions of the phlegmatic temperament, and all other things being equal, certain environments tend to reproduce certain types of conversion, yet these variations are not constant. Calm and gradual conversions sometimes occur in persons in other respects sanguine, while among the most cultivated and refined environments overwhelming conversions occur as well as among the ignorant and unenlightened. The fact is that factors enter into conversion that we have yet never classified. Previous training, the self-suggestion of our own dominant ideal of conversion, the amount of resistance in the will, previous sinfulness, the largeness of the vision of God and service—all these and many more factors enter into the human side of conversion. Besides, there are vast unknown factors of divine grace and wisdom that we can never know. When psychology has had its last word on the subject it will still be true that "The wind bloweth where it listeth" and thou canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit."

The language of the book is luminous, forceful, frequently striking and sometimes eloquent after a most lofty fashion. The author's style throughout exhibits the effect of scientific reading. The finest thing in the book in the way of literature is the closing appeal, based upon a scene from "The Pilgrim's Progress." One lays down the book feeling that he must rise up and bring someone to Christ.

A friend, one of the most spiritual pastors and discriminating readers in Mississippi Methodism, has written me in regard to "The Fact of Conversion" what so well expresses my own feelings that I take the liberty to incorporate it as a fitting close to this review: "I have just finished reading 'The Fact of Conversion' by Geo. Jackson. It is well worth reading. It is one of the most helpful and stimulating books I have read in many a day."

Haynesville, La.

OUR FRENCH MISSION.

Dear Brethren: Thinking perhaps you would like to hear something of our French Mission, and not having seen anything from either of the three of us who were assigned to this work, I will endeavor to turn on the light to some extent in the field in which I am putting forth my energy.

So far I have only worked in the Parish of Terribonne, and in order that you might get some idea of the work, I will give you some idea of the Parish. The population is about thirty-eight thousand. In resources, it seems to us who are here, that no parish is our equal. One hundred million pounds of sugar per annum is the average production, and, of course, syrup is manufactured at the refineries here as it is elsewhere. At Montegut, sixteen miles from Houma, was situated the largest sugar refinery in the world until five years ago. Since this time Cuba claims this distinction. Houma claims to ship more oysters than any town or city

COFFEE TALKS

No. 1.

SEASONING.

You would not eat unseasoned food, would you? It takes salt to give zest to what is eaten. And so coffee too, may be seasoned, all its good qualities and flavor brought out. The Dutch of Holland had the secret of seasoning coffee for more than a hundred years. The French and the French-speaking people of New Orleans now have it. That is why French coffee and New Orleans coffee are famous the world over. That is why

LUZIANNE COFFEE

is so rich, refreshing and satisfying. It is a coffee of the highest grade with just enough of the French seasoning to make it perfect. When you once taste it, the other kind will be about as satisfactory to you as unsalted food.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO.,
New Orleans, U. S. A.

in the United States with the exception of Baltimore. Corn is raised here successfully. Cypress lumber mills are almost as numerous here as are the pine lumber mills in the northern part of the State. This Parish has six large mills, and a number of smaller ones, cutting lumber and cross-ties.

Hundreds of various kinds of boats and launches are busy plowing up and down the numerous bayous to and from the Gulf, most of these boats having been made by our own little shipyards, which are to be found along the waterways in this section of the country. Oil has been bored for with most encouraging results, and is now being bored for with little doubt as to bringing forth gushers.

Houma, the parish site, has a population of nearly six thousand inhabitants, which is a double of what it was six years ago. Next September the Terribonne High School will open in a new forty-thousand-dollar building. Last year, not including this forty-thousand-dollar building, forty-nine thousand dollars were spent in the school work of the Parish. Within the last five years half the wards in the Parish have voted a special five-mill tax for schools. This shows to some extent the awakening in regard to school matters. Within Houma are one thousand children of school age and in the Parish there are five thousand. These little ones are going to constitute the churches of the next generation, and unless we hold our own, which means the judicious use of men and money, other churches will reap the harvest. The schools are practically conducted by Protestant teachers. English is chiefly the language of Houma, and our religion is carrying the English language into the country places. There is one Episcopal church, with a membership living in town and throughout the Parish of one hundred and fifty-five nominal communicants, and a charge of five hundred in the Parish; a Sunday school with an enrollment of two hundred, including the cradle-roll and home department. The Presbyterians have a church with a membership, I presume, of forty, and a small Sunday school. The Roman Catholics have eleven churches and six priests in the Parish. In the country, eleven miles from Houma, we have a church with a membership of sixty and a Sunday school about as strong. Since I have been here I have been holding regular services at our church out of town, and have also been holding regular services at a private home one and a half miles from Houma, preaching to a congregation which are at this time Catholics. I have had good congregations with an outlook that is fine.

Sunday, Feb. 28, I will hold my first services in Houma, proper, in a firemen's hall, which I have rented for the occasion. I have many urgent invitations to hold services in various places, and I go to as many as I can without letting the regular work suffer. I have confined myself to the Parish

of Terrihonne simply because I have made myself acquainted with this Parish; my work being here; but I want to say that in the adjoining parishes the same problem confronts us as in this Parish. In many of them there is not a Protestant man. Thousands of people want to hear the gospel as we preach it. In lots of places no kind of services are held. I am told that back in the country along the marshes are old men with grandchildren who have never heard the story of Jesus and his love from priest or Protestant.

To the ministers and laymen of Louisiana I want to say that this work is at our very door, crying for help. We are spending money and energy in New Orleans—and we should. I would not try to turn one dollar that is headed that way to our country mission. May God bless every step that is taken to further his cause in New Orleans. Along with the needs of New Orleans, I realize the needs of the Orphanage, Mansfield and Centenary Colleges; but with the wealth of our church in Louisiana, let us do all that is needed to be done for these enterprises and along with them let us teach, with the influence of a few of our dollars, some of the needy in this field the Bible-story.

We are all aware of the fact that the sum of money that has been or may now be placed at the disposal of the Board of Missions is too meagre to cope with so great an undertaking, and I would to God that one of the prime objects of the ministers of the Louisiana Conference to-day should be to get "More Men and More Money for French Mission." C. V. BREITHAUPT.

METHODIST BENEVOLENT ASSOCIATION.

To the Members of the Methodist Benevolent Association in the Mississippi, North Mississippi and Louisiana Conferences:

Dear Brethren: The directors of the Methodist Benevolent Association (headquarters at Nashville, Tenn.) desire to make the following report to you touching the present state of the Association's affairs:

We accepted official responsibility in the Association not to serve ourselves, but our brethren, and this we have tried to do with faithfulness and perfect sincerity.

We have noted a number of newspaper criticisms concerning an action recently taken by a meeting in the Association's membership changing the rates of insurance and grading them according to the ages of the insured. As directors we are not officially responsible for that action, but as members we supported it believing it to be the only thing that could be done, and the thing necessary to be done in the interest of all concerned. We feel that it is proper for us, as knowing all the facts, and as representing our brethren in all the Conferences, to make this public statement. We have waited to do this until we could hear from the membership in general. The response from our members has been of such volume and nature as to justify us in saying that we now speak the sentiments of a large majority of our policy-holders.

The present change of rates, which has caused some dissatisfaction, became absolutely necessary not only to pay our policy claims, but to save the life of the Association. The liabilities were becoming increasingly larger than its income from premiums. The rates which have been adopted were reached as the result of the advice of the best insurance actuary that could be employed. The rates are those of the cheaper old line insurance companies, LESS the profits made by those companies, so that our members now get a perfectly safe insurance at actual cost. That is the only basis, so we are informed by the actuary, upon which we can run and pay the face value of our policies. It is our judgment that, as now constituted, we have a preachers' insurance association that can be made to stand as long as we have a ministry, paying all policies in full, and giving soon to our superannuated brethren their Living Benefits. This is, of course, put upon the hypothesis that we hold together, and the prospect is that we shall do so, as a large majority of our members

have paid their premiums and new applications for membership are constantly coming in. All our liabilities have been allowed, provided for, and will be paid, including those of the first quarter of 1909. Since Jan. 1, 1909, we have settled seven claims, aggregating \$6000, all in full.

Since the merging of the three Conference Brotherhoods with the Association, we have paid to the families of our deceased brethren in these Conferences, and in Living Benefits, \$5554 more than our brethren of these Conferences have paid in. Like excesses have been paid in the Western North Carolina, the South Carolina, and the Florida Conferences. These figures will show you not only the good work the Association has done, but also the necessity for the change of rates. Please remember that the Association is still a Brotherhood and is still benevolent, notwithstanding the change of rates. Every dollar paid in will be paid out to the families of our deceased brethren and to our brethren who may receive Living Benefits after superannuation. Each member of the Association pays a small sum annually for expenses; out of this the Association has paid its secretary only about \$700 a year, the remainder going to defray our office expenses, which we have had to make very light because of the slender means at our command. The directors are your brethren, men whom you know; they have been and will continue to be absolutely honest in dealing with the sacred funds put into their hands for distribution. Our plan is to secure a sufficient sum, or "surplus," to make it certain that every claim on the Association shall be paid promptly and in full, and also that we may soon be able to relieve our superannuated brethren who are most needy. We have already paid a number of Living Benefits and hope to be able at an early day to increase the number regularly to be cashed out.

The Association has paid benefit claims in the Mississippi Conference as follows: Rev. C. D. Cecil, \$1000; Rev. E. F. Edgar, \$500; Rev. L. P. Meador, \$1000; Rev. B. S. Rayner, \$1000; Rev. A. D. Miller, \$500; Rev. N. B. Young, \$1000; Rev. James A. Moore, \$1000; Rev. H. D. Howell (Living Benefit), \$600; Rev. D. G. W. Ellis (Living Benefit), \$600; making a total of \$7200. Collected from the members of this Conference, \$3700.

Claims paid in the North Mississippi Conference, as follows: Rev. W. D. Burroughs, \$500; Rev. J. D. Cameron, \$500; Rev. J. M. Barnes, \$500; Rev. A. P. Sage, \$500; Rev. R. G. Porter, \$500; Rev. T. J. Wilson, \$1000; Rev. J. D. Newsom (Living Benefit), \$300, making a total of \$3800. Collected from the members of this Conference, \$2400.

Claims paid in the Louisiana Conference, as follows: Bishop John C. Keener, \$500; Mrs. S. S. Keener (Ladies' Class), \$154; Rev. C. T. Munholand, \$500; Rev. T. H. McClendon, \$500; Rev. S. H. Whatley (Living Benefit), \$200, making a total of \$1854. Collected from the members of this Conference, \$1400.

Grand total claims paid in the three Conferences, \$12,854; grand total collections, \$7500; deficit, \$5354.

These figures will not only be a sufficient argument for the change of rates, but will correct, we are sure, many misjudgments and misapprehensions, and will also preach the value of a strong and business-like Preachers' Insurance Association.

We believe it would be wise to provide a fund in each Conference to help the older, poorer and superannuated brethren to keep up their policies in the Methodist Benevolent Association, where they have a certain guarantee, and in which we believe they can in a few years cash out their policies in Living Benefits. Some of the Conferences have already entered upon this plan with good results.

We suppose you understand the plan by which each policy holder may have 35 per cent. of his premium charged to his policy, so we need not enlarge upon that. This will greatly lighten the burden on the older men, with whom we deeply sympathize, and in whose interest we held out against the change of rates until it became absolutely necessary. This change was made in an open meet-

ing to which every one of our fourteen hundred members was invited.

By order of the Board of Directors,

H. M. DU BOSE, President.

J. H. SHUMAKER, Secretary.

NEWTON DISTRICT.

Dear Dr. Boswell: I have just returned from Laurel, where great progress is being made by our Methodism. Brother L. F. Alford, the young and aggressive pastor at Kingston and his wife and two little girls, and the junior preacher, Curtis, I found comfortably housed in a neat, new parsonage. The young preacher, the presiding elder had the pleasure of baptizing.

Brother W. W. Moore, at Fifth Avenue, is making full proof of his ministry in constantly visiting his people and getting his forces well organized and getting all the departments of the church to work. He is projecting an addition to his church building.

Brother T. W. Adams, the untiring pastor at Main Street, who thinks he is in danger of suffering an attack of appendicitis if he does not walk at least six miles a day, fails to find accommodation for his growing congregation in his church, hence he is planning to build a commodious, attractive brick church, having already purchased a very desirable lot on which to build.

Just here I would like to call attention to a typographical error in the journal of our last Annual Conference: In statistical table No. 2, Laurel, Fifth Avenue is credited with one Woman's Foreign Mission Society, with forty-five members, which collected \$56.51; and one Woman's Home Mission Society, with sixty-three members, paying \$267.67; total paid by both Societies, \$324.18. These statistics should be credited to Main Street, instead of Fifth Avenue. Fifth Avenue had no women's societies last year, but it has a W. F. M. S. now.

T. J. O'NEIL, Presiding Elder.

Newton, Miss.

R. N. JEFFERY,

Pastor's Assistant and Singing Evangelist.

During the past two years Brother Jeffery has been engaged in camp meetings and revival services in the Louisiana Conference, and will be open for engagements after the 1st of March. If there are those not familiar with him or his work, he will be pleased to furnish recommendations from a number of leading pastors with whom he has labored. For any information that you may wish, address Mr. R. N. Jeffery at Plaquemine, La., P. O. Box 602.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Agencies Throughout the World.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

"Hurry-up, Tommy!" called mother from downstairs. "We'er late now. Have you got your shoes on?"

"Yes, mammy—all but one."—Everybody's Magazine.

W. H. M. S.

ITEMS FROM NORTH MISSISSIPPI.

By Mrs. A. C. Yeager.

The pastors of North Mississippi are rendering cheerful and efficient aid to the Home Mission cause within the bounds of that Conference.

Recently, the Conference Secretary, realizing the need of assistance from pastors and presiding elders, sent out 130 cards to them. She is receiving replies regularly, not all in epistolary form, but in substantial evidence of their interest by organizing auxiliaries on their charges, and others in arranging interesting programmes that would present the work attractively to their congregations.

Mrs. Vance appreciates this very much and returns thanks, as indeed do all the workers, who have at heart the interests of the work.

There are at present about 150 auxiliaries in the Conference, with a membership which increases every quarter. Many of these are due to the individual efforts of this efficient Conference officer, who in the work for the Master counts not the cost to herself of either personal effort or of means.

Help for Parsonages: All pastors desirous of making application for help for parsonages from the Annual Conference Society should have their papers in the hands of Mrs. C. B. Vance, Batesville, Miss., by the first of April. Send at once to her for blank forms, which must be properly filled out, signed and returned to her before the 15th of April, at the very latest.

Itinerary: Miss Mabel Head, assistant secretary of the Woman's Board, is making a tour of the Auxiliaries in the North Mississippi Conference in the interests of Home Mission work. This is a much needed work. "My people perish for lack of knowledge" may well be said of the women of the Church as regards this important branch of Church work.

Board Work: One of the best connectional institutions under the control and support of the Woman's Board is the Vashti Industrial School and Home for Friendless Orphan Girls at Thomasville, Ga. Its purpose is to give a practical Christian education to girls of this class between 10 and 18. Great care is taken as to the character of girls admitted; only those of good moral character will be admitted. It is a benevolent institution. It does not confine its charity to any denomination. It is a home for friendless girls, without regard to their church relations. There is room for 150 girls. Others could be accommodated except for lack of means, and there are over fifty applicants who cannot be accepted on this account. For further particulars apply to Prof. E. E. Bishop, superintendent, Thomasville, Ga.

Collections: We are very near the close of this fiscal year. The connectional work needs all of its half of dues, as well as the \$1 extra per member, so earnestly solicited. The progress of the work for another year depends upon and is based on the collections for this year. Our faithful officers, both board and Conference, will be greatly restricted by our failure to come up with all collections in full. This is the Lord's work; this is woman's work; let us do it faithfully and well.

W. C. WILKINSON—AN APPRECIATION.

By Rev. W. B. Lewis.

William Clements Wilkinson was born in Birr, King County, Ireland, March 21, 1836, and died in Jackson, Miss., at the residence of his son-in-law, C. H. Thompson, Dec. 18, 1908. His ancestors were of English, Irish and Scotch blood, and he was one of the finest specimens of those noble races. His early education was limited to the Parish schools of his native country. But being of strong mind and of high purpose, he was a diligent student and an extensive reader of good literature, and thus acquired a high degree of mental culture, and an unusual store of useful information. At the early age of fourteen he left the schoolroom for the busi-

ness world, serving an apprenticeship of five years in a large mercantile establishment. It was during this period of his life, at the age of sixteen, that he was confirmed in the Church of England by the celebrated Bishop Whately, his parents being members of that church. They were also members of the Wesleyan Society, and through their influence he became interested in Methodism, and to this institution he remained profoundly devoted to the end of his life.

In 1856 Mr. Wilkinson came to America, and with his only brother, John Wilkinson, engaged in the newspaper business. At one time they were connected with the New Orleans Christian Advocate. John Wilkinson became a minister in the Methodist Church and a member of the Louisiana Conference. He rose to distinction in his vocation, filling some of the best appointments of his Conference. His second wife was a daughter of Bishop Keener. He was stationed in the city of Baton Rouge at the time of his death. These brothers were devotedly attached to each other. Their weekly letters were filled with the warmest and purest sentiments of brotherly love. His brother's children and grandchildren were to him as his own, and his fatherly affection and tender solicitude for them continued until the hour he left them.

When the war between the States broke out, Mr. Wilkinson enlisted in the Southern army and went out as a member of the Louisiana Guards from New Orleans, being mustered into service April 26, 1861. No native born Southerner fought more bravely for his country than this young Irish patriot, and none cherished all through life the traditions of the Confederacy more sacredly than he. In 1863 he received personally from the hands of President Davis the commission of Lieutenant. He was captured and held a prisoner of war at Fort Delaware and Fort Lafayette until June, 1865. In a letter to his mother just before his release he writes: "I am proud of the four years of suffering I have gone through with in the army." His mother then lived in Mississippi City. She was a woman of deep piety and his devotion to her was beautiful.

In the month of September, 1865, Mr. Wilkinson settled in Crystal Springs, Miss., and engaged in the mercantile business. He remained there more than forty years a merchant and banker and attained success. He was twice married. In June, 1866, he was married to Miss Gabrielle Barnes, the daughter of his partner in business. One daughter came to bless this union, Mrs. Lily Wilkinson Thompson. His tender love and pride in this his only child was of rare degree. On Feb. 10, 1897, he was married to Miss Sarah M. Summers, of Louisville, Ky., who survives to mourn the loss of one of the most devoted husbands. His choicest language and most beautiful thoughts were reserved for the inner and sacred circle of his home.

Soon after Mr. Wilkinson settled in Crystal Springs, in June, 1867, he became a member of the Methodist Church of that place. For many years he was superintendent of the Sunday School there, and for forty years he served on the Board of Stewards. During these forty years it was my privilege to be associated with him—six years as his pastor, and two years as his presiding elder—so that I can testify from personal experience and observation to his faithfulness in office. He was one of the five survivors of the original forty men who, in 1872, organized the Henington Camp Meeting Association, serving as secretary and treasurer of that Association until 1906. He also served for several years on the Board of Trustees of Whitworth College, of Brookhaven, and for ten years on the Board of Trustees of the University of Mississippi. In all these positions he was wise in counsel and faithful in all the duties that devolved upon him.

Mr. Wilkinson was a born leader, and might have filled almost any office in the gift of the people of his State if his ambition had been in that direction; but he sought rather to help others into office than to accept honors for himself. He was unanimously chosen as a delegate to the Constitutional Convention of 1890, and this position he accepted and creditably filled, but he steadfastly refused to become a candidate for Governor, though solicited to do so. He loved his home, his Church, his town and State, and preferred to serve his generation in a more private sphere. He was a devoted Pythian, organized several lodges of that order, and served as treasurer of the Lodge in Crystal Springs for twenty-seven years. During his long residence in Crystal Springs his personal influence in munic-

ipal affairs and in Church matters was greater than that of any other man in that town. He was given to hospitality, and took great pleasure in entertaining ministers at his home.

The following quotation from a letter from Dr. Wm. H. LaPrade, who was with him in his last days on earth, will be a suitable close of this imperfect tribute to the memory of one of my best friends. Dr. LaPrade writes under date of Feb. 11, 1909:

"Immediately after Brother Wilkinson came to Jackson, I had him placed on the Board of Stewards. He assured me that, on account of age and deafness, he would not be able to render any active service, but I felt that he deserved an emeritus relation, as he had for so many years been a faithful and active steward at Crystal Springs. I found him to be full of charity for others and of faith in our Lord. He delighted in religious conversation, particularly with reference to personal Christian experience. His own experience seemed to be clear and satisfactory. His devotion to the Church and her ministry was deep and constant. He loved to tell of the triumphs of the Church and to forecast the ultimate submission of all things to Christ. Near the end, a day or two before his death, he spoke of his unfaltering faith in Christ and of his readiness to go, if He should so will. Christ, he said, was his comfort and his hope. He was a man of unusual intellectual endowments and of great force and firmness. He died well."

On the fly leaf of his Bible are these lines:

"Let all the thrones of earth crumble, and all the statues of gold melt—a clear conscience is worth more than all the fading honors of earth."

He went out from this world serenely, cheerfully turning his face, as he said, toward "the sunset's radiant glow."

AN AFGHAN CHRISTIAN MARTYR.

An Afghan Christian, named Nasirullah Khan, was recently found murdered on the Chaman border. The man was commanded by his assailants to abjure the Christian faith by repeating the Kalima or Mohammedan Creed. On his refusal he was murdered. Dr. H. T. Holland of Quetta, thus briefly relates the story:

Nasirullah had two months' leave, and was to have gone down to the Punjab with his wife, but for some reason or other he sent his wife on ahead of him, and said that he would follow two or three days later. Then instead of going to the Punjab, he set off for Chaman en route for Kandahar. Why he went toward Kandahar we shall never know for certain. On Thursday morning (August 20) he left Chaman with six or eight other men for Kandahar. He had a nephew with him, who was a Mohammedan. When they got to within forty yards of the frontier, his nephew said, "Now we have you in our power: read the Kalima and become a Mohammedan again or you die." He refused to deny his faith, and was cut down by his own nephew with a sword."

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unfurnished Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

W. W. Carre Co., Ltd.,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

The Home Circle.

KITCHEN "WRINKLES."

ANNA BURNHAM BRYANT.

TO MAKE POTATOES NICE AND MEALY.

1. Served between two hot plates, immediately on being taken from the kettle, they are sure to be light and fluffy. This is the method used in some first-class hotels, and will be appreciated at the home table.

2. Cut skin at right angles, twice before boiling.

3. Pare and boil till soft, then quickly transfer to a clean towel and wring by twisting ends of towel hard, till all the water is squeezed out. When turned out you have a dishful of fluffy, puffy balls, as light as feathers.

CARROT COFFEE.

This is said to be an unfailing beauty receipt for those who care for a good complexion. It is also appetizing, as well, say those who have tried it. The carrots are chopped in small pieces and baked brown in a hot oven, then pounded in a mortar, and the coarse meal resulting used the same as coffee. Carrot-eating is "all the rage" with beauty faddists, and certainly the lady who gave this receipt was possessor of an enviable pink-and-white complexion.

WHEN A CAKE GETS BURNED.

This is a good time to decide philosophically that you want to have it frosted. Wait till it is cold, then grate away all the burned portion—carefully, so as not to leave any specks of charcoal in the soft middle or on the edges, and then make a thick handsome frosting to cover all defects.

NUT FROSTING.

"Whole halves" are handsome, but you can make use of the bits left in the bottom of the nut dish. Grate or pound them fine, then scatter the powder evenly over fresh frosting after you have put it on the cake. It adds to the appearance and is very toothsome.—Zion's Herald.

BOYS AND GIRLS.

AUNT JANE'S SCHEME.

When Lucy first went to see Aunt Jane she didn't take kindly to any of the neighbors. She was afraid of Miss Smith because she was old and wrinkled, and of Mr. Brown, because he was lame. She didn't like the Jones children because she thought them rude and noisy; the little Gray girls wore queer clothes, so she didn't like them. Aunt Jane didn't know what to do with such a queer little visitor.

One night, when Lucy's story hour came around, Aunt Jane hit upon a scheme. "Lucy," she said, "let's play make believe." Aunt Jane's make-believes were delightful, and Lucy settled herself in Aunt Jane's lap in a twinkling.

Aunt Jane cuddled her up. "Now let's watch," she said, "and when we see a light, we'll go neighboring."

"Neighboring?" inquired Lucy.

"Yes, see?" There's the first light now, shining across the bay. That's the Lighthouse-man's. We'll go and make him a call."

Aunt Jane rapped on the arm of the chair.

"Come in," Aunt Jane spoke just like a man.

"Good evening, Mr. Lighthouse man," said Aunt Jane. "Lucy and I have come to see you."

"Well, well," (Aunt Jane was the Lighthouse man now). "I'm proper glad to see you. It gets to be real lonesome 'bout this time'r night. And so this is Lucy! I used to have a little girl 'bout her size." (Aunt Jane made the Lighthouse-man's voice sound real sorrowful.) "I'm proper glad to see her. Little folks seldom get my way."

Aunt Jane now made believe talk a long time with the lighthouse man, and then she made believe they were invited to go upstairs where the light was burning. Aunt Jane told how the lighthouse man polished the reflectors and trimmed the lamp, and spoke of the great ships passing safely into harbor. Lucy wanted to keep on seeing the lighthouse man all the evening; but the lights were shining all over the neighborhood now, and Aunt Jane said they must go and call on Miss Smith. Aunt Jane made believe Miss Smith was very glad to see them, and that she invited them to have a cup of tea. It was great fun to make believe drink a cup of tea, and then Aunt Jane told some stories about when Miss Smith was a little girl. They were beautiful stories, and Lucy wanted to hear more, but Aunt Jane said no, they must go and see the Jones children.

Lucy did not want to make believe call upon them at all, but afterward they proved to be the greatest fun of all. Aunt Jane did make them play such lively games and say such funny things. Lucy laughed and laughed, and even made believe talk with them herself.

When they had finished calling upon the Jones children, they made believe go see the Grays and poor old Mr. Brown. Then it was time to go to bed.

The next night Lucy wanted to make the calls all over again; and every night, after that, Aunt Jane and she made believe go see "their friends," as Lucy soon learned to call them. When she said her prayers she prayed for Miss Smith and the lighthouse man and all the others. After awhile Aunt Jane and she made some really truly calls, and before Lucy realized what had happened, she and Miss Smith and the Jones children and all the rest were the very best of friends. She forgot that Miss Smith was old and that Mr. Brown was lame. She forgot everything excepting that Aunt Jane's neighbors were the nicest people in the world.—Selected.

BATTLE HYMN OF PROHIBITION.

BY MRS. L. M. LIPSCOMB.

DEDICATED TO THE W. C. T. U.

The Southern States are winning in the grand and noble fight,
And the whisky curse is doomed to be banished from our sight;

Our hearts are now rejoicing in the triumph of the right.

Prohibition's marching on.

Chorus: Glory, glory, hallelujah,
Glory, glory, hallelujah,
Glory, glory, hallelujah,
Prohibition's marching on.

The brave and gallant Carniack fell a martyr to the truth.

But he left a noble heritage to all our Southern youth.

And they must wave the banner of the temperance cause forsooth.

Prohibition's marching on.

One by one the States are joining in the temperance affray;
King Alcohol is trembling on his wicked throne to-day.
So muster all your forces, there is danger in delay.

The truth is marching on.

Their vote for prohibition, let not money rule your life.

But listen to the pleadings of the drunkard's child and wife.

For they whose lives are blighted in the turmoil and the strife.

As Satan marches on.

The glorious day is coming when saloons will be no more,

And the white-winged temperance angels will encamp about our door.

To weary, broken hearts the Lord will happiness restore;

For God is marching on.

MRS. L. M. LIPSCOMB.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



FLESH WOUNDS

Whether Cuts, Bruises
or Burns cannot and will
not inflame if treated promptly
with

Dr. Tichenor's Antiseptic

The cooling effect stops the
pain at once—and a prompt
cure, without swelling or sup-
puration, will follow in each
instance.

A bottle in the house is your
best safeguard against acci-
dents.

All druggists 25 and 50 cts.

**Dr. Tichenor's
Antiseptic.**
ASK ANY ONE WHO
HAS EVER USED IT!

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

WHY SO MANY CHURCHES?

Dr. Buckley names a city in Canada having 8975 inhabitants, with "twenty-two religious bodies." That is one for every four hundred and seven and a fraction inhabitants. We can name a town in Louisiana with 3000 inhabitants that contains ten religious bodies. Seven have, each, one house of worship, while two, if we mistake not, have two each—one for whites and one for negroes. This is one denomination for every 300 people, or one house of worship for every 272. This is seating capacity for every man, woman and child in the community.

All these bodies are doing what they can to support pastors and carry on all the work for which they were organized. Why so many churches? Many would say, "this is a waste of men and means—a wicked squandering of the Lord's resources." Dr. Buckley's answer, so far as it relates to the city in Canada, will apply in defense of Christians everywhere, who have religious convictions and desire to maintain and propagate them. He says:

"This is easily accounted for. The town was started a short time ago where there was nobody. These people are immigrants from other parts of Canada, the United States and the rest of the world. It is honorable to them that when they went there in the wilderness, they set up the religions they had professed. They knew what they believed, and acted accordingly."

It is said that "men will surrender everything sooner than their politics and religion." This is more true of men who are governed by principle rather than policy. Citizens moving into a strange community do not change their political opinions, even though they may stand alone. If not aggressive, they are generally true to their party. We have never known one to change merely to accommodate himself to his surroundings. His fellow-citizens would have scorned him had he done so. Why should Christians under like circumstances be expected to surrender their religious convictions, their mode of government and their form of worship? We have known a few people to do this. And we have also known a few to change their church relations about as easily as men and women change their clothes, and with as little conscience. We have known men to do it to secure business—acting the part of Simon Magus for money. We have known women to do it for the sake of gaining position in society. It goes without saying that those who surrender their church relations for such worldly considerations were never deeply grounded in the faith, else were led into the heresy which asserts that "it makes no difference what a man believes if he is honest."

As Christians, recognizing brotherhood in Christ, we can worship with each other when occasion requires, but when it comes to giving

our time and energy and money to the spread of the gospel we want to do it according to the creed which we believe and the method which we think best adapted to accomplish the work. Personally, we have great respect for our Baptist brethren, but, should circumstances throw us into a Baptist community, we could not join a Baptist Church, because we do not believe that immersion is the only mode of baptism, nor do we believe in restricted communion. We could not unite with Presbyterians for doctrinal reasons. We could not go to the Episcopalians, for then we would have to turn our back to every other communion except the Roman Catholic. Under such circumstances what would be expected of us? Nothing but to hold our ground as a Methodist, and if possible, raise the Methodist standard, and get all who are like minded to rally around it. And shame on the man who would question our motives, or charge us with wasting the Lord's money in trying to hold our people together!

We have long held sacred the memory of John F. Blythe, who went from Mississippi to California—one of the noble "forty-niners" who helped to plant our Methodism on the golden coast. Something like forty years ago, perhaps further back, there was much talk of withdrawing our forces from that field. John F. Blythe, hero that he was, opposed it, and in closing a pathetic appeal to the Church to hold on, he said: "But let the Church, South, withdraw her forces from this land of promise, I'll raise an independent standard and press the battle." We feel just that way when men belittle the denomination and talk as if the whole of religion consists in liberalism, which, sometimes, is but another name for nothing. We like Uncle Tom King's liberality. He was fond of saying: "I want to see every man a good member of his own church." Any Christian can be that without bigotry or sinful waste.

A LESSON FROM HEADQUARTERS.

"A minister is only a layman who has been appointed by the church to give his whole time to Christian work, and who feels in his heart that God has commissioned him to speak for him. The old, fictitious 'sanctity' which was supposed to throw a sort of halo about the ministerial character is at last about to be relegated to the theological junk heap, where it belongs."

The above paragraph is taken from the *Christian Advocate* (Nashville) of Feb. 19. The leading thought of the sentence was incorporated in an editorial in the *Midland Methodist* of Feb. 17, which editorial inspired our article, "The Preacher—What is He?" in a recent issue of this *Advocate*. When we wrote that article we had not seen Dr. Winton's paragraph, else we should have quoted it in connection with the *Midland's* statement that preachers are "only laymen with 'Rev.' attached to their names."

Both editors have offices in our Publishing House at Nashville, our church headquarters. Both of them gave utterance to the sentiment the same week. That, however, we presume, was only a coincidence. But the utterance of the two minds shows what is being learned and given out at headquarters. The lesson is in line with another statement made by Dr. Winton some months ago, to the effect that the Church is only a "human organization." We do not recall his exact words. If these are the sentiments entertained by men who direct the thought of the Church, we do not wonder that our Bishops dropped "Watson's Institutes" from the Course of Study.

We are perhaps as far as Dr. Winton or any other from projecting sacerdotal ideas into the gospel dispensation, but if we had entertained the lax view expressed in his paragraph of Feb. 19, we could not have consented to ordination by laying on of hands to the "office and work of the ministry," and were we now convinced we should surrender our credentials and declare

that for forty-eight years we have been living a lie.

If Dr. Winton is right, it is in order for him to go before the next General Conference and ask that every section of the Discipline enjoining ordination be stricken from the book and "relegated to the theological (and ecclesiastical) junk heap," where he thinks such things belong.

How long, O Lord, how long?

METHODIST BENEVOLENT ASSOCIATION.

Our purpose was to say no more about the recent action of the Association by which the old preachers were virtually driven from its membership. But such a plea came to us to publish what the President and Secretary have to say in defense of the action, that we could not resist. The reader will find their statement in this issue of the *Advocate*.

We have read it carefully. We have also read with care three letters from one of the directors, which were not written for publication. According to the figures which these brethren present, it is clear that the Association could not have survived if the old assessments had remained in force. It is equally clear, if the figures they give represent the average amount received on assessments, and the average amount paid out to beneficiaries, that by simply doubling assessments all obligations could have been met; but, as a matter of fact, the assessments have been more than doubled — on some members, those least able to pay, the assessments have been more than trebled. Those who heretofore paid \$8, with now and then a "special assessment," must now pay \$30—an annual assessment of \$20 and \$1 "relief tax." In this lies the injustice of the readjustment. And these old men, unable to meet the payments, and fast going to their home beyond, must reorganize the Conference Brotherhoods, or suffer their families to lose the death benefits for which they have been paying the past twenty-five years. And we still insist that it would have been better had the Association confessed bankruptcy and gone out of business than to have taxed these old men out of membership.

In all that we have said on the subject, though we have spoken as strongly as we knew how, we have never thought of impugning the motives of those who are responsible for the prohibition assessments. They never considered as fully as they should that these old men surrendered their Conference Brotherhoods, went into the Connectional Association on fair promises, and in good faith.

As the matter now stands, an old man, though he be an active and faithful Methodist preacher, cannot obtain membership in the Methodist Benevolent Association.

LAW ENFORCEMENT LEAGUE.

Rev. C. W. Crisler, of Jackson, Miss., State Secretary of the Law Enforcement League, sends out the following call to the citizens of Mississippi. We hope our readers in that State will give earnest heed to the call:

Now that we have State prohibition we are sure the whisky element and its sympathizers have been and are now trying to discredit prohibition by encouraging the "blind tiger," the social club and the cocaine vendor in their violations of law. In order that these places of iniquity shall be put out of business and that all violators of law in any form shall be detected and adequately punished, we have decided to ask every community in the State to send delegates to Jackson March 17, 3:30 p. m., to organize a State "Law Enforcement League." We wish to emphasize the fact that violation of the prohibition law is the cause of 95 per cent of the terrible tragedies so frequently enacted in our State. In inaugurating this great movement it is our purpose to break up these sources of crime and sin. Our success in this direction in our own city has been beyond our expectations and encourages us to believe that by concert of action we can rid the entire State of them. We shall not be satisfied until we shall have the cleanest, safest and most law-abiding city in the South. Co-operate with us and

it will help you in your community. We are mailing the request to every community to organize a local league, however small, and send a delegate or delegates to the mass meeting here on March 17. Send names and number of delegates by March 10, and entertainment will be provided. Come prepared to stay two days if necessary. It is up to the patriotic, law-abiding citizenry to see to it that our officers are supported in the discharge of their duty and that the law is enforced against all classes of criminals, and that a healthy sentiment for the majesty of the law is aroused and fostered among our people.

C. W. CRISLER, State Secretary.

A NEW ADMINISTRATION.

On Thursday, March 4, at noon, Hon. Wm. H. Taft, of Ohio, assumed the duties of President of the United States, succeeding President Theodore Roosevelt, who had held the position nearly eight years. Mr. Taft is one of the foremost men in all the land in every particular. No man ever went into the presidency with the good will of more people than Mr. Taft. This is particularly true of the people of the South, whose confidence he seems to have completely won. The beginning of the new administration is auspicious. After a long period of depression in business, prosperity is returning, our people are at peace among themselves and with all the nations of the earth. There are no disturbing questions to settle, none of national importance to be considered, save that of the revision of the tariff, and the connection of the Federal government with the liquor business, and these are in a fair way to be settled. As a people, we have everything to be thankful for, and we should all, with one accord, give the new administration our hearty support and pray for Mr. Taft and his advisers Divine guidance and blessing. This, as good Christian citizens, we are bound to do.

PERSONALS.

Rev. J. A. Biddle, Water Valley Circuit, says: "I am well pleased with my work. My people are nice to me, and I am getting along nicely."

The Pinola (Miss.) Charge advances under the care of Rev. R. T. Nolen. A good share of his time is devoted to the Advocate, and he succeeds in securing subscribers.

To a business note, Rev. H. W. May, Rayville, La., adds this word: "My work prospers; the outlook is hopeful; congregations good. Improvements are being made on our parsonage."

Rev. H. E. Carter, Mississippi Conference, says: "We are moving along very nicely on the Sharon Circuit, and believe we are going to have a prosperous year. We are expecting great things of the Lord."

Bishop Morrison spent a day in the city last week. He was on his way to Corpus Christi, Texas, where he has an engagement to deliver a series of sermons and to arrange for the building of a new church.

Dr. F. N. Parker will preach the Commencement sermon for Centenary College June 6, at 11 a. m., and Rev. P. M. Brown the sermon before the Young Men's Christian Association in the evening of the same day.

Rev. W. A. Bowlin has made a good start in his new charge—the Smithville Circuit. He has on foot the building of a new church at one appointment, and has raised and remitted to treasurer the home mission assessment in full.

Rev. W. R. Goudelock, writing from Caledonia, Miss., says: "I am making it a business to call attention of the congregation to the worth and claims of the Advocate at each morning service. I find it pays." We have the evidence in hand.

Rev. S. L. Riggs is putting forth his accustomed energy in his new charge, St. Francisville, La. He has organized a Woman's Home Mission Society, which is helping him put needed improvements on the parsonage to the amount of \$250.

Rev. E. P. Craddock, at Texas Avenue Church, Shreveport, is highly blessed in his church work, and is happy and contented. He is raising money to paint the church building, and in a short time it will have a new coat inside and out.

Miss Mollie Higginbotham again brings us under obligation for work in behalf of our Advocate. The list of names just sent in number fourteen. She promises more if she can secure them. We thank her very much. She lives at Merrouge, La.

Rev. R. W. Vaughan was in the city Sunday last

in the interest of the Orphanage, at Carrollton Avenue in the morning, where he secured \$103.50, and at Algiers in the evening, where the brethren gave him \$120. This was a good day's work.

Rev. J. H. Foreman, of Silver City Charge, meets with great encouragement in his work. The Sunday schools and prayer-meetings have put on new life, and the people give the preacher many tokens of appreciation. The outlook is very encouraging.

The meeting at Homer, La., held by Rev. W. G. Harbin was a great success. There were 71 professions of faith and 45 added to the Church; 25 family altars were erected; 3 young women were called to the foreign field, 2 in our Church, and 1 in the Baptist Church.

Dr. H. M. Wells, Columbus, Miss., sends us the initial numbers of a list of the "fifty subscribers" which he hopes to secure in his canvass for the Advocate. The Doctor says: "I have but little hope of building up any congregation unless they read our church papers."

Rev. R. W. Tucker, of the Ruston (La.) District, has about completed the first round. He says: "I find all the preachers at their posts and doing their work faithfully. I find as fine people in this district as I have ever been associated with. Everything bids fair for a good year for the Church."

The young preacher, Rev. J. R. Bright, appointed to Tutwiler and Glenmora, has a heavy work, newly organized, which requires him to preach three times three Sundays in the month. But he is doing well, and the churches are doing well by him. He is introducing the Advocate to many homes.

Rev. W. G. Harbin, in a personal note to the editor, says that Rev. C. N. Gulce, who assists him in his evangelistic work, "did some of the finest singing I ever heard him do" in the meeting just closed at Homer, La. That is saying much, for they have been together constantly almost a year.

Rev. J. W. Honnoll, writing from Hillhouse, Miss., says: "I am getting along very well with my work. I have the best charge in the Conference; have sent two-thirds as many subscribers to the Advocate as I have members, and have paid all missionary assessments, Home and Foreign." Not many can equal that record.

Rev. K. P. Foust, of Olive Branch, Miss., recently assisted Rev. L. B. Hankins, a neighboring pastor, in a meeting at Pleasant Hill. He seems to have won the admiration and confidence of the people. Brother Foust is a young man, and is spoken of by some who heard him at Pleasant Hill as "a man of great promise—earnest, fearless and consecrated—a leader true to his standard."

Rev. W. B. Jones, of the Seashore District, at the close of his first round reports the work as going on well, the preachers in good humor, and all laboring earnestly and expecting the Lord to bless their labors. Salaries have been increased in a number of charges. The District Conference will be held at Moss Point May 4. The office force thank him for a kind invitation to attend.

Brother E. A. Vall, whose time is given to the work in the jails and almshouses, is very much encouraged over manifest results. He reverses the process of most of us, however, being most encouraged when his congregations fail to return. He tells of many chronic offenders who are leading better lives, and who consequently are not sent to the jail, and within the reach of the jail service.

Rev. M. L. Burton, of the Mississippi Conference, and a member of the Advocate Publishing Committee, has been suffering a long time with what he supposed was rheumatism. It compelled him at the last session of his Conference to cease the active work of the itinerancy and rest. He is now at the Touro Infirmary in this city for treatment, where his many friends hope he will find relief.

We regret to learn of the serious condition of Rev. J. N. Ware, a superannuated member of the Mississippi Conference. He is at present in an infirmary at Mobile undergoing treatment. A surgical operation was necessary, which, if the Doctor's plan was carried out, was performed on Monday last. We trust the ordeal was safely passed, and that Brother Ware has been relieved. He asks the prayers of the brethren in his behalf.

Rev. J. H. Bass and his good people at Ripley, Miss., enjoyed a season of revival under the preaching of his brother, Rev. W. D. Bass. The services closed Sunday night, the last of February. Brother Bass desires us to say that he has received several contributions in answer to his call in behalf of a church at Blue Mountain. He wants his appeal kept before the people. The way is open to any who would like to help a worthy cause. We need a good house of worship at Blue Mountain.

We had the very great pleasure on Monday last of meeting in our office Mr. Rogers Johnson, of Searcy, Ark., a son of our old and dear friends,

Judge and Mrs. M. B. Johnson, with whom we were associated in the early days of our ministry in the West. We were delighted to meet the son of these old friends—a large, fine-looking and intelligent man, born since we last met the parents—and we judge from his conversation, following in their footsteps. Mr. Johnson is connected with the newspaper business.

Rev. M. H. Moore, of Poplarville, Miss., takes the lead this week in contributions to the Advocate. He heads the procession with nineteen. Other friends follow: Miss Mollie Higginbotham, 14; Rev. S. L. Riggs, 11; Rev. J. H. Foreman, 10; Rev. J. R. Bright, 10; Rev. J. W. Thompson, 10; Rev. J. A. Biddle, 10; Rev. W. R. Goudelock, 8; Rev. J. H. Bass, 7; Rev. J. E. Williams, 7; Rev. M. H. Wells, 6; Rev. C. W. Huff, 6; Rev. E. C. Gunn, 5; Rev. R. T. Nolen, 5, and several others one and two, and a few individual subscriptions.

Bishop Candler will preach the commencement sermon, May 30, for the Louisiana State University. The reporter who makes this announcement in the Times-Democrat adds these words: "Dr. Candler is one of the most distinguished Bishops of the Methodist Episcopal Church, South; is editor of the Christian Advocate, published at Nashville, Tenn., and is president of Emory College." That reporter is a veridant, else he got his information from some one mightily behind the times. Bishop Candler has been off the editorial staff of the Advocate nearly twenty-one years, and out of Emory College presidency eleven years. But he is a Bishop.

A GENEROUS DEED.

It is customary to hear those charged with special interests say that this is THE important thing. No one will question that a great need of Southern Methodism is more workers and more effective workers. The latest issue of our Review emphasizes this need in a remarkable manner with more than one startling paper. The Correspondence School has undertaken to supply this need. One method is to supply every pastor in our Church with John R. Mott's great book. A suggestion came to me that laymen should present a copy of it to every pastor in North Mississippi. In furtherance of that suggestion, I wrote to twelve laymen in North Mississippi. At once, J. D. Barbee, Greenville; R. T. Jones, Greenwood, and A. S. Yarbrough, Como, made it possible for every pastor in our Conference to have a copy of that book. So, brother, when you receive it, know through whose interest in you and in our Lord's kingdom it comes to you.

J. R. BINGHAM.

Carrollton, Miss.

CHURCH EXTENSION.

North Mississippi Conference.

At a meeting of the Executive Committee of the Board of Church Extension of the North Mississippi Conference, held in Winona, March 2, applications for donations aggregating \$1600 and loans aggregating \$5900 were received. Those approved are as follows:

Donations—Boyle, \$200; Belen, \$100; Calhoun City, \$200; Blue Mountain, \$200; Woodland, \$200.

Loans—Water Valley, \$5000; Boyle, \$300; Blue Mountain, \$300; Woodland, \$300.

The Secretary was directed to call again attention of pastors and trustees to the necessity of insuring their houses of worship against fire and storm. A few dollars spent in premiums will often save their congregations much embarrassment, and will reduce the demands made upon their Board of Church Extension. The larger part of the funds that come into our hands are needed for building churches for new congregations that are being organized and needy places in the mission fields of our Conference.

V. C. CURTIS, Secretary Board.

NOTICE!

To the Brethren of the Mississippi Conference: Please, during this month, according to your Conference resolution, press your collections for the Superannuated Preachers, and forward to me at once, as we will have to have \$1200 to \$1500, if we pay our claimants in full for the quarter, ending April 1. Brethren, let us not fail.

W. L. HIGHTOWER,

Treasurer Joint Board of Finance.

NOTICE!

The Sixteenth Annual Meeting of the Woman's Home Mission Society of the Mississippi Conference will meet at McComb City March 17-21. First session March 17, at 8 o'clock p. m. The Executive Committee will meet at 8:30 o'clock a. m., March 18; first session 9 o'clock a. m., March 18.

MRS. CHAS. R. McQUEEN,

Recording Secretary.

Meridian, Miss.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

CORINTH DIST.—FIRST ROUND.

Marietta Ct., at Marietta . . . Mch. 13, 14
 Mooreville Ct., at Oak Hill . . . Mch. 20-21
 Blue-Spigs Ct., at Belden . . . Mch. 21, 22
 East Booneville Ct., at Blythes
 Chapel . . . Mch. 27, 28
 Wheeler Ct., at Lebanon . . . Mch. 30,
 BEN P. JACO, P. E.

Winona Dist.—Second Round

Carrollton, at Valley Hill . . . Mar. 13, 14
 Greenwood . . . Mar. 21,
 Itta Bena . . . Mar. 25,
 Moorhead, at Sunflower . . .

p.m. . . . Mar. 28,
 Winona . . . Apr. 4,
 Belzoni, at Morgan . . . Apr. 10, 11
 Inverness, at Isola . . . Apr. 11, 12
 Minter City . . . Apr. 17, 18
 Schlater, at Schlater . . . Apr. 24, 25
 Webb, at Webb . . . May 1, 2
 Tutwiler, at Glendora . . . May 2, 3
 Ruleville, at Ruleville . . . May 8, 9
 Indianola, at Fairview . . . May 15, 16
 Mars Hill, at Bethesda (Thurs-
 day) . . . May 20,
 Winona Circuit, at Bluff
 Springs . . . May 22, 23
 North Carrollton, at Bethel (Fri-
 day) . . . May 23,
 Vance, at Vance . . . May 29, 30
 Eupora and Maben, at M. . . June 5, 6
 Tom Nolen, at Walthall . . . June 6, 7
 Slate Springs (Tuesday) . . . June 8,
 E. S. LEWIS, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

(In Part.)

Chunkey, at Lost Gap . . . Mar. 13, 14
 Raleigh, at Raleigh . . . Mar. 20, 21
 Forest and H., at Hickory . . . Mar. 27, 28
 Indian Mission, at Ishman
 Farmer, Friday . . . Apr. 2,
 Philadelphia, at Philpa . . . Apr. 3, 4
 Trenton, at Pulaski, Friday . . . Apr. 9,
 Shiloh, at Johns . . . Apr. 10, 11
 Montrose, at Montrose . . . Apr. 17, 18
 Carthage, at Carthage, Fri. . . Apr. 23,
 Edinburg, at E. . . Apr. 24, 25
 Morton, at Pelahatchie . . . May 1, 2
 Harpersville, at Oak Grove,
 Friday . . . May 7,
 Walnut Grove, at White
 Plains . . . May 8, 9
 Decatur, at Union, Monday . . . May 10,
 Neshoba, at Cook's Chapel . . . May 15, 16
 T. J. O'NEIL, P. E.

Vicksburg Dist.—Second Round.

Hermanville, at Pisgah . . . Mar. 21, 22
 Utica, at Reeves' Chapel . . . Mar. 28, 29
 Sartatia, at Sartatia . . . Apr. 1, 2
 Silver City, at S. C. . . Apr. 4, 5
 Port Gibson . . . Apr. 10, 11
 Anguilla, at S. Chapel . . . Apr. 16, 17
 Rolling Fork, at Grace . . . Apr. 18, 19
 Edwards, at Clinton . . . Apr. 25, 26
 Bolton, at Raymond . . . May 2, 3
 Oak Ridge, at Flower Hill . . . May 8, 9
 Warren . . . May 15,
 Crawford St., Vicksburg . . . May 15, 16
 Mayersville . . . May 22, 23
 Harrison, at Mispah . . . May 29, 30
 Rodney . . . June 5, 6
 G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Pearlington and Logtown, at
 Logtown . . . Mar. 20, 21
 Bay St. Louis . . . 7:30 p.m. Mar. 22,
 Howison and Saucier, at S. Mar. 24,
 Pass Christian . . . Mar. 27, 28
 Mentor, at Mt. Zion, 11
 a.m. . . . Mar. 31,
 Brooklyn and Bond, at Bond . . . Apr. 3, 4
 McHenry and Wiggins, at
 Wiggins . . . Apr. 10, 11
 Vancleave, at Mt. Pleasant . . . Apr. 17, 18
 Ocean Springs and Oak St., at
 Fayard's Chapel . . . Apr. 24, 25
 Long Beach . . . May 1, 2
 District Conference and Mis-
 sionary Inst., Moss Pt. . . May 4,
 Biloxi . . . May 8, 9
 Purvis . . . May 14,
 F. N. PARKER, P. E.

Lumberton . . . May 15, 16
 Pearl River Mission, at
 Paine's Chapel . . . May 17,
 Columbia . . . May 22, 23
 Hub, at Hathorn . . . May 23, 24
 Gulfport, 25th Avenue . . . May 26,
 Gulfport, 29th Street . . . May 27,
 Coalville, at Poplar Head . . . May 29, 30
 Moss Point . . . June 2,
 Escatawpa, at Caswell Spgs. . . June 3,
 Americus, at Rosedale . . . June 4,
 Pascagoula . . . June 5, 6
 Wolf River Mission . . . June 9,
 Poplarville . . . June 11,
 Carriere and McNeil, at Mc-
 Neil . . . June 12, 13
 W. B. JONES, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Bunkie . . . Mar. 12,
 Opelousas, at White Chap. . . Mar. 13, 14
 Pineville, at Holloway Prai-
 rie . . . Mar. 20, 21
 Selma . . . Mar. 24,
 Pollok, at Tioga . . . Mar. 27, 28
 Simmsport, at Evergreen . . . Apr. 3, 4
 Master's Chapel . . . Apr. 6,
 Columbia, at Boeuf River . . . Apr. 10, 11
 Jena and Harrisonburg, at
 Harrisonburg . . . Apr. 17, 18
 Trout, at Good Pine . . . Apr. 24, 25
 Le Compté and Melville, at
 Melville . . . May 1, 2
 Colfax, at Atlanta . . . May 8, 9
 Chicot . . . May 12,
 Glenmora . . . a.m. May 15, 16
 Boyce, at Fellowship . . . p.m. May 16, 17
 Natchitoches . . . May 20,
 Eden, at Jonesville . . . May 22, 23
 District Conference at Jena
 May 29, June 2

The Institute to be held under the
 auspices of Conference Boards at
 Alexandria April 26-30 will take the
 place of Institutes provided for in Pa-
 ragraphs 243 and 363 of Discipline.

Attention of pastors is called to
 Paragraph 364 of Discipline. As far
 as possible, let mass meetings be ar-
 ranged to be held in connection with
 the Second Quarterly Conference.

Preachers-in-charge are urged to
 take their collection for foreign mis-
 sions during the quarter, if possible,
 before the 1st of May.

Preachers-in-charge are urged to
 appoint at once a lay leader for their
 charge and report names to Mr. S. E.
 Schmink, Opelousas, La., who has
 been appointed lay leader for the dis-
 trict. PAUL M. BROWN, P. E.

Shreveport Dist.—First Round.

Many, at Many . . . Mar. 6, 7
 La Chute, at La Chute . . . Mar. 13, 14
 Provincial, at Provincial . . . Mar. 20, 21
 Pleasant Hill . . . Mar. 27, 28
 Ida, at Gilliam . . . Apr. 3, 4
 Bon Ami . . . Apr. 10, 11
 De Ridder . . . Apr. 11, 12
 Dry Creek . . . Apr. 14, 15
 Fullerton . . . Apr. 17, 18
 Mooringsport . . . Apr. 21,
 T. J. WARLICK, P. E.

New Orleans District.—Second Round.

Mary Werlein and McDonogh
 ville . . . Mar. 7,
 Parker Memorial . . . Mar. 21,
 Louisiana Avenue . . . Mar. 28,
 Donaldsonville, at Vacharie . . . Apr. 3, 4
 Slidell, at Slidell . . . Apr. 10, 11
 Epworth . . . p.m. Apr. 11,
 Carrollton Avenue . . . Apr. 18,
 Plaquemine . . . Apr. 24, 25
 Covington, at Tallisheek . . . May 1, 2
 Second Church . . . a.m. May 9,
 Algiers . . . p.m. May 9,
 Felicity . . . May 16,
 First Church . . . May 23,
 Rayne Memorial . . . May 30,
 F. N. PARKER, P. E.

Crowley Dist.—Second Round.

Lafayette . . . Mar. 13, 14
 New Iberia . . . Mar. 14, 15
 Franklin . . . Mar. 20, 21
 Guedan, at Estherwood . . . Mar. 27, 28
 Jennings . . . Mar. 28, 29
 French Miss., at Henry . . . Apr. 3, 4

Abbeville . . . Apr. 4, 5
 Eunice, at Iota . . . Apr. 10, 11
 Bell City, at Hayes . . . Apr. 17, 18
 Lake Arthur . . . Apr. 18, 19
 Crowley . . . Apr. 24, 25
 Patterson . . . May 1, 2
 Prudhomme, at Branch . . . May 5,
 Morgan City . . . May 8, 9
 Indian Bayou, at Bethel . . . May 15, 16
 Rayne . . . May 22, 23
 St. Martinville . . . June 5, 6
 Jeanerette . . . June 12, 13
 Lake Charles . . . June 19, 20
 Longville, at Lake Charles . . . June 19,
 Sulphur, at Sulphur . . . June 26, 27
 J. E. DENSON, P. E.

Ruston District.—Second Round.

Simsboro, at Simsboro . . . Mar. 27, 28
 Benton, at Alden Bridge . . . Apr. 3, 4
 Plaindealing, at Enid . . . Apr. 10, 11
 Houghton, at Doillie . . . Apr. 10, 11
 Ruston . . . Apr. 25, 26
 Bienville, at Burk Place . . . Apr. 30,
 Haynesville, at N. Salem . . . May 1, 2
 Vernon, at New Prospect . . . May 8, 9
 Gibsland, at Athens . . . May 14,
 Homer . . . May 15, 16
 Winnfield . . . May 22, 23
 Jonesboro, at Jonesboro . . . May 29, 30
 Ringgold, Yellow Pine . . . June 4,
 Lanesville, at Lanesville . . . June 5, 6
 Lisbon, at Harmony . . . June 12, 13
 Bernice, at Dubach . . . June 13, 14
 Arcadia . . . June 19, 20
 Cotton Valley, at . . . June 25,
 Minden . . . June 26, 27
 R. W. TUCKER, P. E.

NOTICE.

The New Orleans District Confer-
 ence will convene in Felicity Street
 Church on Tuesday, March 30, at
 9:30 a.m. Bishop Seth Ward will pre-
 side.

The following committees are ap-
 pointed:

License to Preach—J. F. Foster, H.
 Whitehead, H. N. Harrison.

Orders—H. T. Carley, A. I. Towns-
 ley.

Admission to Travelling Connection
 —F. R. Hill, J. A. Rice, W. W.
 Holmes.

A Sunday School Institute will be
 conducted as follows: Wednesday
 afternoon 3:30 to 5. Thursday evening
 7:45. Special workers will conduct
 the Institute. Let the pastors inform
 Rev. A. S. Lutz in regard to lay dele-
 gates who will attend the Confer-
 ence. F. N. PARKER.

FREE DEAFNESS CURE.

A remarkable offer by one of the
 leading ear specialists in this country,
 who will send two months' medicine
 free to prove his ability to cure Deaf-
 ness, Head Noises, and Catarrh. Ad-
 dress Dr. G. M. Branaman, 149 East
 12th Street, Kansas City, Mo.

The thorough course of systematic
 study of certain books of the Bible,
 pursued by some of the classes at the
 Sophie Newcomb Girls' College, in
 this city, would put to the shame the
 superficial study done by some of our
 preachers.

FOUR YEAR CASE OF ECZEMA
CURED.

5439 Vernon St., St. Louis, Mo.
 Mr. J. T. Shuptrine, Savannah, Ga.
 Dear Sir:—My sister, Mrs. Elton, has
 sent to you for your Tetterine for my
 use. I have had eczema for four years,
 and have tried everything possible to
 cure it, without success until I tried
 Tetterine. I even went to a noted
 specialist and got no relief. Am glad to
 say that your medicine has cured me
 after six months' trial.

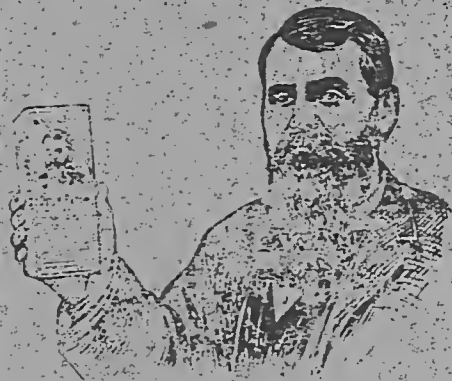
Miss A. B. King.

Tetterine cures Eczema, Tetter, Ring
 Worm, Ground Itch, Infant's Sore Head,
 Pimples, Boils, Rough Scaly Patches on
 the Face, Old Itching Sores, Dandruff,
 Cankered Scalp, Blisters, Corns, Chil-
 blains, and every form of Skin Disease.
 Tetterine 50c; Tetterine Soap 25c. Your
 druggist, or by mail from the manufac-
 turer, The Shuptrine Co., Savannah, Ga.

Free Help for
Weak Stomachs

Dr. Caldwell's Syrup Pepsin Sent
 Free To Any Sufferer—Nature's
 Wonderful Cure for Stomach,
 Liver and Bowel Troubles.
 —Try It Free Your-
 self.

Do you suffer from a weak stomach,
 from a lazy liver, from constipated
 bowels? Are you disgusted with
 salts, cathartic pills, purgative wa-



ters, etc? Are you ready to try na-
 ture's own cure, Dr. Caldwell's Syrup
 Pepsin? Thousands are curing
 themselves with this wonderful reme-
 dy. A free trial bottle sent to your
 home will prove to you that you too
 can be cured. You need it if you
 suffer from any of the following trou-
 ble:

Constipation	Sick Headache
Indigestion and	Torpid Liver
Dyspepsia	Loss of Appetite
Sour Stomach	Laziness
Gas or Wind on	Flatulency
the Stomach	Disturbed Sleep
Distress after eating	Catarrh of the
Biliousness	Stomach

Send your address to Dr. W. B.
 Caldwell, 768 Caldwell Bldg., Montic-
 ello, Ill., and a free trial bottle will
 be sent to your home. This will prove
 to you stronger than any words that
 Dr. Caldwell's Syrup Pepsin is a re-
 markable laxative tonic and will cure
 you. Druggists in all parts of the
 country have sold it for twenty years.
 Thousands of families keep it regu-
 larly in the house. It cures old
 chronic cases of lifelong standing. It
 acts gently but effectively, and never
 gripes. Its tonic ingredients train
 the stomach muscles to do their
 work naturally. In this way thou-
 sands have been cured and now need
 medicine no more. Its pleasant taste
 recommends it to women and children.
 Its purity is vouched for to the Gov-
 ernment. Results are guaranteed or
 money is refunded.

Send the doctor your address to-day
 for a free trial bottle, and also, if
 there is any medical advice you want
 he will be glad to give it to you with-
 out charge. Write to-day and see
 for yourself that a cure is possible
 when the right remedy is used.

15 PIECES OF MUSIC 10C.

WILLIG'S Folio No. 1 for Piano or
 Organ, just published. By the best
 American and European Composers,
 printed on the best quality of paper,
 full music size, 5 cents extra if by
 mail.

George Willig & Co., Willig Bldg.,
 Baltimore, Md.
 (In business over a hundred years.)

52 Grand Easter Post Cards for 10c.

Gold Embossed Angels, brightly col-
 ored Crosses and Flowers with Easter
 Greetings, Easter Chickens, Easter
 Rabbits, Easter Eggs, etc. All printed
 in 8 or more colors and guaranteed to
 please or money refunded. Silk Card
 Co., Dept. 764, 1941 Harrison St., Chi-
 cago.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 14, 1909.

ENEAS AND DORCAS.

(Acts ix, 32 to 43.)

Golden Text: "And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise and make thy bed."

The 31st verse of the chapter in which we find our lesson is an introduction, or preface, to the lesson; and the student that reads the Acts of the Apostles in regular order will have seen how the churches "throughout all Judea and Galilee and Samaria" had rest. Saul of Tarsus, who had been commissioned by the chief priests to persecute the disciples, had been most wonderfully changed from his fierce opposition to Christianity to an humble preacher of the gospel of Christ. We will have his conversion for our lesson for April 18.

Now the Apostles could safely travel over the country visiting the disciples that aforesaid were in continual fear lest they be made to suffer for the faith they had professed. This was near ten years since the descent of the Holy Ghost on the apostles, and other disciples as they "were all with one accord in one place" obeying the command of the Lord to wait in Jerusalem for the promise of the Father. However much the Church had been harassed and scattered over the land, some kind of system of Church government must have been preserved, and the apostles at Jerusalem were in control. The rest from persecution had tended to greatly increase the number of disciples "in all quarters," and Peter started on a round of visits to encourage and strengthen the churches. "He came down also to the saints which dwelt at Lydda," not down as referring to the points of the compass, as we mean when we say down south, for Lydda was northwest of Jerusalem, only about ten miles from the coast of the Mediterranean Sea—far enough away to show us that the missionary spirit of the Church had been active in obedience to the divine command.

Peter had learned from the Master that compassion on the poor and suffering must have a place, as well as attention to greater and more universal work; and in going about doing good he found a man who for eight years had been confined to his bed, sick of the palsy. He must have remembered that day in Capernaum, one of the sweet days of the past, when he was with the Master; that day when so many came and crowded in the house, until even the doorway was filled, and while the Master was preaching, a light shone through an opening in the roof that loving hands were making, through which they lowered a man sick of the palsy down to the floor, and the man was healed, for even Jesus wondered at their faith; and that same day Matthew, the Publican, was called to be an apostle. Recalling some such pleasant thoughts of the past, Peter, the one time plain fisherman, but now an apostle of the Son of God, looked on poor Eneas and said: "Eneas, Jesus Christ maketh thee whole, arise and make thy bed." The name of Jesus must be exalted and his name must be magnified, for the man was healed at once, and, as in other days, the fame of the miracle spread abroad in the surrounding country and adjacent towns. They that dwelt in Lydda and in the plain of Sharon saw the man that had been healed and turned to the Lord. See how humbly Peter did the work which he came to do. His name is not mentioned

in connection with the performing of the miracle, but the people acknowledged the power of Jesus and to him was given all the glory and praise by the faith that turned them to him as the long expected Messiah.

Peter did not remain long at Lydda, for there were other mighty and wonderful works to be done in the Master's name. Some five miles away, on the sea coast, is one of the most ancient cities of which we read in Biblical history—the city of Joppa. Its commercial importance was great; but another and better was that, in the time we are studying, it was important that the gospel of Christ had taken firm hold on the minds of the people, and the disciples were occupied with work that Christian hands readily find to do. In one of these Christian homes of Joppa a great bereavement had occurred. A godly woman had been taken so ill that she died. Her name was Tabitha, and she had lived a life full of good works and alms deeds that she did. Her sorrowing friends heard of the apostle being at the nearby town of Lydda, and they sent for him. Peter came at once, as do all the followers of the God of all comfort, when they have opportunity to tell of how "all things work together for good to them that love God," even death itself being included. When Peter arrived he was taken at once to the room in which the body of the good woman lay ready for burial. He beheld a pitiful scene: Tabitha's friends standing around weeping, and in loving tenderness, bringing forth for Peter to see, the garments made by the hands now cold in death. Peter must have thought of that sad day in Bethany, when Jesus and his followers came back from the stormy times in Jerusalem and found the two sorrowing sisters. For four days before that, Lazarus, whom Jesus loved, had been buried; how they all looked with amazement on the Christ, for the Son of God was weeping. They hurriedly asked where was the burying ground, and they followed as he led the way to where they had laid the beloved brother. They heard him call loudly to the dead; they saw the dead arise and come forth, obeying the command of him who is the way, the truth and the life. Then why should not the beloved Tabitha come back from the shades of death and move again among the living? Prayer must be the mighty power to affect this, and such prayer only as prayed alone. Peter knew to whom he knelt as he asked for life for the saintly dead, and, with full assurance of faith, he ceased to pray and turned to the body and said: "Tabitha, arise!" He gave the good woman his hand when he saw that his prayer was answered, and lifted her up; then he called her sorrowing friends to make them rejoice, for she that was dead had returned to continue her work "in his name."

How natural that many believed on the Lord in that town. Peter remained many days in Joppa, residing at the house of a tanner named Simon. There are miracles performed by the same Lord in our day and time, and we have the privilege of being used as instruments in their performance, just the same as was the apostle. Let us go to that one we know is dead in trespasses and sins, even to him of whom the worldly-minded have no good word to say, and tell him of a resurrection offered by him who is the resurrection and the life; having no fear, for God will quicken him with his Spirit. This kind is a miracle of grace, and it has been performed on every one who has passed from death unto life.

President Taft is planning for a new Bureau, the Department of Justice. He will have all the plans carefully studied out, and make his recommendations at the regular session of Congress this fall.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital.....\$200,000.00
Assets.....479,350.00

HIBERNIA INSURANCE CO.,

No. 303 Camp Street.,

New Orleans, La.

LOSSES PROMPTLY PAID.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Judge WILLIAM BYRON COWAN, surrounded by his loved ones and blessed with every comfort which tenderest care could bestow, died at his home in Oxford, Miss., after a lingering illness of eight weeks. He was born in Holy Springs, Miss., July 23, 1840, and lived in and near that place until 1890, when he moved to Oxford to have his children complete their education at the State University. His life was spent as a teacher in the cause of education, and it was his greatest pleasure to assist numbers of boys and girls who were anxious to finish their work and had not the means to do so. He was charitable in every sense of the word, broad-minded and intellectual; a man wholly devoid of ostentation of any kind. He was twice married: first to Miss Susan Emma Parsons, Sept. 21, 1862. One son, who died in infancy, was the fruit of this union. The mother soon followed, and a number of years later he married Miss Sarah Ellen Parker, daughter of a pioneer settler of Marshall County, Miss., who survives him and is highly esteemed by all who know her. Four children were born to them, William Buford, John Kuhl, Minnie and Elizabeth. His life was one of unselfish devotion to his family and his chief ambition was to have his children become useful and honored members of society—a thing he lived to see. At the time of his death he was a consistent member of the Methodist Church, and as a Christian was without cant or hypocrisy, and died in the faith of his plea that Christ was his substitute and also his advocate to present it, confident of him in whom he had trusted. His remains were followed by a host of friends to St. Peter's Cemetery, where he was interred with Masonic honors.

A choice spirit passed from earth to heaven, Jan. 22, in the person of our beloved Dr. THOMAS DAVIS LANGFORD. Though eighty years old, he was as sunny as a child. He was one of the happiest old men I have ever known. His friendship to his pastors knew no bounds. For over fifty years he was a steward, and gave the church his heart in service. His relation to our sainted Rev. T. L. Mellen was as Jonathan and David. His house was home for all ministers and presiding elders who visited, or were sent to Conehatta Church, where he spent most of his life in rearing his family and serving his church. Dr. Langford had a war record—was assistant surgeon until disabled. He practiced medicine for many years. He was an active citizen in all good work. He was the leader in the Conehatta Institute for a generation. He was secretary of the Grangers Lodge for fifteen years. In 1869 he was married to Miss Lucy Wilson, of Newton County, and to this union was born twelve children—four daughters and eight sons—two of whom have preceded him to the heavenly home. For five years Dr. and Sister Langford have been members of Fifth Street Methodist Church, and a benediction to their pastors who served them. His body was buried in the Conehatta Cemetery, but his life will be lived in the lives of his many sons and noble daughters, who yet have mother with them. Earth was made better by his life; heaven is made brighter by his presence. His pastor,

C. M. CHAPMAN.

EUGENE NELMS was born in Atlanta, Ga., April 13, 1889, and fell on

sleep in the same city, Sept. 29, 1908. For about nine years his home was in McDonoughville, La. When about twelve years of age he joined the Methodist Episcopal Church, South. He was at the time of his death the president of the Epworth League. He took a great interest in its work, and grieved that he could not induce more of the young men of the community to take an active part. If he could have had his wish, there would be in the church to which he belonged a League that would have in it the best life of the young people of the community. About six months before his death his health began to fail, and steadily grew worse. As the shadows deepened about the physical life, it seemed as if the way became brighter for the spiritual life. His death-bed was a place of transfiguration, and none will forget it who were by his side. There were given to him visions of those who lingered on the other side, and his own soul was filled with rapture. Such a death beckons all of us to higher living and a closer walk with God. It seems almost as if those who were walking with the departing one down into the valley were permitted to see somewhat of the light shining on the other side. Our brother Leaguer is at rest from life's labors. He has entered the untiring service of the larger life beyond. The Lord had need of him, and called him up higher.

HIS PASTOR.

The subject of this sketch, Mrs. E. E. COVINGTON, was born in Richmond County, North Carolina, May 13, 1830, and died at her home in Jackson Parish, La., Nov. 16, 1908. Between these dates were spent a long and eventful life. In early life she was converted and joined the M. E. Church, South, of which she was a faithful member until death. It is said of her in childhood that she was obedient, kind and lovely, and she maintained this spirit as wife and mother and step-mother through her whole life. She was twice married, and was the mother of eight children, most of whom survive her and are members of the church. She lived close to God with the assurance that she would be called to live with him. Brave and calm in her life, and calm and peaceful in death, no one could doubt her Christianity in that supreme hour. While her frail spirit hung between the twilight of fading world and the glorious sunrise of the bright beyond. We have but one consolation to offer to her loved ones: She cannot come to you, but you can go to her. Let us all be faithful to the end, and we shall meet our mother some sweet day.

DENNIS FORDHAM.

RESOLUTIONS.

Whereas God in his infinite wisdom has removed from among us Mrs. JULIA P. KNOLL, one of the beloved and faithful members of our Foreign Missionary Society, a consecrated and life-long member of God's church, a broad-minded, large-hearted woman, a true friend and a real sister; therefore, be it,

Resolved, (1) That our Society has lost one of its most faithful members, so pure in principle, kind and true, who was always ready and anxious to do what she could for her Master in this relation.

Resolved, (2) That we deeply deplore the loss of such a consecrated life, whose Christian influence among her loved ones and friends will be so sadly missed.

Resolved, (3) That our deepest sympathy be extended to those in her home, who are so sadly bereaved.

Resolved, (4) That a copy of these resolutions be spread on the minutes, furnished the family, and the New Orleans Advocate for publication.

MRS. S. E. SCHMINK,
MRS. J. D. HARPER,
MRS. E. G. SEWELL.

General News

No other country in the world could change its chief rulers with as little ceremony and friction as the United States. Mr. Taft is president and Mr. Roosevelt is preparing for a well-earned vacation.

In a few days, Southwest Pass, at the Jetties, will be opened for navigation. There is already thirty feet of water in the Pass, and it only remains to put the lights, and to give the pilots time to study the channel.

President Elliot of Harvard University was the principal speaker at the Founder's Day exercises held on last Saturday by Tulane University of this city. The University honored itself by conferring the degree of LL.D. on its distinguished visitor.

The Negro Republic of Liberia seems to be lapsing into barbarism. Perhaps it is not so strange, for we have done but little to establish the little body of negroes, that we colonized in Africa. Without the ability for self-government that the white race possesses, and without the help that every other nation has given to the colonies which it has set off, it is not to be wondered at, that they have not made great progress. But with or without help the negro has not made a brilliant success of self-government.

The mayor of New Orleans and his official family have made a careful investigation of the gas fields in Caldo Parish. A proposition will come before the Council of New Orleans to grant a franchise for the furnishing of natural gas to this city. The gas company wants a franchise for fifty years and the Council want a price of fifty cents a thousand cubic feet for private families and a rate of twenty cents a thousand for factory service. If the company and the Council can get together, it is likely a pipe line will be laid, that may cost between seven and eight million dollars. The New Orleans Gas Light Company has not been heard from yet.

One of the last acts of the Roosevelt administration caused excitement in New Orleans, the closing of the New Orleans Naval Yards. This navy yard is magnificently equipped for work, and is splendidly located, but the naval authorities have always seemed prejudiced against it, and it has had very little work to do. All the influence that the city could exert was brought to bear upon the present administration to secure the re-opening of this naval yard, and the sending here of an equitable portion of the naval work. As a result, the order closing the Naval Station was promptly revoked. In case of war this would be the best protected repair plant under the government control.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Society, Mansfield, La., March 13-16.

Annual Meeting Woman's Home Mission Society, Mississippi Conference, McComb City, Miss., March 17-21.

Executive Committee of the Church Extension Board, Louisiana Conference, Shreveport, La., March 16.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

Convention of Louisiana State Sunday School Association, Jennings, La., March 23-25.

District Conference, New Orleans Dis-

trict, Felicity Street Church, March 30.

Annual Meeting, Woman's Foreign Missionary Society, Moroe, La., April 2-6.

District Conference, Winona District, Schlater, Miss., April 22-25.

District Conference, Crowley District, Jennings, La., May 26-30.

District Conference, Seashore District, Moss Point, Miss., May 4.

Joint Institutes in the Louisiana Conference.

Shreveport, April 18-23.
Monroe, April 19-23.

Alexandria, April 26-30.

Crowley, April 26-30.

Baton Rouge, May 3-7.

New Orleans, May 3-7.

Centenary College Commencement, Shreveport, La., June 6-8.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 8-10.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Camp-ground, June 22-July 1.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

JAMES H. AITKEN

PLUMBING,
HEATING, SEWERING,
GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner

Sign and Ornamental Painter

716 POYDRAS ST.,

Near St. Charles, NEW ORLEANS, La.

ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR

"Greole Brand Coffee"

Twenty-Five Cents per lb.

—And—

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,

NEW ORLEANS.

VISIT

MINERAL WELLS

—For—

HEALTH AND PLEASURE

AND

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS.

REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS TEXAS



THE WONDERBERRY

A Luscious Berry, Ripening in Three Months from Seed. Luther Burbank's Greatest Creation. FRUIT blue-black like an enormous rich blueberry in looks and taste. Unsurpassed for eating raw, cooked, canned or preserved in any form. The greatest garden fruit ever introduced and equally valuable in hot, dry, cold, or wet climates. Fastest plant in the world to grow, succeeding anywhere and yielding great masses of rich fruit all summer and fall—and all winter in pots. (As a gift, it is both ornamental and useful.) The greatest boon to the family garden ever known. Everybody can and will grow it. We are the sole introducers in all parts of the world and offer thousands of dollars in cash prizes for which see Catalogue. Seed 20c. per packet, 5 packets for 50c. Also our Great Catalogue of Seeds, Bulbs, Plants and New Fruits for 1909, free. JOHN LEWIS CHILDS, Floral Park, N. Y.

GARDEN SEEDS.

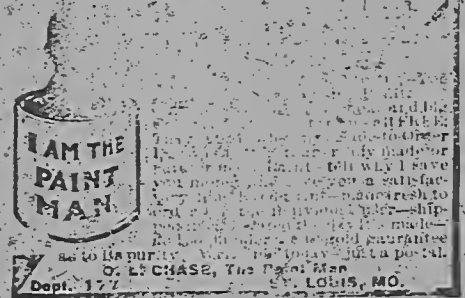
Try Schwill's seeds if you want a good garden this spring. We will take pleasure in mailing you a copy of our seed annual. We are also agents for the G. B. Lewis Co. Bee Supplies, Cypheers, Model, Prairie State and Mandy Lee Incubators and Breeders. All sizes in stock at factory prices. Poultry foods of every description.

OTTO SCHWILL & CO.,
Seedmen, Estab. 1869,
Memphis, Tenn.

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalogue. A. WALTER M. GATES and S. CARTER SCHWING.

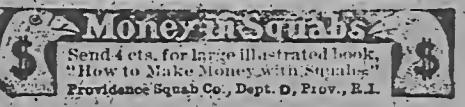


BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



Brace are useless. In fact, they are a hindrance to the foot. Anatomik Footwear is the only shoe that gives the foot the support it needs. Anatomik Footwear, 120 N. 2nd St., New Orleans, La.



The poor horse must go. He will soon be relegated to the drudgery on the outskirts of civilization. The latest citadel taken from the house is the White House carriage. It will now be the official automobile, instead of the official carriage.

LONGTOWN, MISS.

Dear Dr. Boswell: We have just had our first quarterly conference for this work this year, and what a grand affair it was! We had two days' session of it, and both days were well spent. God was with us in power. Our beloved presiding elder, Rev. W. McYoung, was in the chair with great dignity and grace. He preached three inspiring sermons, and they were all full of fire and spirit, and were timely. One of our local preachers, Rev. W. L. Eckles, preached to us on Saturday night of the conference. He gave us a very impressive sermon on the rich man and Lazarus. This quarterly conference was more largely attended than any I have ever had the pleasure of attending before. The good ladies of the See's Chapel neighborhood had enough boiled ham, fried chicken, cakes and pies and other good eatables to feed a good, big regiment of soldiers, and you may rest assured that those of us there did justice to the bountiful spread. I want to say, too, that the See's Chapel neighborhood, as well as having something good to eat, have some good religion. "A tree is known by its fruits." "He that abideth in me, and I in him, the same bringeth forth much fruit." This is a great promise, but it is a conditional one, just like all of them, though. We must do our part, otherwise we cannot expect God to do his. We received in the See's Chapel Church last year some thirty-eight to forty members; Missionary Society was organized with some seventy-five members; their Sunday school numbers 104.

Every church on the work was well represented. We have a very live, enthusiastic board of stewards, and quite a number of them have adopted the tithe law this year. They opened up their hearts and pocket-books and raised the preacher's salary \$125.

The better people of this section are awakening to their responsibilities to their loved ones and neighbors, and are trying to stamp out sin and vice and establish right and righteousness. In doing this they have broken up some twenty or more blind tigers, which were a great curse and hindrance to the advancement of God's cause and kingdom. Would that more sections in this great old commonwealth (yea, in this entire land) of ours had more determined and courageous Christian men in it baptized with the Holy Ghost. With a baptism of the Holy Ghost men and women can and will stand up for the cause of the Christ. Lingering long enough in Jerusalem will bring this great shower of blessings. Oh, if the people would just pay the price, and it is so cheap—just a crucifying of old self is all that is necessary. Our Sunday school lessons this past quarter have made so plain and impressive the power of the Holy Ghost.

I want to ask the prayers of all Christians for a baptism of the Holy Ghost on my dear people up here. They are dear people, and I want to see far greater things accomplished for God's honor and glory this year than last.

W. V. SHEARER, P. C.

KINGSTON CHURCH, LAUREL.

Dear Editor: Heretofore this church has been with Fifth Avenue, consequently it had only half-time and no resident pastor. At our last conference the work was divided and Kingston made a station. Of course, we had no parsonage. As soon as I got on the field I made a hasty round, getting acquainted with the people, then set myself to provide a home for the good wife and children. The stewards met on the 4th of January to see what could be done. We had only about eighty-five members, and most of them in moderate circumstances. The prospects looked gloomy for building a home. We had no lot and no one to give us one, but with faith in God and the good people we

The one sure way to have money is to save it.

3½ % paid on Savings Deposits of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd. INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. GASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

went to work and on the 6th of February we moved into our new home, a five-room home with a hall and place for bath-room. The building is not complete, but we are comfortable and happy. The Lord surely has heard and answered our prayers.

We have just held our first quarterly conference, which was delightful. The board of stewards made liberal provision for the pastor, and Brother O'Neil, our presiding elder, preached us a fine sermon on the "Atonement." He does not come, hold the conference and rush away, but gives ample time to look over the field and counsel with the pastor.

The general work of the church is moving on very well. We are planning to hold a revival soon, and expect a great meeting. Laurel is a growing town, and surely destined to be a city some day.

L. F. ALFORD.

Laurel, Miss.

FROM BROTHER SINGLETON.

I have to-day addressed postal cards, with reply cards attached, to every Sunday school superintendent of our church in Louisiana, asking them to observe Children's Day, and to send the reply card to me, giving the name of the school and superintendent and pastor, etc. I want to make a complete roll of the schools in Louisiana. I am sure there have been many changes in the list since the roll I have made out, and that it is incorrect. There are also many schools which are not on the list at all.

Here is my request: Mr. Pastor and Mr. Superintendent, would you PLEASE give me a complete list of your Sunday schools, with name of superintendent and his correct post-office address? Write it on a card and mail to me. I want to get in touch with every superintendent and try to get every school in Louisiana to observe Children's Day this May. Brother Pastor, would you encourage your superintendent to celebrate Children's Day this year? Let us make it unanimous. A committee of two or three ladies can get up the programme. The Board will furnish programmes to those who wish them to. Address me at Alexandria. I

have some mighty fine homes for the brethren at Conference this December, and am going to give the best ones to those who—well, enough said.

I think the "Opelousas plan" of giving the fifth Sunday collection to the Orphanage an excellent one. The children are now asked for one Sunday for Children's Day, and every first Sunday for missions, and they could spare the fifth Sunday's collections for the Orphanage. If we will train our children to look beyond their own doors in their giving, we will be teaching them as good a lesson as in the class-room, and will have more intelligent and liberal givers when they come into the active work of the church.

H. R. SINGLETON.

Alexandria, La.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises.
Royaline Oil for Pains and Wounds.
Royaline Oil for Colic and Diarrhoea.
Royaline Oil, the Best Antiseptic.

PROSPERITY-SHARING.

A number of instances of present-day "Prosperity-sharing," and its various phases, will be the subject of an article in the March Century by William H. Tolman, director of the American Museum of Safety and Sanitation, New York. In the article is incorporated a letter dealing with "social engineering" from Mr. Andrew Carnegie, whom Mr. Tolman designates "a notable 'social engineer' himself."

TEACHERS' TRAINING COURSE of South Mississippi College.

March 23rd to May 15, 1909. Examination for State License at close. W. I. THAMES, President, Hattiesburg, Miss.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$2 for 15; from the Partridge Cochins, \$2.50 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, sideache, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

CATARH
MEDICINE
FREE

If your ears ring or
tremble, or your hearing is
affected, if eyes ache,
water or burn, or sight
is failing, if you cough, spit, cough or have bad
breath, scabs in nose, irritation in bronchial
tubes, lungs or stomach, your name and address
will bring to you absolutely free a 30-day course
of medicine prescribed to meet your individual
requirements and complications.

We have cured many who have tried various so-
called Catarrh cures with little or no benefit,
and we make you this liberal offer to introduce
our splendid treatment in your section.

REMEMBER send only your symptoms,
name and address, NO MONEY
—and without cost you will receive a 30-day
course of medicine prescribed especially for you.

GENERAL AMERICAN INSTITUTE
17 BRIDGE BLVD. KANSAS CITY, MO.

Whooping-Cough
CROUP

The Celebrated Effective Cure without Internal Medicine

ROCHE'S
Herbal Embrocation

will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and RHEUMATISM

W. EDWARDS & SONS, 171 Queen Victoria St., London, Eng.
All Druggists or E. F. O'NEILL & CO., 20 Rockland St., N.Y.

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunt-
ing scenes, and other souvenir cards of national
interest, TEN in all, FREE to persons who send
Jas. F. Draughon, Nashville, Tenn., names and ad-
dresses of 4 or more young people most likely to
attend business college or take lessons by mail.

IF YOU WANT TO RISE FROM THE DOLLAR-A-DAY
class into the FIVE-DOLLAR-A-DAY class, then
START RIGHT by asking for FREE catalogue

DRAUGHON'S
Practical Business College

Shreveport, Jackson (Miss.), Dallas,
Galveston or Nashville.

PLYMYER
CHURCH

WILLIAM PLYMYER
PASTOR, 1001 PLYMYER
ST. L. A. V. 1122
W. 11th ST. CLEVELAND
OHIO

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FROM BELL CITY, LA.

Dear Mr. Editor: The work in this new charge, with new pastor and new presiding elder (everything "brand new"), has had a most favorable beginning. The pastor, presiding elder and people are happy and hopeful. The people here are as loyal and faithful members of the Methodist Episcopal Church, South, as I ever had the pleasure to serve. And while we do not claim to be the "Mother Church," as is the case with our "Sister" here, we have "the folk" and are "the folk" working our own field.

The people have received the pastor and his wife with open hearts and a warm welcome. We have recently organized an Epworth League with thirty-one members, and also a Woman's Home Mission Society. The outlook for both is promising indeed.

Brother Denson, our presiding elder, was with us on the 8th of February. He preached two inspiring and instructive sermons, and held our first quarterly conference. As a presiding officer I have seen but few his equal in the diligent and careful administration of the affairs of the church.

The Sunday schools and prayer-meeting are doing splendid, especially is it true of the Sunday school at Bell City under its able and wise superintendent, Brother Isaac Derouen.

The Bell City and Hayes churches will unite in a campmeeting at Hayes the latter part of June. The French people will attend a meeting of this sort, while otherwise they would not. This meeting will be under the auspices of the pastor and strictly for the M. E. Church, South.

We are praying and expecting the Lord to give us success in this part of his vineyard.

A. R. HOFFPAUIR, P. C.
Bell City, La.

WHY DO YOU SCRATCH? Royal-
line Tetter Ointment will stop that
itching or your money back. 50 cents.
Druggists or by mail: Royaline Medi-
cine Co., Ltd., Dept. B., New Orleans.

VERNON, LA.

Dear Dr. Boswell: I reached my work, Vernon Charge, Jan. 2, and preached my first sermon on the 3rd at Long Straw, and notwithstanding the unfavorable weather, had a good congregation, and was very kindly received. On Monday I borrowed a team and returned to Lisbon to get some things left behind by the wagons, which had been sent to move me. I returned to Vernon, which place I reached on Thursday, the 7th, and found the parsonage without any furniture and very much out of repair. But some of the brethren, especially J. W. Concrief, H. M. Banks and Lamkin, took hold of the matter and secured some furniture and we have the house in habitable condition, and wife and I are once more settled at our work, she having just returned from Memphis, Tenn., where she had been on a visit to our son, Richmond.

The people have given expression of their great pleasure at our coming. New Prospect, at the solicitation of Brother J. E. Reynolds, by a donation in the form of meat, coffee, flour, sugar, canned fruit, potatoes, etc., and Vernon, in which many of the good people of the town were present, and though there was hardly standing room, they spent about an hour in song, and seemed to enjoy the time, and we closed the entertainment with prayer. There was deposited material expressions in many articles for the larder.

So, we enter cheerfully upon the work, both preacher and people, and expect, by the Master's help, a successful year's work. We will not forget the Advocate, and may the Master give you great success.

ROBERT RANDLE

A GOOD WORD FROM GULFPORT.

Dear Dr. Boswell: It seems to me that the work of the Advocate has been a most successful one. Since the opening of the doors in Gulfport there has not been a single arrest among the sailors. My observation was confirmed by one of the police men. During the time of open saloons it often occurred that a half-dozen were up for drunkenness, but during the time of the Advocate's work, the universal verdict among sailors with whom I have talked is that it is the best thing that ever happened for those coming to this port.

The Sailors' Home is offering them something better, and they avail themselves of it. They can now be seen enjoying a reading-room and innocent games and gospel meetings.

Our work is encouraging. Dr. J. R. Nelson has just paid us a visit in the interest of this work. Yours cordially,
W. T. GRIFFIN

There is every indication that State-wide prohibition will be submitted to a vote in Texas some time during this coming year.

CHURCH DIRECTORY:

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Callopie St.; Rev. F. R. Hill, D.D., pastor; residence, 5530 Prytanla St.; phone, Uptown 329; office hours, at Church, 2 to 2 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2725 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1301.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1235.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phone: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1455.

Pain and Misery

is a nerve disturbance. De-
pression in any part of the
body, the nerves centered
there, the greater the distur-
bance the more severe the pain.
Dr. Miles' Anti-Pain Pills stop
pain and misery because they re-
lieve this irritation. Many wo-
men find great relief from peri-
odical suffering by taking Anti-
Pain Pills on first indication of
distress or pain.

Dr. Miles' Anti-Pain Pills are the
best remedy on earth. Mother
and I have used this remedy for the past
years.
MISS ORLENA SCHUNK, End. O.K.
If you feel that your druggist will
refuse to supply you with first-class
drugs, send 25 cents, never sold in U.S.A.,
MILES MEDICAL CO., Elkhart, Ind.

FISH

Drop us a card and we will put you on
to something with which you can turn
your neighbor green with envy by catch-
ing dead loads of them in streams where
he has become disgusted trying to catch
them the old-fashioned way. It's some-
thing new and cheap. It catches at all
seasons—something no other tackle will
do. It will tickle you to see it catch house
and musk rats. Illustrated catalogue of
prices and testimonials for the asking.

We are sole manufacturers of the celebrated
Double Muzzle Wire Fish Baskets. Our sale
covers over 20 states. We pay the freight
on one dozen or more nets.

EUREKA FISH NET CO., Griffin, Ga.
Dallas, Tex.

FERRY'S
SEEDS

Nobody
can know every-
thing. To become expert
means to specialize. We are spe-
cialists in producing the best flower
and vegetable seeds. In 62 years we
have become experts. Sow Ferry's
Seeds and reap the results of our care.
For sale everywhere. Read our 1909
catalogue and profit by our experience.
Sent free on request. Address
D. M. FERRY & CO., DETROIT, MICH.

DEAF 25 YEARS

CAN NOW HEAR WHISPERS

I was deaf for 25 years. I was so deaf that I even used
an ear trumpet to hear the human voice, and I
can now hear a whisper with my artificial EAR
DRUMS in my ears. I cannot feel them, for
they are perfectly com-
fortable. I keep them in
my ears night and day.
Write and I will tell you
a true story. How I Made
Myself Hear.

Geo. P. Way, 8 Adelaide St., Detroit, Mich.

ILLINOIS

CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through, Sleeping Cars to above
points. Dining Cars, Library Cars,
Chair Cars and Coaches.
Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 2618.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully. His treatment is unlike any other. It is not a spray, douche, salve, cream or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without the stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR MARCH 14.

OUR PATTERN.

(Matt. xl:29, xx:25-28; Luke xxii:26-27; John xiii:13-16.)
(Hymns from the Methodist Hymnal, Nos. 75, 143, 180.)

Possibly our text from Matt. xl:29 is the clearest and strongest statement of our theme ever uttered. Let us try to fully apprehend it. Let us bear in mind that it is the "strong Son of God" who says: "Take my yoke upon you, and learn of me." I, e., paraphrasing by enlarging upon the metaphor, "as one ox pulls beside the other under the yoke, in a complete fellowship of labor, so do you come and put your neck under one end of the yoke, the other end of which is on my neck, and let us pull together, you and your Christ, in a supreme fellowship of service: thus you will learn of me to serve. I am not above pulling under the same yoke with you, for I am meek and lowly in heart. Such service in this sublime fellowship is never at all burdensome—we shall find rest unto your souls in it."

In Matt. xx:25-28, our Lord gives the true ideal of kingdom. He calls attention to the false ideal so prevalent: "The rulers of the Gentiles lord it over them," and then places before us the true ideal: "Not so shall it be among you, but whose ever would become great among you shall be your servant; and whosoever would be first among you shall be your bond-servant." Then he makes strong the argument by declaring that his own mission to the world, though he is the supreme Son of God, was a mission of service, altogether—not to be ministered unto, but to minister. The text from Luke is only Luke's recital of the same occasion and utterance.

The passage from John brings us to that beautiful, acted parable, the foot-washing. Notwithstanding the lesson Matthew and Luke record, the twelve disciples had not learned it well, and a conflict concerning priority had arisen among them, under the very shadow of Calvary. In that land and time men wore sandals, in-

stead of shoes, and no stockings. On entering the house these sandals were left at the door. A washing for the dust-beckoned bare feet was therefore a necessity. This was always done for every guest. It was a menial service. Among the young apostles it was done for all by one, another doubtless, in turn. On the night of the last supper, warm from their wrangle over priority, no one was willing to perform this menial service for the company. The Lord noted the omission and did it himself. When Peter and possibly some of the others also, protested, he gave them to understand that he was not too great for such a service; but that, on the contrary, true greatness consisted in a willingness to serve men even in a most menial capacity.

A young preacher spending a night at the home of Bishop Kavanaugh, put his shoes outside his chamber door, for the house-boy to blacken in the morning. But there was no house-boy; and the young preacher found on rising that the grand old Bishop was blackening them. Like his Lord, the great man thought it but right to thus minister.

SOME LESSONS:

1. Christ came to teach us how to live as well as to redeem us by his death.
2. Redemption means for us the restoration to our native kingdom, from which sin has dragged our race. See Rom. viii:29.
3. Kingdom is measured by our capacity to serve. See our texts.
4. To them who trust in Christ capacity is measured by willingness. See John xiv:12.

"Think on these things."

H. W. FEATHERSTON.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief.

What with smokeless powder and noiseless guns, the battles of the future will be robbed of their spectacular effects, and the trial of a man's courage will be much more severe than in the days when the confusion and excitement kept men at the fighting point. Hiram Percy Maxim, a son of the inventor of the Maxim Gun, has invented an attachment which may be screwed to the muzzle of the ordinary rifle. It takes up practically all the sound of the explosion, and yet does not effect either the aim or the velocity of the bullet. It is called a "silencer."

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid; and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,

(Seal.) Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & Co., Toledo, O.

Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

The Best Fertilizers for Corn

The yield of corn from the average farm can be greatly increased by liberal fertilization. Large crops of good corn result from preparing the land well, using the right kind and quantity of fertilizer, good seed and proper cultivation.

Virginia-Carolina Fertilizers

will greatly "increase your yield per acre" of corn or any other crop. In some cases remarkable results have been obtained.

Mr. C. W. Caruthers of Sumpter County, Fla., writes: "Words cannot express the value of your fertilizer. It is really so far ahead of other companies' goods, that it would not pay anyone to use other brands, were they given free and put in the field. I can prove what I say to be a fact. I made a test on five acres. I used on one half the land your fertilizer and on the other half another company's fertilizer, same grade; the land received the same cultivation every time. I kept a correct account of the amount of money I got off each half and I got \$300 more from the land on which I used Virginia-Carolina Fertilizer than I did off the other half. I got four times as much corn from the land on which I used your fertilizer."

Write today to nearest office of the Virginia-Carolina Chemical Company for a free copy of the new 1909 Farmers' Year-Book or Almanac, full of the most valuable and unprejudiced information for planters and farmers; or ask your fertilizer dealer for a copy.

Virginia-Carolina Chemical Co.

Sales Offices
Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices
Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.



DeLoach Line of CORN MILLS.

Top Runner and Under Runner. All sizes from 18 in. to 48 in.

We build a full line of portable and stationary Grinding Mills, and keep on hand a large stock of mill machinery.

Send for catalogue of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Engines, Boilers, and Gasoline Engines. Agents wanted in every county.

DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.

TO CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN-TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., LAKE CHARLES; J. H. R. PARSONS, Gen. Pass. Agt., NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments; all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President General Superintendent
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.

"A VALUABLE CONTRIBUTION TO THE EFFICIENCY OF METHODISM."

By Rev. P. D. Lawley, Chairman Joint Committee.

We quote the following encouraging words anent our Louisiana Conference Joint Institutes from a recent letter from Prof. H. B. Carre, that carry with them the weight of one of our theological teachers and a close and aggressive student of all our educational needs and processes: "I read your tentative program in the Advocate, and was much pleased with it. With the proper adjustment that will come with time, it ought to be a practical and helpful line of work. If we succeed with these Institutes, we shall make no small contribution to the increased efficiency of our Church. I congratulate you on the good start already made."

To accomplish this work there are just three problems before us, i.e., getting teachers, getting money, and getting people. And here is the line upon which we are trying to solve them:

1. We have laid the matter before our several boards at Nashville and told them that we will gather our Louisiana Methodists together if they will send their equipped men to us as teachers, and they are responding cordially. Prof. and Mrs. Hamil, Colonel Stubbs, Miss Head and Dr. F. S. Parker have already been heard from favorably, and we expect like responses from Dr. DuBose, Miss Davies and Dr. Alexander. Then we have secured Dr. E. D. Mouzon, of Southwestern University Theological School; Dr. W. B. Murrah, of Millsaps, and Dr. and Mrs. A. F. Watkins, all near-by specialists in their line. Next in order, we have invited members of our several Conference Boards to represent their special departments of church work, viz., Rev. C. B. Carter will speak for our colleges; Rev. R. W. Vaughan, for our Orphanage; Rev. H. W. Bowman, for the Church Extension work, etc. Then we hope to have such of our own Conference men as Drs. F. N. Parker and Dr. J. A. Rice, and numbers of others, to teach Bible courses, lecture, lead devotional meetings, etc. So, we think the teaching force will be well-manned.

2. The financing may be more difficult, but here is our plan: Several of the Boards have money to expend in this kind of work, i.e., Sunday School, Missions, Woman's Boards, and probably the Laymen's Movement, and we expect their teachers to cost us only their entertainment. For the most part, we hope our home workers will be able and willing to bear their own expenses, except entertainment, and as to the other speakers, we hope for the collections at the popular lectures and the arrangements of the local committees to provide for them. By arranging the Institutes to be held two at a time and to succeed each other in immediate order, we are trying to reduce the expenses to a minimum, and make it possible for our preachers and people to have first-class privileges of being taught in the aggressive and forward movements of our Church.

3. As to getting the people there, we are striving to make a programme worthy of their support, and, then, we are locating the Institutes at central points,

where they can spend the time from Monday night to Friday night with the least expenditure of money, and can be back to their pulpits, Sunday Schools, Epworth Leagues and Churches by Sunday. And, too, we are trying for cheap board or free entertainment and reduced railroad rates. But the question of attendance will depend largely upon the pastors and presiding elders' interest in the matter. As far as they are anxious for trained leaders among their people, we expect them to gather them together by ones, and twos, and companies, and have them taught for four days the ways of our Church work and denominational intelligence more perfectly.

Brother Presiding Elder, does your District, and, Brother Pastor, does your membership need such an influence? Then take hold and help us. If you have any better plan than outlined above, give it to us.

THE REVIVAL OF THE FAMILY ALTAR.

One of the most encouraging signs of a greater future for the church of Jesus Christ and all it stands for is the resurrection of the family altar from a dead past of careless indifference and neglect to a wide-awake activity in the Christian home.

That family religion has been neglected in our country, no one can deny. Mrs. A. A. Lamoreaux, author of "The Unfolding Life," said at the International Sunday School Convention, at Louisville last June, that in her travels through the State of Illinois, among the leaders of Christian work scarcely any of them at all held family prayers or called on her to do so. "A generation ago," says Mr. Cliff, "in almost every Christian home in the country the family altar was a recognized custom. Every day it was the habit of the family, young and old, to gather together while the father read some portion of the word of God, and then all would kneel as a blessing was reverently invoked upon the home and its members. To-day that household is an exception where united daily prayer is a custom. In most Christian homes the sad fact is that the Scriptures are seldom opened in the presence of the family, and the children rarely hear their parents' voices raised in prayer in the home."

At our Annual Conference held at Lexington a few years ago, after a number of the brethren had given the report of their year's work, the now sainted Rev. D. B. Cooper arose and said: "Bishop, I do not hear any of these brethren say anything about family religion." This set me to thinking, knowing that the study of the catechism and the influence of the family altar in my father's home has had a profound effect for good upon my own life. I resolved to help others along this line.

The revival of the family altar has begun all over our country, thank God, and especially is it so in the Southland. Is it any wonder that there is a solid South for temperance? I heard Rev. Geo. R. Stuart say at the last Holston Annual Conference at Knoxville, that he expected to have one thousand family altars erected under his ministry this year.

Rev. Walter G. Harbin, Haynesville, La., in the

past year's work in the evangelistic field, had over 500 family altars pledged in his meetings.

Rev. C. M. Reid, who has been pastor of the Middlesboro First Baptist Church the past eight years, said the recent revival in the Methodist Church had done more for the encouragement of family religion than any other meeting, and here lies the hope of Middlesboro's salvation.

This week's Pentecostal Herald tells of the organizing of the Family Altar Circle at Marshall, Texas. Ray Y. Cliff, in the Western Christian Advocate, on Jan. 20, writes of the Family Altar League, which is just being established by Dr. W. E. Blidewolf and a few others, with headquarters at 602 Lakeside Building, Chicago. In a later article I shall speak of the methods used to get people to establish family altars.—Rev. C. K. Dickey, in Central Methodist.

WINONA DISTRICT CONFERENCE.

The Winona District Conference will be held at Schlater, Miss., April 22-25. Ample arrangements are being made for the accommodation of all who attend. We confidently expect a large attendance. Every Sunday school superintendent, recording steward, delegate, local preacher, and every other man whose business it is to be present, ought to make a special effort to attend. I ask the pastors not to make any engagements which will conflict with the District Conference. The programme will be announced later. I appoint the following committees:

License to Preach—H. S. Spragins, R. O. Brown and W. H. Mounger.

Orders and Admission—J. Ritchey, Eugene Johnson and R. I. Allen. E. S. LEWIS.

FROM REV. R. W. VAUGHAN.

A good friend of the Louisiana Orphanage sends the following letter:

"I advertised for a 'pound party' to be given at my residence on the 22d of February, and invited the public to contribute. The good people responded liberally, and I now have the pleasure to ship you a barrel of gifts donated. With this expression of sympathy and good will go the prayers of all the donors for the perfect success of the noble work in which you are engaged, and for the blessings of heaven upon you in your devoted service."

"I also send you a check on our bank for \$50. I have some articles that I could not get into the barrel, and which I will send at some other time soon."

This occurred in one of the smaller communities of North Louisiana, and shows how readily the people respond to this noble work when some interested party affords the opportunity.

Who will do likewise in some other community?

R. W. VAUGHAN, Financial Agent

FROM BOGALUSA, LA.

Dear Dr. Boswell: I wish to state that Rev. Walter G. Harbin, who is now engaged in a meeting at Millsaps College will begin a meeting here for us the 14th inst. I wish to ask that prayers be made for a great meeting at this important point in Louisiana Methodism. Other churches have men here. Even the Catholics are holding a revival at this time. Many Protestants hear the lectures delivered by the "father." When Harbin gets here it will simply be "brother." The Baptists and Presbyterians have station pastors here, and the Episcopalians hold services.

Dr. Cooper, president of Whitworth College, lectured last week on "Christian Education." He is an ex-president of Centenary College. To-morrow we expect to have another ex-president of the same college, Rev. C. C. Miller, now presiding elder of this (Baton Rouge) District. I am glad he is coming. He can help to plan and give such advice as may be necessary for success in this difficult field. Since coming here, I have been made to think of the Scripture where it says of Paul that his spirit was stirred within him when he saw the whole city given to idolatry.

I am also writing to ask all who have been converted under Brother Harbin's ministry to especially pray for his success here. Let all the people where he has held meetings join us in prayer for a great meeting. Brother Harbin held a meeting last year where I was pastor the year before.

Doctor, remember us when you pray, and come to see us. Would be glad to have you come up during the meeting. I think Brother Harbin does special work for the "Advocate" in his meetings. Yours fraternally,

J. M. ALFORD.



Royal

Baking Powder

Absolutely Pure

Renders the
food more wholesome and superior
in lightness and flavor.

The only baking powder
made from
Royal Grape Cream of Tartar.



NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MARCH 18, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 11.

PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2773.



MRS. S. E. SAVANT,
Matron of the Methodist Orphanage, Ruston, La.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS:

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The names on the pension roll are constantly dropping off—hundreds and thousands every year—but the amount appropriated for pensions by the Government gets no smaller. On the contrary, it "grows with the passing years." How strange that the decrease in the number of pensioners should be followed by an increase in pension money. The Savannah News, in calling attention to this, says: "Thirty years or so ago, when General Garfield was a member of the House, he predicted that the pension list would never amount to more than \$30,000,000 a year. He lived to see it three times as much; and now we have the Senate passing a bill carrying \$160,000,000 a year in straight pensions, and not including the "private" pensions that are passed for the benefit of those who cannot get in under the general law. This recalls the statement made by Representative Tawney recently, to the effect that seventy per cent of the Government's expenditures went for military costs, either past, present or future. The Army, the Navy and the pension lists are the heaviest loads the Government has to carry."

But few people we suppose have an adequate idea of the turpentine industry of the South. The Forestry Service sends out the following information on the subject: "Louisiana, by increasing its output of turpentine from 1,134,100 gallons in 1907 to 1,696,250 gallons last year, and its production of rosin from 126,346 barrels in 1907 to 193,804 barrels, has shown a marked advance in turpentine and a healthy condition of her naval stores industry, but of the eight Southern states, each producing more than 200,000 gallons of turpentine and 25,000 barrels of rosin, Florida leads the list with 17,030,200 gallons of turpentine in 1908 against 15,572,700 gallons in 1907, and 1,022,111 barrels of rosin in 1908 against 1,774,270 barrels in 1907. Georgia, Alabama, Mississippi, Louisiana, North Carolina, South Carolina and Texas follow in the order named. All these states produced, in 1907, 34,180,800 gallons of turpentine and 3,999,321 barrels of rosin; in 1908, 36,589,000 gallons of turpentine and 4,288,283 barrels of rosin. The two in 1908 had a market value of \$31,895,887. The figures used in determining the value of turpentine and rosin are based on the market quotations at Savannah, the recognized naval stores market of the United States."

If we are not mistaken, one of our city daily papers a short time since, in an approving manner, gave voice to the idea that the prohibition wave was receding and mentioned in evidence the fact that the West Virginia Legislature for incorporating prohibition in the State Constitution had been defeated. But, as we now remember, the paper did not mention how the defeat was effected. Perhaps at that time it was not known. The secret is now out. If a press dispatch from Charleston, W. Va., conveys the truth, the dispatch, dated Feb. 27, says: "The Senate Committee, appointed to consider charges that \$110,000 had been used last year to defeat the prohibition amendment to the Constitution and that \$1,000,000 had been or could be raised this year for the same purpose, made its report yesterday. The report declares that some of those who posed as ardent temperance workers were playing

Dr. Jekall and Mr. Hyde. It alleges that a member of the Judiciary Committee was offered \$2000 to kill the prohibition amendment in committee and \$5000 for his vote on the floor of the Senate. The committee intimates that the House was less virtuous than the Senate, and that members of the lower body openly solicited money for their votes. The report mentions no names in connection with the charges. For the sake of the honor of our common humanity, we hope the report is not well founded."

The news columns of March 3 report a man in Kentucky as dying of "broken heart." He was a genius in his line—perhaps the only one in the United States. He has been known as "the man with the golden nose." He was a "discerner of spirits"—not such spirits as we read of in the "olden time," but such spirits as the author of "the harp of a thousand strings" said he had in his flatboat at the wharf—the best spirits that could be made of corn or rye. His gift was to test whisky by the smell. His sense of smell was marvellous—on its decision hinged some of the biggest transactions ever known in the liquor trade. "Blindfolded, with half a dozen or more bottles of whisky in front of him, this man can tell by the smell just how old each brand is, and where it is made, provided it is Kentucky whisky, and because of this remarkable sense of smell he amassed a fortune years ago. His ability was recognized by distillers, and he was sent by the Government to the Paris Exposition as a representative of the Bourbon whisky industry." Now that prohibition is sweeping the country, with the prospect of carrying Kentucky into the dry column, he sees his occupation gone, and is slowly, but surely sinking. His physicians say that he "has no illness of any consequence, but that he is broken-hearted over the future of the liquor industry." That is worse than shedding tears over the grave of a poodle dog.

What the farmers of the country lose by the washing of the soil is beyond calculation—particularly those farmers who own sandy and rolling lands. The Independent of New York is quoted as saying: "One of the most startling facts coming to the American public from the latest report of the Secretary of Agriculture is that the rivers of the United States are annually pouring into the ocean not less than one billion tons of sediment, and that this immense volume of waste consists of the most valuable elements of the soil, the very richest material, as the Secretary calls it, 'the cream of the soil.'" At a moderate appraisal the annual loss exceeds all the land taxes of the whole country, and this loss is steadily increasing instead of decreasing. This does not take into account the larger fragments of earth which is pushed along the sides of the larger streams. Then we have to take into account, besides the soil impoverishment, that the sediment pollutes the waters that carry it, endangering the lives of those who are compelled to use them, and reducing their value for manufacturing and other domestic purposes. "Any farmer can verify the report of the Secretary of Agriculture by looking over his fields after a heavy rain. How much dirt from Missouri, Ohio, Kentucky and Tennessee, and a dozen other States is poured into New Orleans through the pipes connected with the Mississippi River; it is impossible to know."

Some friend whose name was not furnished has sent us the following extract from the American Magazine: "The anti-saloon sentiment of the nation seems to have gone to work about ten years ago, and worked without much result for half a decade. But since 1904 results have been coming regularly. State-wide prohibition now prevails in Alabama, Georgia, Mississippi, North Carolina, North Dakota and Oklahoma. Kansas adopted prohibition in 1880, but did not enforce it rigidly in the larger cities until 1906, and Maine has galvanized her old law into new efficiency. Prohibition now has abolished the saloon in a majority of the counties in Arkansas, Missouri, Texas, Connecticut, Delaware, Florida, Illinois, Indiana, Iowa, Kentucky, Louisiana, Nebraska, New Hampshire, Ohio, Oregon, South Carolina, Tennessee, Virginia and West Virginia.

And in every one of these States except New Hampshire and Iowa, where prohibitory laws were enacted in 1903, there is a strong movement for State-wide prohibition, endorsed more or less definitely by one of the two ruling parties. In the election of 1908 the Anti-Saloon League made gains in New York, Illinois, South Carolina, Washington, Idaho and Ohio. The movement is strong in southern California, and is moving rapidly up the coast. In Colorado the saloon has been abolished from ninety-three towns within the last two years. In Massachusetts in five years there has been a gain of 110 towns for the anti-saloon territory, and Worcester is said to be the largest prohibition town in the world. In Michigan there are now 11 prohibition counties and 700 prohibition towns, as against 2 counties and 400 towns five years ago. In Minnesota five years have seen the prohibition towns grow from 400 to 1,611. In New Jersey, where there has been a warm contest for four years, the temperance people have secured Sunday closing. And a State-wide campaign for county prohibition is waging in Pennsylvania. We are glad to add that, since the above appeared in the Magazine, the Legislature of Tennessee has voted State-wide prohibition which will go into effect July 1, and so has South Carolina, with the privilege of local option elections at the end of one month in those districts (counties) which are now wet. And Texas and Arkansas will, without doubt, join the prohibition column in the shortest time possible. The great wave has not receded.

CHILDREN AND SUNDAY SCHOOL AND PREACHING.

By a Pastor.

That "the children of to-day will be the grown people of to-morrow" makes it imperative that the very best thought and most earnest endeavor be given in the care and development of their young lives. That the Church is vitally concerned in their training goes without saying, for not only will she reap the rewards of faithful service in their behalf, but is responsible for them. Outside of the influences of the religious home, the Church recognizes the Sunday School as the most effective agency for developing the spiritual nature of the children. That the Sunday School has done a mighty work and is well-nigh indispensable, no one will question. But there is need for serious reflection in regard to its work to-day. A pastor who is anxious to see the children saved and brought into the Church can not endorse some things that come under his observation in connection with the Sunday School. At the close of the exercises he hears the children sing: "Our Sunday School is over, and we are going home," when his heart is yearning to preach to them in the 11 o'clock service. Do they go? they do in droves. Little children? Yes, and older ones too. Boys and girls from ten to eighteen years old seem to think when they have attended Sunday School they are free. Some go home and some go some where else. Where? Surely, their parents do not know, for they are at church.

Now, I am in perfect accord with the Sunday School. I love and appreciate its value. Like many I've heard express themselves, "I learned more about the Bible in Sunday School than elsewhere," but I believe with all my heart if the Sunday School is to take the place of the "preaching service" we can dispense with it. As a feeder to the church it has no equal, there is no more important or useful adjunct to the church, but if it is prostituted, as it seems we are allowing it to be, it will become a snare and a delusion and will result in spiritual loss to future generations.

Why do children and young people not remain for preaching? Is it because the preacher fails to interest them? We think not. The preacher of to-day realizes the worth of children, and when he has the opportunity he suits his remarks to them. Again, the few children who do remain seem to enjoy the services. The writer can see, as much responsive, rest and indication of enjoyment on the faces of the boys who always sit on the front seat as he preaches as on the faces of any of the older members of the

congregation. Is it because the teachers advise them to come after Sunday School is over? We think not. They may not have noticed the tendency to leave and hence not requested them to remain, but I don't see why they do not advise them to go home, or in any way discount the eleven o'clock service. Upon whom but the parents can the responsibility rest? If the parents cannot possibly attend Sunday School, the child ought at least meet them at the door and hear from them, as some of us have heard, "You must stay for preaching." But we hear them say, "You may go home, so of course they go and will continue to go as long as parents allow it. When the pastor asks the good mother about it she says: 'Oh, they get so tired when they go one hour to Sunday School and then have to stay another hour for preaching, it wears them out and I'm afraid they will take a dislike to the church, and when they get older they will quit going to church at all.' Two long hours! Wonder if doesn't wear its little constitution. Think of the absurdity. Five days in the week the child goes to school at 8:30 and stays till 3:20. Nothing said about being tired and if it takes a dislike to school, there is no serious damage done—it just goes on and it should.

Mothers and fathers, read this word of exhortation. The church wants to save your boys and girls. Teach them to love the Sunday School and get all the good out of it they can, but bring them under the influence of the preached Word of God, and the Holy Spirit's influence as felt in the services.

A GREAT INSCRIPTION.

By Rev. F. N. Parker, D.D.

The great bell in St. Paul's Cathedral, London, has this inscription, "Woe is unto me, if I preach not the gospel," cast in the metal. Whenever its solemn, melodious tones float out over the homes and haunts of men, it proclaims the gospel for which St. Paul labored and died. Its call to worship is a call to hear the gospel. Day after day, it reminds the restless, eager, sinning crowd of the great city that there, in London's central roar, stands a witness in stone to the gospel of the Crucified.

I once heard a bright young minister say that church bells were a relic of paganism. This is precisely what they are not. The church bell is the invention of the Christian Church. They were unknown to the Jews and pagans; and are not used by the Mohammedans. The bell was introduced to replace the "runner" and the "trumpet" in calling the people together for service. Its use has been general since the eighth century.

The bell, and the cornet and tambourine of the Salvationist may well be inscribed with St. Paul's famous declaration, "Woe is unto me, if I preach not the gospel." For us Christians the whole fabric of our social and religious life might well be stamped with this solemn declaration of a great responsibility. In fact, the one thing our time call for is a deeper realization of the apostle's "woe." In writing to the Corinthians, Paul was careful to assert his independence of them, but whether received by them or not, the preaching of the gospel was not a mere question of expediency or personal glory; no, necessity is laid upon me.

But what is this gospel of Christ? If we believe it to be what it is, God's only cure for immortal souls, destined for an eternity of blessedness or woe, there is an obligation to bring it to all men, which surpasses in importance and significance any other human responsibility. Paul's woe is not the language of exaggerated feeling, but the settled conviction of his calmest and most deliberate thinking. The gospel was a trust, and, above all things, a trust to be delivered. The call to preach it was enforced by the pressure of Sinai and Calvary combined. There is a tendency to hold the call too lightly. It is looked upon as an optional pursuit. Many approach it in a tentative, hesitating manner. But a message of life and death is the last thing on earth to be handled in a tentative or uncertain way. If it means anything at all, it must be delivered with all the power of mighty conviction and importunate appeal. Let us devoutly pray for such a conviction as that which nerved St. Paul

for his unparalleled career of devotion and fidelity to Christ and his gospel.

It is not probable that St. Paul used this stern sentence of personal responsibility with special emphasis upon the word "gospel." But we may well do so. Is the gospel we preach the gospel, or an incomplete fragment of the great body of saving truth revealed in the Incarnate Lord, perhaps mere subsidiary and dependent truths and ethical results of the central power? It is to be feared that some things which were central and vital in the gospel of St. Paul are forgotten truths with some preachers and churches. It behooves the preacher sometimes to ask himself whether he is really preaching the gospel or a mere dilution of religious philosophy and ethical moralizing. Is his gospel strong on the sinfulness of sin? Can he, in good conscience, proclaim an atonement that does away with sin? Can he offer from personal conviction and experience a prospect of holiness of heart here and an assured peace with God for the present and the hereafter? Where are the mighty truths of the Cross—repentance, justification, regeneration, sanctification and eternal judgment? These are the things that made Paul's "woe" powerful indeed. How can any man face his Lord and Judge if he preach not the gospel in its full compass and with the power of the Holy Spirit? Our trust is a tremendous one, to be measured by the meaning of the cross and eternity itself. I doubt not that St. Paul aspired to be, above all things, a preacher of the gospel, and he made himself, by God's grace, a great preacher. But great preachers, indeed any successful preacher, is only possible on the basis of a great gospel. In all the multiplicity of our duties let us remember the great sentence, "Woe is unto me, if I preach not the gospel."

FISH BONES.

By Rev. J. W. Honnoll.

During the Conference session Dr. Boswell exhorted the preachers to write. At our Preachers' Meeting, Brother Meek exhorted the preachers to write. Some of my younger brethren insist that I should write more for our Conference organ. Some of them, I know, are better qualified to write for the paper than I am. I appreciate their respect for old age—if it does not always bring wisdom. So I begin by suggesting to my younger brethren to read like I eat fish: Lay the bones aside, read much, think more, but do not believe everything you read. I do not believe in all I see in our "Review," nor in our church organ. I find occasionally a bone, which I lay aside. I did not accept Dr. Winton's modification, a few years ago, of the commission which God gave our first parents to multiply and replenish the earth. To my mind such advice as the Doctor gave is to encourage one of the great sins of the age and of the ages. Race suicide is the sin which has sapped the foundation of the great cities and nations of the past, and is a great danger to which church and state in America is now exposed. Think of one of the richest churches in New York with seven hundred members and about fifty children. What would have been the effect on the world of to-day had John Wesley's parents or grandparents listened to such advice? Sam Jones said, "I pity the man on whom the Lord has put off a woman and a poodle dog for a family." I turn from the bone to some rich meat which the Doctor gives us in the last week's Advocate. This criticism of the article in our "Review" on the "Limitations of Christ" are timely and well said. I am glad we have a man who is able and has the moral courage to expose such nonsense.

God the Father possesses every possible perfection to the highest possible degree. Jesus Christ possessed not only the divine nature, but human perfection in the highest possible degree. I suppose that Christ possessed that degree of humor and nervous temperament that was essential to a perfect human being—no more and no less. That his power or usefulness was affected in any degree by some human weakness is not to be thought of for a moment. It has no support in reason nor revelation. If we

were foolish enough to believe such nonsense, it would disassociate our esteem for that perfect being who was without sin in any of its effects. Dr. Winton's criticism of the modern dance is rich and timely. It is certainly true that the slow-necked dress and the male arm around the female waist is more proper in the parlor in the presence of father and mother than in the whirl of the giddy dance in the ball-room. This reminds me of what I saw a few years ago in "Hartman Free Press." The editor said they had invented a new dance in which they sat and nodded to music. He said it was a great improvement on the old way for they never could see any sense in trotting a mile or two to get a hug or two.

Hill House, Miss.

SUNDRY THINGS.

By Rev. D. W. Babb.

We want to endorse Brother Oats' article in last week's Advocate, criticising Brother Lewis' article on the justification of the raise of the assessments by the management of the Methodist Benevolent Association at Nashville. The raise was so out of proportion to the necessities of the case for a benevolent institution that most of the old members of the Association were virtually knocked out. As to the dividends which it is proposed to accrue, there are very few preachers who could pay the amounts necessary to the accruing of a dividend, and those who could do it could manage the money for their future interest as well as any one else. I sincerely regret our merging our society, and am in hearty accord with the idea of reorganization, and I believe we can have a better organization than ever before.

Now, let me say "hurrah" for T. W. Lewis' article on "Worldliness." The Columbus pastor says some pertinent things, and before he gets through I suppose he will say something on the fad of clubs playing for prizes—I mean, by members of our church, mothers and daughters. If that is not gambling in embryo, it must be something fuller developed. Name it? Will you be surprised if sons become gamblers who are raised in homes where prizes are played for by mothers and sisters?

Let me say one other thing by way of admonition to our younger brethren of the Conference. Get everything out of the Conference possible, be on hand at roll-call, and be present during the entire session; so that when your name is called your presiding elder will not be embarrassed by having to state, "Bishop, he was in the house a little while ago, but I don't see him now." I have never seen such a state of conspicuous absence on the part of preachers when their reports were called for as last year. Let us never reflect on ourselves as visitors to a kind and intelligent people again. Visitors of other denominations were present, which caused our regret to be the greater. We go to Conference for business, and church business at that. Let us be found at our places during the sessions of the Conference. We older men certainly feel an interest in the character of our Conference, and want to be graded among the best in attendance to business, and may be allowed this word of exhortation.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co., Ltd.,
1005-1007 Canal Street, New Orleans.

ALONG THE MISSISSIPPI

Mrs. F. G. Kelley, of Choudrant, thought of the little orphans on his way to town last Friday, and brought them all a nice stalk of sugar cane. He knows a child's love for cane. Mrs. W. E. Unchurch gave to one of our boys a setting of eggs (Rhode Island Reds). We are very anxious to get a good start of poultry, although Joseph (one of the boys) said he preferred some big fat hogs. Mrs. H. T. Benoit and Mrs. B. A. Trousdale and little daughter, Ruth, of Monroe, visited us Saturday. We did enjoy their visit so much, and they are indeed true friends to our little orphans.

Vigorous in body and mind, Rev. J. W. Hennell continues to preach with unusual power and effectiveness. And in pastoral work he is a model in his tact and diligence. His more than seventy years

No. 2.

LUZIANNE COFFEE

THE REILY-TAYLOR CO.
NEW ORLEANS, U. S. A.

None knows him but to love him,
And none names him but to praise.

It is probable that the Greenville District Conference will be held the first week in May, embracing Friday, the 31st Sunday. The pastors are requested to keep this date in mind in laying their plans for revival services.

The Laymen's Movement does not seem to be making much headway in our territory. A leader has been elected in every charge and Mr. L. H. Sherard, our District Leader, has several times sent out literature, but therewith work has stopped. Like everything else, if his movement is successfully launched the pastors will begin to do it. Who will be the first to lead off with action in his Charge?

The District has a church extension board, but up to date, so far it has accomplished but little. It is the purpose of the presiding elder, however, to push this work from now on. At Skene, where the church was blown away a year ago, at Birdie, at Willing's and several other places where the people have fled from the Indians, help is sorely needed. Let all our pastors and people assist in establishing Methodism in these needy fields.

The choir report has been a little bit sonorous with gaps in our brilliant ranks. The decease of Brother W. W. Dickson was a great thing, new to the church at De Soto, and the translation of Mrs. M. B. Sillers, one of the old congregation has been greatly improved. The former wife of Sister of Charles Clark, one of Mississippi's war governors, and the mother of Gen. Walter Sillers, one of the most widely known names in the Delta. A more beautiful Christian character the writer has nowhere met.

Board of Missions of the Louisiana Conference.

Received For Foreign Missions for quarter ending	
March 15, 1906.	
Rev. W. L. Doss, Jr.	\$12.50
Rev. A. F. Vaughan	72.00
Louisiana Avenue, Rev. W. W. Holmes	77.50

Total \$162.00
No funds have been received for Domestic Missions since Conference. Only \$50 have been paid on subscriptions to collection for "French Mission".
Bridg's funds handed in at Conference. Please send in your subscriptions as treasury is almost empty.

W. B. THOMSON, Treasurer.
231 S. Rampart St., New Orleans.

A TRIP TO RANKIN.

On the 15th of February I took the east-bound A. & N. train at Bovina for Pelahatchie. It had been raining in torrents for several hours, and all the creeks were up. Pelahatchie Creek was booming, and as the train neared the station we could see the water all over the swamp.

I had made up my mind to be contented for a day and night in the town of Pelahatchie, as I thought there would be no one to meet me. But I was mistaken. To my surprise I saw Mr. Ed J. Rhodes standing on the platform waiting for me. "How did you get here?" I asked. "I walked up the railroad track," he answered. "Walked up the railroad track?" My thought I was inside.

Well, we walked, but we had only walked about a mile when we came up to the wagon that was waiting for us. "We won't have to cross any more high water," for we crossed Pelahatchie on the trestle, I thought. Again I was mistaken for my companion told me that we would have to cross a little creek that was very high. When we reached the creek I could see nothing but water, water everywhere.

The mules plunged in without a moment's hesitation, and were swimming before I knew it. The wagon had a high body on, but the water came up to the top of it. I could not see the wheels at all; the wagon felt like it was floating. Mr. Rhodes said, "Jim, I believe the body is floating off." My heart was in my mouth; I could hardly speak. But I noticed that the mules did not get any further away from the wagon than they had always been, so I breathed easier. It was all over within a few seconds, but they were long seconds to me. We reached home without any further adventure.

On the 17th of February Mr. Vernon Rhodes and Miss Ola Sigrest were united in holy matrimony at the home of the bride's father, near Shiloh Campground; the ceremony being conducted by the writer. There was a large crowd of relatives and friends present to see the work well done. Some one made the remark that I was so excited that they could have heard me a half-mile away. I am sure that all in the house heard the ceremony.

On the 18th of February Brother C. McDonald came out from Pelahatchie to the home of Mr. E. W. Rhodes and dedicated to God in holy baptism two little babes—Clairborne McDonald Rhodes, the son of Mr. E. J. and Mrs. Etta McDonald Rhodes, the grandson of Mr. and Mrs. E. W. Rhodes and Rev. and Mrs. C. McDonald, and Pattie Lola Lewis, the daughter of Rev. J. M. and Mrs. Alla Rhodes Lewis, the granddaughter of Mr. and Mrs. E. W. Rhodes and Rev. H. P. Lewis, Sr. It was a glorious occasion and we felt the presence of the Lord in our midst.

Brother McDonald is comfortably situated in Pelahatchie, and we pray God's richest blessings upon him in his declining years, as he waits the final summons.

JAS. M. LEWIS.

Oak Ridge, Miss.

LETTER FROM COLUMBUS, MISS.

By Rev. M. H. Wells, D.D.

Dear Dr. Boswell:

By way of preface, let me say that I have quit apologizing for "personal allusions," and never use the editorial "we" to shield my identity. Having been cramped for nine years editing and publishing papers, I rejoice in deliverance from the impersonal. In a chapter of twenty-four verses Paul uses the personal pronouns thirty-five times.

A brother was asked by an ex-presiding elder to write again for this Advocate. The wife of a live, active and successful presiding elder urges me to write some more. Her husband, no doubt, would have jubbed in the request had he been present, as he has too much respect for her taste and too much concern for his reputation to have declined. It may surprise your readers to be told that after so great encouragement, I am just a little timid, and hesitate to submit another letter to the tyranny of your blue pencil.

That letter was intended to give impressions of Mississippi, and I had the conceit that it would be gracious to the readers of the Conference organ. Other papers, with few subscribers in these parts, printed every word. I had special reasons for desiring that paragraph about nativity and front name. Marshall should appear. The gifted and genial L. D. Borders is serving the Methodists in the capital (Holly Springs) of my native county. He wrote me such a brotherly and Christly welcome that I wanted him to know whence I sprang. He is on holy ground and among a choice people. Then, again, that wonderful meeting in which the Lord did so much, was held by a school-boy. That fact might help to settle any question of the calendar. It was, in fact, only forty-eight years ago. (Forty-eight years ago last August, I was there. What was your age then, Doctor?—Editor.)

I am thanking you for your kind words in local of 18th. Save and except allusions to "ancient history," it was well said and appreciated. I get so many knocks and cuffs that a kind word goes through and through me. You may become aged some day and then appreciate the sensitiveness of a man when he turns the other side of the meridian of life and the gray hairs begin to obtrude on the surface of his cranium. I hardly know what you mean by "reviewing my youth," since I am operating on the original endowment. I think I have learned the secret of longevity. My co-pastor, Dr. Lewis, has a nice way of addressing me as "the young man." But it is like "Tom" to be relayer. Two years ago I conducted eight meetings in eighty days, preaching one hundred and fifty sermons without a day's rest, and yet on returning home friends congratulated me on improved appearance. Meeting Bishop Morrison, he chided me with evading the itinerancy and ordered me to report for duty at Second Methodist Church, Columbus, Miss. Having no right to confer with flesh and blood, I hid me hither and am here at work. You do me the honor to say I propose to do all the work of a pastor, including the circulation of religious literature among the people. If I have failed in a single item it was overlooked in reading books on the duties of pastors. In a church paper I humbly dared to say that "the Spirit of the Lord Jehovah was upon me" in preaching and visiting. I do the visiting of one hundred and sixty families on two legs, walking from two to five miles a day. Brothers Pope, Clark and others know what this means, since these families are scattered over miles of territory. I receive six Advocates and have my preferences, but propose to be loyal and urge the claims of the Conference organ. You may judge of the task ahead of me when told that of those 160 families about half a dozen take church papers. But I am working on the first club with some encouragement. Now, it is time for the editors and publisher to say "amen," "so mote it be," or words to that effect. Paul speaks of himself as "the aged." I fail to see any instance of record in the Bible where a preacher was superannuated. The normal preacher would be glad to "cease at once to work and live." The preacher makes his own "dead life." So far as mind and heart are concerned, I feel about as I did when twenty-two years old.

Now that I have had such a warm welcome to this region, I beg those who may read this to pray that the Lord may use me in saving the souls for whom Jesus died.

Columbus, Miss.

MISSIONARY INSTITUTE AT OXFORD, MISS.

In the classic little city of Oxford, in a sense the seat of learning for our State, and ecclesiastically the metropolis of our Methodist diocese, where resides our patriarch (such by virtue of position, how very not through weight of years,) we have just closed a meeting which for interest and inspiration will have few superiors this side the Annual Conference.

Very nearly all the preachers and a goodly number of representative laymen, ably led by our presiding elder, seconded by his District Lay Leader, Principal J. M. Wyatt, entered heartily into the Missionary Institute appointed for March 9-10. An attractive pro-

gram had been carefully and thoughtfully prepared, and its execution was realized to a very gratifying degree. Very few of the appointed speakers were absent, and such as were unavoidably detained, had their places filled creditably.

The honors of the principal guest are divided between our Conference Lay Leader, Senator G. J. Jones of New Albany, whose presence with us throughout the session was warmly appreciated, and the saintly and venerable Levin Lake, whose vigorous speeches would have done distinguished credit to a man in life's prime, betraying few evidences of the near-century of years through which he has blessed the world.

The admirable address of Senator Jones, delivered to a large audience on Tuesday night of the Conference, was listened to intently and will doubtless continue its potent influence through the quickened zeal of his auditors through many months to come. The Church is fortunate in the possession of this earnest, capable man, whose position challenges respect, whose solid worth maintains it.

Brother Lagrone was with us for one day, contributing much to the interest and profit of the occasion. The heating plant of the Methodist Church was temporarily out of order, and the gracious offer of the Presbyterian brethren was accepted, and our deliberations were enriched by the presence and counsels of the ministers of that denomination. One may well question whether in all the Connection there is a more diligent, earnest, painstaking presiding elder than is the one to whose ardor and acumen we are indebted for the uplift we all received through this Institute, conceived, planned and realized in his warm heart and consecrated mind. And all the people say, Amen?

ISAAC D. BORDERS.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the services of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

Register for Rooms at Once and Thus Secure Choice of Location. Send for Catalogue.

W. A. CLIFTON, A.B., Ph.D., President.

Grenada, Miss.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Agencies Throughout the World.

W. L. Ellis, Prop.

Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

W. H. M. S.

SIXTEENTH ANNUAL MEETING OF THE LOUISIANA CONFERENCE.

Mansfield, La., March 14, 1909.

The Louisiana Conference of the Woman's Home Mission Society is in annual session at this writing at Mansfield, which is a thriving town of about 2500 inhabitants, situated in northwest Louisiana. Mansfield College, in the center of the town, stands on an eminence which marks the highest point above sea level in the State of Louisiana. Rev. K. W. Dodson is pastor of our church here, which is said to be (and appearances indicate it) one of the liveliest in the State. Last year Bishop Morrison dedicated this beautiful house of worship, and a reference to the Louisiana Conference Annual will reveal the fact that \$24,000 was raised for all purposes by the Church during 1908, about \$22,000 of which was used in erecting and furnishing the handsome church edifice and remodeling the parsonage, which is among the finest in the Conference. About 400 yards distant is situated Mansfield College for women. The genial president, Prof. Olin S. Dean, and the faculty and students are lending valuable assistance in making pleasant the stay of the delegates and adding to the interest of the occasion. Dr. J. A. Rice has been a guest at the college several days, during which time he delivered a series of lectures of great literary and spiritual value before the student body.

All during Saturday and Sunday mornings there was a chilly, drizzling rain, which made the streets sloppy, almost impassable. However, the weather cleared up during Sunday afternoon and the indications are favorable for ideal spring weather during the remainder of the meeting.

The opening session Saturday evening was well attended in spite of the inclement condition of the weather, and at the Sunday morning service the church was well nigh filled to hear Dr. Rice's powerful sermon on "The Call of the Outsider"—"Thy people are my people, and thy God is my God." (Ruth) A growing missionary spirit is manifest through all the services.

The meeting was formally opened at 8 o'clock Saturday evening, March 13. The State President, Mrs. E. R. Kennedy, occupied the chair, and Mrs. H. R. Singleton, Secretary, filled her place at the desk. Mrs. F. A. Lyons, who for many years served the society as president, was honored with a seat in the chancel beside Mrs. Kennedy. Hymn No. 482 was sung by the congregation, after which Mrs. F. A. Lyons invoked the divine blessing. Resolutions were read deploring the death of Dr. Cunningham, an old member of the Mansfield Church, whose remains were laid to rest that afternoon. Hymn 654 was sung, after which the address of welcome on behalf of the ministry was delivered by Rev. K. W. Dodson. Mrs. H. T. Liverman followed with words of welcome on the part of the local auxiliary. Mrs. R. R. Sandlin responded for the society, and Mrs. E. R. Kennedy followed with an address on "Home Missions." The Mansfield choir rendered a fine musical programme, and Prof. Ford sang an inspiring solo. After benediction a social half hour was spent in renewing acquaintances. Members of the ministry present up to Sunday evening were: Dr. J. A. Rice, Rev. K. W. Dodson, Rev. Bristol Carter, and Rev. Hugh Jamieson. Other preachers are expected during the Conference.

On Sunday morning, at 11 o'clock, Dr. J. A. Rice preached the annual sermon; at 3 p. m. Miss Frankland made an instructive talk to the children, and at 5 p. m. Rev. K. W. Dodson preached on "The Importance of Young People's Work in the Church."

On Monday the Conference will get down to business. There will be a session in the morning, committee meetings in the afternoon, and a session at night. Tuesday there will be two sessions during the day, and the Conference will close with a service in the evening, at which Rev. N. E. Joyner will address the society on "Our Opportunities in New Orleans."

The Annual Address of the President, Mrs. E. R. Kennedy, follows:

HOME MISSIONS.

When Dr. Morrison was secretary of the Board of Church Extension he said that church extension had about absorbed him. He thought church extension, talked church extension, and his wife said he must dream church extension, as he sometimes made earnest speeches in his sleep and insisted upon taking a collection when she was the sole auditor.

The women of the Home Mission Society may be said to have a similar experience as a prominent gentleman once remarked he was very much afraid "Home Missions" would absorb the Methodist Church altogether. However, that may be, it is true our women have become so absorbed themselves that they are planning to win the world for Christ by the power of his mighty love and that touch of human kindness that makes the whole world kin.

When in 1886, under the leadership of Miss Helm, the Woman's Department of Church Extension (for the purpose of aiding in the building of parsonages) was formulated by the General Conference, the outlook was not encouraging, and when four years later the Home Mission feature was incorporated in the work of the new organization, many objections poured in.

But at this time seven thousand women had joined forces, and with God's blessing so signally manifested: they knew no such word as "fail." So, on down through the years, increasing in strength and faith and added numbers, steadily the work has grown until the Call to Home Missions is ringing out in clarion tones, and the cry is sent broadcast: "America holds the future: if America fails, the world will fail. The battle lost at home, our cause is slain abroad."

Home and foreign missions are inseparably interlinked. A Chinese missionary in New York says that at a missionary conference in Canton, China, there were fifty missionaries present, native Chinese, and half of them were converted in our missions in America and returned home to seek the conversion of their people. Every foreigner converted in America becomes a missionary influence abroad.

When we consider that foreigners constitute one-third of the population of the United States (not including Americans of foreign parentage), and that already in New York city the foreign men of voting age outnumber the native men of voting age by nearly one hundred thousand, is it not time to awaken from our lethargy and indifference and remember that the future of our children and our children's children largely depend upon the faith and fidelity of the Christian manhood and womanhood of to-day?

There is a wealth of hopeful suggestion in the words of the little child who lived in a dark, gloomy tenement, and on a dark day remarked, "Mamma, if my teacher would come the sun would surely shine."

Our twenty-four city mission boards are bringing glorious sunshine into many of these darkened homes with the coming of the teacher, whose loving hands are leading out these little ones into the warm light of God's uplifting care. Back in the mountain caves of Kentucky and Tennessee and the Carolinas live a people of the best Anglo-Saxon stock, with the blood and traditions of heroes, but away from all railroads, schools and churches, cut off by geographical limitations, they have been left behind in the march of progress. The cry for schools among these people is great and urgent. Our home mission society twelve years ago established a school in London, Ky., and for these mountain boys and girls the "Sue Bennett Memorial" stands to-day a center of mental and moral uplift, and opens a "rich door through which the gospel of redemption may be preached to a much neglected people." Another school in the mountains was opened at Greenville, Tenn., by the home mission society of the Holston Conference in 1896. This home and school, under the leadership of Mrs. E. E. Wiley, has opened its doors to the care of orphan children. Hundreds of little ones have been made to forget they were ever poor and friendless through this school. Four years ago the Brevard Institute in the town of Brevard, N. C., under the auspices of the W. H. M. Board, presented another great educational opportunity and center of influence in this mountain section. It is said a boy of twelve years of age walked six miles to school in the morning and back again at night every school day all winter, save on a few rare occasions when the family mule could be spared for his use. Only three mountain schools—very few, perhaps, compared to the great need—but who shall say these schools shall not tell in the lives and homes of these people for generations to come?

Child labor, the one monstrous evil in our midst to-day, and the problem that must be solved sooner or later, by an innate sense of right and justice, is arousing our women, and by voice and pen and personal effort, are protesting against this sacrifice of child life.

On the coasts of Florida schools have been entered for the thousands of Cubans and Italians employed in the cigar factories, and an enrollment last year of more than 400 pupils, in spite of the money and space well for the interest manifested.

For the alien multitudes pouring into California from Korea, Japan and China, our women have four schools, two co-operative homes, two church organizations, a mission center in Oakland and a deaconess home in Los Angeles. This work is steadily growing under the leadership of Dr. C. F. Reid, a former missionary in Korea.

Our industrial work is represented by the Rescue Home and School in Dallas, Texas, Vashti Home for friendless girls in Thomasville, Ga., and Paine Annex for foreign girls in Augusta, Ga.

But the Home Mission Society has not forgotten its first obligation—last year nearly \$20,000 paid to parsonages attested this remembrance. The one desire of the women is to have a parsonage in every church, and to make this possible we must have a local auxiliary in every church.

Again we would call attention to the greatest problem confronting our Church and the civilization of our country to-day. I mean the great problem of the "incoming millions." New York is only a type of all other great cities. In one public school in that city 25 nationalities are represented. It is said that 12,000 new inhabitants take up their residence in New York every month. Surely it is "a meeting place of the nations." With the opening of the Panama Canal, what is true of New York may become true of New Orleans. Looking to this end, the Women's Home Mission Society has united forces with the General Board of Missions and the Board of Church Extension to do their part towards bringing these alien people to know Christ and his power to save.

Another question of vital importance and one which should commend itself to the heart of every woman in this broad land of ours, is the great fight now being waged against the liquor traffic—the one infamous evil arrayed against the peace of our homes and the prosperity of our country. Alarmed at the great wave of public sentiment sweeping through the country and emphasized at the polls by our thinking men and voiced by the pleading cry of women and children, this mighty monopoly has organized its forces as never before—impelled thereto by greed of gain and loss of the money acquired at such fearful cost, the money which fills our jails and covers the land with idleness, misery and crime. Let us, as a body of Christian women, with all the power that in us lies by words and deeds, unite our forces against this enemy of our homes—this mighty bar to heaven, this open door to hell. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Zech. iv. 6.

It is only as the world's Christ and his Christianity dominate the life of this country, that we shall hail the glad day when the nation shall stand shoulder to shoulder against not only the drink evil and its awful train, but against every form of vice which is blotting the fair name of this great country.

CHAS. O. CHALMERS.

R. N. JEFFERY.

Pastor's Assistant and Singing Evangelist.

During the past two years Brother Jeffery has been engaged in camp meetings and revival services in the Louisiana Conference, and will be open for engagements after the 1st of March. If there are those not familiar with him or his work, he will be pleased to furnish recommendations from a number of leading pastors with whom he has labored. For any information that you may wish, address Mr. R. N. Jeffery at Plaquemine, La., P. O. Box 602.

GET SOLID PROTECTION AND INSURE WITH LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET. PHONE, MAIN 585.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET.
(Lafayette Square)

Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter, Mgr.

W. W. Carre Co., Ltd,
Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

The Home Circle.

THE WRONG ROAD.

"Good-by, mother; don't worry about me. I can take care of myself. I shall come back in my carriage again some day and see you again."

This was Charley Mason's self-confident farewell to his mother as he left his native town and took the stage for the nearest railroad station, bound for the great metropolis.

New York was not much like the quiet farming town where he had lived. The city, with its ten thousand sights and sounds, stirred his soul. To see with his own eyes the wonderful things of which his fellow-clerks told did not accord with his conscience or his promises to the dear folks at home. But they were "slow" and "behind the age." "There can be no harm in going just once to the theatre—lots of church members go there." So, over the sins of worldly church members Charley stumbled.

"Hamlet" was played that night. The glare of a thousand gas-lights, the gorgeous scenery, the gaily-dressed, bright-faced men and women, the royal attire of the actors, the splendid tragedy which seemed so real, the absence of anything coarse or vulgar captivated our hero. He saw at once that all the stories about the demoralizing tendencies of the theatre were grandma's fables, told by people who knew nothing about it.

George Peterson was a grand, whole-souled fellow, a salesman in the store where Charley was employed. He had paid for the evening's entertainment, and now they were on their way home.

"Let's look in here a moment, Charley."

There was a sudden twinge of conscience, for that brilliantly-lighted room was a billiard hall, and Charley had never put his foot inside such a door in his life.

"All right, George; we will just look in a moment."

All eyes were centered on a match game by two of the renowned players of the metropolis. It was hotly contested. The men were equally skillful and had kept together almost point for point throughout the game. The leader's hand trembled a little as he put himself in position for the last stroke. He missed and his opponent soon won the game, amid the plaudits of his friends.

Charley was more than interested; he was intensely excited by the game and by his first taste of gay city life. Near the door where they entered was a bar, grand with gilded decanters, marble and plate glass. The polite bartender handed down a decanter as they were about to pass out.

"Let's have a glass,—just one—Charley."

But Charley stood irresolute. Visions of home—mother and sisters—flashed before him. He dared not drink, and under the pressure of the night's glare he dared not refuse.

In the afternoon he would have repelled the temptation, but twice already that night he had been tempted and yielded, and the lesser temptation were the thin end of the wedge which opened up the way for the greater.

"Don't be squeamish; you can take care of yourself, and so can I."

"Well, just a glass, then."

The wine, when it is red, how it sparkles; but who can picture the woe that slept in the depth of the first glass!

Two years farther on you would hardly know our innocent farmer-son in the fast young man who faces us and tips with maudlin leer his glass to an older comrade. Cigars, cards and drugged brandy, with the prostrate form of his comrade on the floor, tell of "a high old time," and rapid transit on the devil's road to ruin and death. And there is that which we dare not picture. There are scenes, which we will not describe, and associates, which we will not name, who are wasting his substance and consuming his precious life.

Only twenty-five and you would think him fifty! Exhausted, shattered, wrecked, disgusted with the cup of pleasure which at first was so sweet and now is as bitter as gall. He wakes from a troubled sleep after a debauch to find that the deadly mania of the cup is upon him. Snakes writhe and twist themselves about his shivering form. Spiders and toads crawl over him; terrible fancies and forebodings rack his soul. How he pleads with God to save him; and yet he knows that Satan has him bound hand and foot. At the last it biteth like a serpent and stingeth like an adder.

The end is not far off, but who can write it? Diseased, debauched, his nerves unstrung, his constitution broken, his bones rattled, his eyes bleared, horror and darkness settling about him, he sinks in the dire struggle and his sun goes down at noon. Strangers look coldly on him in the dying hour, and rude, unfriendly hands convey him to the potter's field.

"Ah! how many such graves there are! And no man that lives dare go to the old home where childhood's sunny hours were spent, and tell the whole, honest truth about what carried the poor, wandering boy to his grave. No man dares to break that mother's heart with the terrible narration of sin, vice and ruin which the destroyer has wrought. But in after years she comes, a worn and weary pilgrim, gray-haired, with furrows on her care-worn face, and by that neglected grave, where thorns and briars twine and tangle themselves about the sleep dust, that mother kneels and cries out in the bitterness of her soul: "My son! My son! would to God that I had died for thee! And this bitter pain would have been spared me!"

Oh, God! In thine infinite wisdom and tender mercies, protect our boys from a death like this.—Selectel.

FOR DEER HUNTERS.

We saw a deer coming up the road south of the house last Thursday afternoon, the 18th. It went into a field and ran around a few minutes, then came on up to the house. We saw the cause of its unusual tameness. The under-jaw had been shot away, also the throat, and the animal was no doubt crazed with pain. It walked slowly past the house and then leaped the wall going towards the swamp. We saw that same deer last Sunday. It came through the gate, walked through the dooryard down to the woods. The torn flesh was hanging from the mutilated mouth, black with dried blood. Once or twice it tried to put its head to the ground, as if trying to get food. It cannot eat, however, and must

die of starvation. Three other persons saw the deer, who will verify this account if our word is doubted. We learn that the game warden has been notified, since the deer was first seen, and has sent word for it to be killed. That is all well enough as far as it goes, but a law should be enacted making it legal for any person to kill a wounded deer, in season or out of season, without having to wait for permission. And let hunters be notified that they must be careful and shoot to kill. It does not seem to be against the law to shoot off the leg of a deer, a part of the head or body, provided it is done in the "open season." No doubt there are hundreds of deer in a worse condition than the one we saw, dying by inches from wounds inflicted by careless hunters in the season just closed.—N. H. Sentinel, Keene, N. H., Dec. 23, 1908.

We commend this statement to the careful consideration of President Roosevelt who wants all the schoolboys in America put to shooting army rifles.—Capt. L. Angell, in "Our Dumb Animals."

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



**Dr. Tichenor's
Antiseptic**

**WELCOME
RELIEF**

Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.

Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.

No more Chafing, Stinging, Chapping or Soreness if you will do this. "It's soothing coolness is delightful."

ALL DRUGGISTS • 25 AND 50 CENTS

**ASK ANY ONE WHO HAS
EVER USED IT!**

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murray, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE UNITY OF METHODISM.

Notwithstanding the several divisions of Methodism in this country and in England, there has never been a division on account of doctrine. They have been brought about by different views of church government. From this general statement we except the Calvinistic Methodists, who, under the leadership of Whitefield, separated from Mr. Wesley before the formal organization of Methodism in the United States, and before the utterance of Mr. Wesley's Deed of Declaration in England. A writer, in the *Pittsburg Christian Advocate* of Feb. 25, Rev. H. H. Moore, D.D., says: "Should a dozen Methodists from different sections of the globe chance to meet and become acquainted, all alike in the same spirit would be inclined to say: 'We be brethren.' This is unity, not legal, but real spiritual unity."

Spirituality is the "basal element" of unity. With it we have everything else that is necessary. Without it the possession of everything else would be worthless. Organic union means the absolute merging of two or more Methodisms—especially of the Methodist Episcopal Church and the Methodist Episcopal Church, South—into one body. To bring about this, some Methodists, without making any concessions, stand ready to take all who come; while others, with more magnanimity, but less judgment, are ready to surrender everything, enter into the union, and risk the consequences. Dr. Moore says: "As the word 'organic' is now understood, such unity of Methodism is as impossible as it is undesirable." That statement is frequently made by Southern writers, but not often by men in the North. To what extent the sentiment prevails among our Northern brethren, we do not know.

If we mistake not, the sentiment of Southern Methodists is distinctly against organic union of the two leading Methodisms, the smaller bodies being seldom considered in the discussion; and, if the attitude of the Methodist Episcopal Church is represented by some of her leaders, it will be a long time before Southern Methodists will be able to see the desirableness of such union. Should men high in authority, as Bishop Neely, for example, continue to ignore the decisions of the Supreme Court of the United States and the Cape May Commission, by asserting that the Methodist Episcopal Church is "the Mother Church," thereby claiming superiority as well as seniority, no man in Southern Methodism who retains proper respect for

the facts of history will join them in degrading his communion. It would not be at all consistent for one of a pair of twin sisters to claim to be the mother of the other. Nor would either submit to such a claim on the part of the other.

To some this may appear a little matter, not worth contending over. But it is not a little matter. The claim of motherhood on the part of the Methodist Episcopal Church is made the basis of the exhortation to "return to the mother's arms," thus implying that the Methodist Episcopal Church, South, is an erring daughter, whereas we are no such thing. Something near thirty years ago the Cape May Commission conceded the co-equality of the two Methodisms in all particulars, and the General Conference of the respective churches accepted the conclusions of that Commission. And they abide, though not always respected.

But another thing makes organic union undesirable. It is expressed by Dr. C. B. Spencer, editorially in the *Central Christian Advocate* of Feb. 24. Speaking of the "critical condition" of the republic of Liberia, in Africa, and urging the necessity of help from our government lest that republic "perish from the earth," Dr. Spencer says: "We might as well thoroughly and resolutely face the fact that that race everywhere, not only in Africa, East and West, must have our help, but the race in this fairer clime must have it for a long period to come. It is criminal to withdraw the strong Saxon hand; and it is a fearful responsibility to say one word about separating the negro race from our own, as we discuss what is best for the Methodist Episcopal Church."

Now, we do not object to helping Liberia, nor should we, if there are no legal barriers, object to the Government giving that unfortunate country what Secretary Root has been pleased to call "tangible assistance." That which we object to, if Dr. Spencer represents the sentiment of the Methodist Episcopal Church, and we think he does, is the expressed determination of that church to hold on to the negro while insisting on organic union. Dr. Spencer evidently expects organic union to be effected "if effected at all, without any concessions whatever on the part of his church."

We have all along been laboring under the impression that our Northern brethren insisted on retaining their colored membership for the good of the colored race. But Dr. Spencer does not so put it. They are to be retained because it is best for the Methodist Episcopal Church, and "not one word must be said about separating the negro race from our own." It would be "criminal to withdraw the strong Saxon hand." But, Dr. Spencer, if the union, as well as the unity of Methodism, is desirable, and cannot be effected without first making provision for the negroes, what harm would be done by setting them up to themselves, and continuing the help which is now so generously accorded them? We do not say that they are a grievous burden to the church, but we do say they would be no greater burden than they are, nor would they be harmed if turned loose, with all their churches and schools, to keep house for themselves.

Southern people, as a whole, entertain towards the negro race no ill-will. They are as good friends as the negroes have, but they recognize the social and racial distinctions between the whites and blacks, and will tolerate nothing that looks in the direction of equality. Our Northern friends must know this, and they must know also that as long as the negro is a potent factor in the Methodist Episcopal Church there can be no hope of voluntary organic union between the two Methodisms.

IN NEED OF SYMPATHY.

One of our brethren is unfortunately situated and is in need of sympathy. In a letter to the

editor he says: "I am working to put the *NEW ORLEANS CHRISTIAN ADVOCATE* into as many homes on my charge as possible. It is my purpose to give every one an opportunity of becoming a subscriber." But this brother is hindered in his work by sentiments, the nature of which he does not say, that have engendered the spirit of "disloyalty to the church." It goes without saying that disloyal church members will have nothing to do with a paper that stands for the church and all its institutions. These people, we take it, are not bad people. They have simply taken up with some sort of notion that has led them to believe that the church is wrong. They have doubtless been brought under the influence of some erratic man—a stranger, perhaps—who took delight in slapping the church in the face. We have heard of such in other sections of the country. They need to be brought back into love and sympathy with the church. This pastor, so distressed, should not become discouraged. He needs the prayers and sympathy of his brethren. Assured of these, and by wise dealing on his part, he may win his people back and finally succeed in his great work. We do not understand how it is possible for any pastor to succeed in any department of the church, in establishing Sunday schools, saving souls, or in raising the benevolent collections, much less in securing subscriptions to the *Advocate*, if his people are disloyal.

INFANT DEDICATION.

Dr. C. F. Aked, pastor of the Fifth Avenue Baptist Church, New York, it is reported, will institute the practice of "infant dedication" in his church. It is spoken of as an innovation in Baptist ranks. It is not exactly new. Four or five years ago the pastor of the Baptist Church, at Gloster, Miss., if we were not misinformed, performed a service of that kind for an infant in one of the families of his charge. The service, without the use of water, was solemn and impressive, and we dare say, was profitable to the young parents, and will prove a blessing to the child. If parents in their hearts dedicate their little ones to God, we see no reason why they should not do so formally, and in the congregation, and thus declare their purpose to bring up their children "in the nurture and admonition of the Lord." And it is altogether fitting that the pastor, who ministers to them in holy things, should preside at the solemn service. If they should go a step further, and apply water in the name of the holy Trinity they would but fully recognize the child's rights in the kingdom of God; for let it be understood that we who baptize our children, do so, not for what it may be in the future, or for what we hope it may be, nor to bring them in vital relation to Christ, but because they already belong to him, and are entitled to the sign and seal of that saving relation. We once baptized with water, and by sprinkling, three or four small children of Baptist parents who were in "good and regular standing." It was many years ago. If any harm came of it we have never been informed of the fact.

PERSONALS.

Rev. T. D. Lipscomb, of Trout, La., for several days past sick at the home of his sister in Algiers, has about recovered, and will soon resume work on his charge.

Rev. J. M. Bradley, one of the several good men furnished Missouri by Mississippi, is, we are sorry to learn, just now in poor health, and is spending a time at Dawson Springs, Ky.

Rev. G. W. Hiveley informs us of the death of his sister, Mrs. Miller, which occurred at Rhodes, N. Mex., on March 12, 1909. The message was by telegraph, and gave no particulars.

Rev. J. T. Leggett reports the Brookhaven District "in fine condition" at the close of his first round. "The preachers are enthusiastically at work, and we hope and pray for much success."

Rev. G. M. Hull, who went from North Mississippi to the St. Louis Conference not many moons ago, has withdrawn from our connection and united with the Presbyterians. We have no particulars.

Rev. S. D. Howard reports a good meeting at Long Point, La., the first Sunday in March at 11 p.m., and a fine service in the evening at Eunice. Brother Howard has "the habit of succeeding."

Rev. J. J. Golden, Rose Hill, Miss., sends notice of the death of Mrs. T. Y. Armstrong, widow of the Rev. T. Y. Armstrong, of the Mississippi Conference, who died in 1893. She passed away March 1.

Rev. W. J. Elliot, our pastor at Selma, La., has been compelled to leave his work for a while in search of health. His presiding elder, Rev. P. M. Brown, asks the prayers of our readers in his behalf.

Rev. C. N. Guice was a pleasant caller at this office on Monday last. He was on his way to Bogalusa, to assist in a meeting. He and Brother Harbin had just closed a series of fine meetings at Millsaps College.

Dr. Marshall H. Wells, writing from Columbus, Miss., Saturday, March 13, says: "I am preparing another speech for the 'Advocate' for to-morrow morning and night. If my people do not read, it shall not be my fault."

We learn with great pleasure that Dr. W. T. J. Sullivan, who was laid up all the past winter, because of a fall, is now able to walk on crutches, and attended service several times during the recent meeting at Millsaps College.

Rev. B. P. Fullilove, Abbeville, Miss., in his first year on that charge, is much encouraged with the prospect of having the best year of his life. He is happy also in the possession of plenty—good things keep going to the parsonage.

Rev. C. W. Baley, Arkabutla, is making repairs on the parsonage, and will soon have it in good shape and comfortable. Rev. E. B. Ranney will soon be with him in a meeting, and he is looking forward with great interest to his coming.

The Texas Christian Advocate says Rev. T. M. Brownlee, who went from Mississippi to Texas last fall, and was appointed to Kosse, "is doing well," and quotes the local paper as speaking of him "in high terms as a preacher and pastor."

Rev. F. J. McCoy, Pineville, La., will begin a meeting April 21, and is zealously engaged in preparatory work, and is much encouraged. He is working on young material, not yet crooked and hardened by sin. He will be assisted by S. D. Howard, and is expecting a great revival.

Rev. T. W. Noland, of the Tennessee Conference, and Chaplain of the State Senate, has been for a few days on a pleasure trip South—at Pensacola, Mobile and New Orleans. He is an old acquaintance and friend of the editor, and we were glad to meet him in the city a few days ago.

Rev. J. M. Alford honored the "Advocate" office with a call one day last week. He reports that he has received over thirty members into the church at Bogalusa, La., since Conference, and that he has a number to be received. The Sunday night congregation frequently taxes the seating capacity of the church.

Rev. J. W. Honnoll, on the eve of a Quarterly Conference, says: "We are looking for our presiding elder to-morrow. Our people are always glad to see him. He is the most untiring worker I ever saw. It is a great pity that we cannot keep him on this district four more years." Rev. R. A. Meek is the presiding elder spoken of.

Rev. T. M. Bradley, pastor of our Church at Jones town and Belen, North Mississippi, is in great favor with the good people to whom he is faithfully ministering. One who is capable of judging tells us that "he is one of our coming men, and his sermons full of life and thought." He is now engaged in building a church at Belen.

The Sailors' House, Gulfport, Miss., Rev. W. T. Griffin, superintendent, was formally opened Thursday evening, March 11. The meeting was addressed by the city pastors and others interested in sailors, including Dr. John R. Nelson, missionary, secretary, who made the principal speech. The House will be a blessing to many sailors.

Rev. H. W. Knickerbocker, well known in New Orleans and Louisiana, who several years ago withdrew from the Methodist Episcopal Church, South, and united with the Unitarians, has returned to his first love, and is supplying the church at West Plains, Mo. Brother Knickerbocker will be heartily welcomed back by his old comrades.

Dr. Jno. T. Sawyer has received news of the death of Dr. Reynolds S. Trippett on Feb. 26, 1909, at his home, No. 51 Spring Gardens, Doncaster, England. He was a superannuate of the Louisiana Conference, and was 86 years old, and had he lived until April 16, he would have reached 87 years. An extended notice of Dr. Trippett will be furnished by Dr. Sawyer.

Rev. I. D. Borders, of Holly Springs, went to Memphis, Bringhamton Church, at the call of the women, and in a lecture edified them and other hearers on "Camel's Hair and Wild Honey." The Memphis "Scimitar" says: "The audience was greatly pleased with the address." That goes without saying. The lecture was for the benefit of the building fund.

Word comes to us that Rev. J. H. Mitchell has completely captured Water Valley. Large congregations greet him, and the Sunday school has altogether outgrown the room provided for it. And the church is new—has not been in use six months. We quite agree with our correspondent, who says Brother Mitchell is a choice man, always conscientious as well as capable.

Brother P. M. Franklin, a layman of Delray, Miss., says he is "trying to increase the circulation of the Advocate," and sends us seven subscriptions. He speaks in high terms of his pastor, Rev. J. C. Nelson, whose trumpet gives no "uncertain sound," and of the Presiding Elder, Rev. J. E. Cunningham, he says: "He is a strong gospel preacher, and a splendid presiding elder."

Rev. W. H. Saunders, writing from Gloster, Miss., says: "Our church here is still improving on all lines, and our new Presiding Elder, Rev. H. W. Featherston, D.D., is moving off with the year's work on the Natchez District as one who knows what he is about, and the district will go forward under his leadership. All the pastors of the district are at their posts and at work. The little depression of last fall, caused by the prospective work of that dreaded pest, the boll weevil, will soon be over."

Rev. T. H. Porter, of Webb, Miss., and Rev. J. R. Roberson, of Tocopola, Miss., each sent in fourteen renewals and new subscriptions to the "Advocate." Rev. W. J. Dawson, of Morton, favored us with 13. Rev. J. T. Abney, of Sunnutt, Miss., 8. T. M. Bradley, of Jonestown, Miss., 6. T. E. Gregory, of Tompkins, Miss., 12. Rev. R. A. Sibley, of Glaney, Miss., 9. Rev. R. O. Weir, Tallulah, La., 7. Rev. J. T. McCoy, Pineville, La., 10. Rev. H. C. Edmonson, Slate Springs, Miss., 10. Rev. T. V. Peters, Sibley, La., 9. Rev. J. A. Greening, West, Miss., 11. Rev. W. R. Gondeck, of Caledonia, Miss., 11. Rev. J. E. Lay, Cotton Valley, La., 10. Rev. J. R. Couniss, of Greenville, Miss., 4. Rev. J. J. Golden, Rose Hill, Miss., 4. besides a number of others sending in one or two names.

Mrs. S. A. Savant, whose picture we present to our readers this week, is the Matron of the Louisiana Methodist Orphanage, and a native Louisianian. She is a devout Christian, a member of the Methodist Church, and skillful manager of the children placed in her care. She is thoroughly devoted to her work, and her control of the children is remarkable. The children are devoted to her, and feel that in her they have a true mother. The fact that these children (coming from various conditions of life and parental control, most of them having no idea of obedience, having never known real parental affection) obey at her word, and cheerfully respond to her every wish, indicates how well fitted she is for her great work. The Orphanage is most fortunate in having secured the services of Mrs. Savant. Elsewhere we publish a letter from her.

Dr. Warner Moore, of the Memphis Conference, an old friend and conference comrade of the long ago, passed to his reward at Ripley, Tenn., after a short illness, March 3. He was born in Pulaski, Tenn., June 12, 1845, was licensed to preach in 1864, and joined the Memphis Conference in 1866, in which Conference he served many of the best appointments—stations and districts—and was elected three times as a delegate to the General Conference. His first work in the itinary was as a supply—junior preacher on a circuit in North Mississippi, then in the Memphis Conference, the North Mississippi Conference not having been organized until 1870. Our acquaintance and friendship began at that time, and remained unbroken. He was conscious of the approaching end, and was resigned to the will of the Lord; and ready: "Blessed are the dead who die in the Lord."

LEAGUE CONFERENCE.

The date of the North Mississippi League Conference, to be held at New Albany, is changed from June 8-10 to June 15-17 on account of the Reunion in Memphis.

ROBT. A. CLARK.

THE MINISTERIAL RELIEF ASSOCIATION.

At a meeting of ministers held in Winona, Miss., March 2, 1909, a Ministerial Relief Association of the North Mississippi Conference was organized with practically the same constitution and by-laws of the former organization, except the new organization provides that the Association shall not become effective until seventy-five members shall be enrolled, and that when this required number shall be

enrolled the secretary shall give notice to the members, and make a call for first payment of assessment of \$5, and 25 cents contingent fee, and that the assessment shall be paid within thirty days from the date of secretary's notice.

This arrangement will insure the members a benefit of \$375, and will make it immediately available on the death of a member. Then on the death of a member the secretary will make a call for another mortuary fee, which must be paid in thirty days from date of call.

This plan should appeal to all members of the Conference, for it provides a benefit for all the aged members of the Conference and at the same time furnishes cheap insurance for the young men. The record of the old Association shows that the heaviest death-rate for any year was three, calling for \$15, and the average annual cost for a period of twenty years was \$4.85.

One hundred and fifty of our preachers ought to avail themselves of this opportunity to help and be helped. We especially urge our young preachers to come in with us as charter members, as it will give them cheap insurance, and help to lighten the burdens of the families of our older brethren and lessen the cares of their declining years. WE WANT TWENTY-FIVE TO WRITE THE SECRETARY TO DAY, so that the order may become effective at once. All we want now is your name on a postal card.

The constitution provides that all preachers who are members of our Annual Conference and all preachers on trial in same may become members, participating in the benefits, and that any layman who will pay \$1 on the death of a member may become non-participating honorary members. Many of our laymen would be glad to contribute \$1 to the family of a deceased preacher if the matter should be brought to their attention.

The officers of the Association are: T. W. Lewis, President; W. W. Mitchell, Vice-President; J. C. Park, Secretary-Treasurer; J. A. Hall, Assistant Secretary-Treasurer. The officers constitute an Executive Committee, who shall manage the affairs of the Association during the interim of the Annual Conference sessions.

The body requests the following presiding elders to solicit members in their respective fields: N. G. Augustus, J. E. Cunningham, J. H. Felts, B. P. Jacob, E. S. Lipscomb, R. A. Meek and W. M. Young. Brother Bachman was appointed solicitor "At Large." Send your name to J. C. Park, Oxford, Miss. Send it now! T. W. LEWIS, President. J. C. PARK, Secretary.

W. F. M. S.

The Annual Conference of the Woman's Foreign Missionary Society will meet in Monroe, La., April 2 to 6. Delegates will please send their names to Mrs. F. C. Bennett, 626 Catalpa street, Monroe. There will be a meeting of the Executive Committee Friday afternoon. We trust all delegates who possibly can, will arrive in time for the opening session.

Mrs. R. H. WYNN.

Monroe, La., March 13, 1909.

The annual meeting of the Woman's Foreign Missionary Society of the Louisiana Conference will be held at Monroe, La., April 2-6. The opening sermon will be delivered Friday night, April 2, by Rev. R. H. Wynn, pastor of the Methodist Church in Monroe. Dr. H. M. Whaling, of Shreveport, will deliver the annual sermon Sunday, April 4, at 11 o'clock. An interesting program is being arranged, and all auxiliaries are requested to send names of delegates as soon as possible to Mrs. F. C. Bennett, 626 Catalpa street, Monroe, La.

Mrs. S. A. MONTGOMERY, President.

Mr. J. C. FOSTER, Rec. Sec'y.

Mr. G. W. Cain, in writing of the Layman's Conference, says: "The most important feature of the success of a conference is MEN. Without them the meeting will amount to nothing." Have you members of the Woman's Foreign Missionary Society thought of that, and are you preparing to send a delegate to the annual meeting at Monroe April 2-6? Or are you staying at home and saving the pennies for a scholarship, instead of paying the expenses of a delegate to this meeting to plan and enlarge your work for the coming year? One of our district secretaries in a recent letter says: "I am praying for a large attendance at the meeting and for God's richest blessing upon every session of the conference. I am so thankful that I have been able to attend three conferences, for they have been so helpful, so inspiring to me. There is that which comes to one in the pure spiritual atmosphere of the meetings that can but draw us deeper into the phase of the Master's work, and into all others as well, and to make us want our lives to be just what God would have them." Has your auxiliary had the inspiration? Have you? If not, send a delegate to Monroe. Yours in the work,

Mrs. S. A. MONTGOMERY.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

CORINTH DIST.—FIRST ROUND.

Mooreville Ct., at Oak Hill. Mch. 20-21
 Blue Spgs. Ct., at Belden. Mch. 21, 22
 East Booneville Ct., at Blythes
 Chapel. Mch. 27, 28
 Wheeler Ct., at Lebanon. Mch. 30,
 BEN P. JACO, P. E.

Winona Dist.—Second Round

Greenwood. Mar. 21,
 Itta Bena. Mar. 28,
 Moorhead, at Sunflower,
 p.m. Mar. 28,
 Winona. Apr. 4,
 Belzoni, at Morgan. Apr. 10, 11
 Inverness, at Isola. Apr. 11, 12
 Minter City. Apr. 17, 18
 Schlater, at Schlater. Apr. 24, 25
 Webb, at Webb. May 1, 2
 Tutwiler, at Glendora. May 2, 3
 Ruleville, at Ruleville. May 8, 9
 Indianola, at Fairview. May 15, 16
 Mars Hill, at Bethesda (Thurs-
 day). May 20,
 Winona Circuit, at Bluff
 Springs. May 22, 23
 North Carrollton, at Bethel (Fri-
 day). May 28,
 Vance, at Vance. May 29, 30
 Eupora and Maben, at M. June 5, 6
 Tom Nolen, at Walthall. June 6, 7
 Slate Springs (Tuesday). June 8,
 E. S. LEWIS, P. E.

Newton District.—Second Round.

Chunkey, at Lost Gap. Mar. 13, 14
 Decatur, Union. Wed. Mar. 17
 Raleigh, at Raleigh. Mar. 20, 21
 Forest and H., at Hickory. Mar. 27, 28
 Indian Mission, at Ishman
 Farmer. Fri. Apr. 2
 Philadelphia, at Phil. Apr. 3, 4
 Trenton, at Pulaski. Fri. Apr. 9
 Shiloh, at Johns. Apr. 10, 11
 Montrose, at Montrose. Apr. 17, 18
 Carthage, at C. Fri. Apr. 23
 Edinburg, at Edinburg. Apr. 24, 25
 Morton, at Pelahatchie, at
 Pelahatchie. May 1, 2
 Harpersville, at O Grove. Fri. May 7
 Walnut Grove, at White
 Plains. May 8, 9
 Neshoba, at Cooks Chapel. May 15, 16
 Lake, at Lawrence. May 19
 Laurel, Main St. May 22, 23
 Laurel, 5th Ave. May 22, 23
 Laurel, Kingston, Mon. May 24
 Bay Springs, at B. S. Wed. May 26
 Rose Hill, at Paulding,
 Thursday. June 3,
 Newton. June 6, 7
 Homewood, at Gasque. June 12, 13
 The District Conference will be held
 at Bay Springs, May 26-30.
 T. J. O'NEIL, P. E.

Greenville Dist.—Second Round.

Glen Allen. Mar. 21, 22
 Arcola and Hollandale. Mar. 28, 29
 Shelby, at Alligator. Apr. 4, 5
 Cleveland Station. Apr. 11, 12
 Cleveland Circuit. Apr. 12, 13
 Boyle, at New Salem. Apr. 17, 18
 Coahoma, at Dundee. Apr. 25, 26
 Clarksdale. a. m. May 2
 Lyon, at Lula. p. m. May 2
 Lake Cormorant, at Poplar
 Corner. May 5, 6
 Tunica, at Robinsonville. May 7, 8
 Jonestown, at Belen. May 9, 10
 Greenville. May 12
 Gunnison, at Kuhn. May 15, 16
 Leland, at Benoit. May 17
 Rosedale, at Beulah. May 22, 23
 Hillhouse. May 23, 24
 Friar's Point. May 31, June 1
 Shaw. June 12, 13
 R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Verona, at Palmetto. Mar. 20, 21
 Tupelo. Mar. 21, 22
 Okolona Ct., at Thompson
 Memorial. Mar. 27, 28
 Aberdeen. Mar. 28, 29
 Shannon, at P. Grove. Apr. 3, 4
 Okolona Station. Apr. 4, 5
 Beuna Vista, at Ebenezer. Apr. 10, 11
 Palestine, at Ebenezer. Apr. 17, 18

Houston. Apr. 18, 19
 Pontotoc, at Pontotoc. Apr. 24, 25
 Houlika, at Houlika. Apr. 24, 25
 Nettleton, at P. Grove. May 1, 2
 Prairie. May 8, 9
 Vardeman Ct., at Young's
 Chapel. May 15, 16
 Bounds, at Pleasant Hill. May 16, 17
 Fulton Ct., at Tremont. May 22, 23
 Amory, and Nettleton. May 29, 30
 Pittsboro, at Chapel Hill. June 5, 6
 New Salem, at N. Bethel. June 12, 13
 Smithville, at Smithville. June 13, 14
 Montpelier, at Palestine. June 19, 20
 Aberdeen Ct., at. June 26, 27
 JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

(In Part.)

Raleigh, at Raleigh. Mar. 20, 21
 Forest and H., at Hickory. Mar. 27, 28
 Indian Mission, at Ishman
 Farmer, Friday. Apr. 2,
 Philadelphia, at Phil. Apr. 3, 4
 Trenton, at Pulaski, Friday. Apr. 9
 Shiloh, at Johns. Apr. 10, 11
 Montrose, at Montrose. Apr. 17, 18
 Carthage, at Carthage, Fri. Apr. 23
 Edinburg, at E. Apr. 24, 25
 Morton, at Pelahatchie. May 1, 2
 Harpersville, at Oak Grove,
 Friday. May 7,
 Walnut Grove, at White
 Plains. May 8, 9
 Decatur, at Union, Monday. May 10,
 Neshoba, at Cook's Chapel. May 15, 16
 T. J. O'NEIL, P. E.

Vicksburg Dist.—Second Round.

Hermanville, at Pisgah. Mar. 21, 22
 Utica, at Reeves' Chapel. Mar. 28, 29
 Sattaria, at Sattaria. Apr. 1, 2
 Silver City, at S. C. Apr. 4, 5
 Port Gibson. Apr. 10, 11
 Anguilla, at S. Chapel. Apr. 16, 17
 Rolling-Fork, at Grace. Apr. 18, 19
 Edwards, at Clinton. Apr. 25, 26
 Bolton, at Raymond. May 2, 3
 Oak Ridge, at Flower Hill. May 8, 9
 Warren. May 15,
 Crawford St., Vicksburg. May 15, 16
 Mayersville. May 22, 23
 Harrison, at Mispah. May 29, 30
 Rodney. June 5, 6
 G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Pearlington and Logtown, at
 Logtown. Mar. 20, 21
 Bay St. Louis. 7:30 p.m. Mar. 22,
 Howison and Saucier, at S. Mar. 24,
 Pass Christian. Mar. 27, 28
 Mentorium, at Mt. Zion, 11
 a.m. Mar. 31,
 Brooklyn and Bond, at Bond. Apr. 3, 4
 McHenry and Wiggins, at
 Wiggins. Apr. 10, 11
 Vancleave, at Mt. Pleasant. Apr. 17, 18
 Ocean Springs and Oak St., at
 Fayard's Chapel. Apr. 24, 25
 Long Beach. May 1, 2
 District Conference and Mis-
 sionary Inst., Moss Pt. May 4,
 Biloxi. May 8, 9
 Purvis. May 14,
 Lumberton. May 15, 16
 Pearl River Mission, at
 Paine's Chapel. May 17,
 Columbia. May 22, 23
 Hub, at Hathorn. May 23, 24
 Gulfport, 25th Avenue. May 26,
 Gulfport, 29th Street. May 27,
 Coalville, at Poplar Head. May 29, 30
 Moss Point. June 2,
 Escatawpa, at Caswell Spgs. June 3,
 Americus, at Rosedale. June 4,
 Pascagoula. June 5, 6
 Wolf River Mission. June 9,
 Poplarville. June 11,
 Carriere and McNeil, at Mc-
 Neil. June 12, 13
 W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Court St. Mar. 13, 14
 Sanford, at Pleasant R. Mar. 20, 21
 Mt. Olive, at Mt. Olive. Mar. 24, 25
 Magee, at Pleasant Hill. Mar. 27, 28
 Hattiesburg, Main St. Apr. 3, 4
 Collins, at Collins. Apr. 10, 11
 Vossburg and Heidelberg, at
 Philadelphia. Apr. 17, 18
 Eucutta, at Good Water. Apr. 24, 25

Hattiesburg, at McGowan's C. Apr. 26, 27
 Oak at Advance. May 1, 2
 Slatall. May 2, 3
 Summary, at Good Hope. May 5, 6
 Hattiesburg, Court St. May 8, 9
 Taylorville, at Mize. May 12, 13
 Summerland, at Mt. Zion. May 15, 16
 Ellisville, at Ellisville. May 16, 17
 Eastabuchie, at E. May 22, 23
 Lakeville, at L. May 27, 28
 McLain, at Pine Grove. May 29, 30
 Lucedale, at Shipman. May 31, June 1
 New Augusta, at N. A. June 4, 5
 The District Missionary Institute
 for the Hattiesburg District will con-
 vene at Main Street, Hattiesburg,
 Tuesday, April 6, at 9:30 a.m., and
 hold over April 7 to 5:30 p.m. A
 good programme is provided for and
 each pastoral charge is urged to send
 four delegates who will receive en-
 tertainment from the Hattiesburg
 churches. Any member attending
 from anywhere within the District
 will be given a seat in the Institute.
 All persons are invited to attend.

The District Conference will con-
 vene at Main Street, Hattiesburg,
 Wednesday, April 7, at 7:30 p.m. and
 will hold over April 9, adjourning
 some time during the evening. Mem-
 bers throughout the District are
 urged to attend, beginning with the
 first session and remaining to the
 close. Pastors are requested to see
 that their Quarterly Conference Rec-
 ords are on hand at the first session.
 M. B. SHARBROUGH, P. E.

LOUISIANA CONFERENCE.

Alexandria Dist.—Second Round.

Selma. Mar. 24,
 Simsbury, at Evergreen. Mar. 27, 28
 Pollock, at Tioga. Apr. 3, 4
 Master's Chapel. Apr. 6,
 Columbia, at Boeuf River. Apr. 10, 11
 Jena and Harrisonburg, at
 Harrisonburg. Apr. 17, 18
 Trout, at Good Pine. Apr. 24, 25
 Le Compté and Melville, at
 Melville. May 1, 2
 Colfax, at Atlanta. May 8, 9
 Chicot. May 12,
 Glenmora. a.m. May 15, 16
 Boyce, at Fellowship. p.m. May 16, 17
 Natchitoches. May 20,
 Eden, at Jonesville. May 22, 23
 District Conference at Jena
 May 29, June 2

The Institute to be held under the
 auspices of Conference Boards at
 Alexandria April 26-30 will take the
 place of Institutes provided for in Pa-
 ragraphs 243 and 363 of Discipline.
 Attention of pastors is called to
 Paragraph 364 of Discipline. As far
 as possible, let mass meetings be ar-
 ranged to be held in connection with
 the Second Quarterly Conference.
 Preachers-in-charge are urged to
 take their collection for foreign mis-
 sions during the quarter. If possible,
 before the 1st of May.

Preachers-in-charge are urged to
 appoint at once a lay leader for their
 charge and report names to Mr. S. E.
 Schlink, Opelousas, La., who has
 been appointed lay leader for the dis-
 trict.
 PAUL M. BROWN, P. E.

New Orleans District.—Second Round.

Louisiana Avenue. Mar. 28,
 Donaldsonville, at Vacharie. Apr. 3, 4
 Slidell, at Slidell. Apr. 10, 11
 Epworth. p.m. Apr. 11,
 Carrollton Avenue. Apr. 18,
 Plaquemine. Apr. 24, 25
 Covington, at Tallisheek. May 1, 2
 Second Church. a.m. May 9,
 Algiers. p.m. May 9,
 Felicite. May 16,
 First Church. May 23,
 Rayne Memorial. May 30,

The New Orleans District Confer-
 ence will convene in Felicite Street
 Church on Tuesday, March 30, at
 9:30 a.m. Bishop Seth Ward will pre-
 side.

The following committees are ap-
 pointed:

License to Preach—J. F. Foster, H.
 Whitehead, H. N. Harrison.
 Orders—H. T. Carley, A. I. Towns-
 ley.

Admission to Travelling Connection
 —F. R. Hill, J. A. Rice, W. W.
 Holmes.
 A Sunday School Institute will be
 conducted as follows: Wednesday
 afternoon 2:30 to 5. Thursday evening
 7:45. Special workers will conduct
 the Institute. Let the pastors inform
 Rev. A. S. Lutz in regard to lay dele-
 gates who will attend the Confer-
 ence.
 F. N. PARKER

Crowley Dist.—Second Round.

Franklin. Mar. 20, 21
 Guedan, at Estherwood. Mar. 27, 28
 Jennings. Mar. 28, 29
 French Miss., at Henry. Apr. 3, 4
 Abbeville. Apr. 4, 5
 Eunice, at Iota. Apr. 10, 11
 Bell City, at Hayes. Apr. 17, 18
 Lake Arthur. Apr. 18, 19
 Crowley. Apr. 24, 25
 Patterson. May 1, 2
 Prudhomme, at Branch. May 5,
 Morgan City. May 8, 9
 Indian Bayou, at Bethel. May 15, 16
 Rayne. May 22, 23
 St. Martinville. June 5, 6
 Jeanerette. June 12, 13
 Lake Charles. June 19, 20
 Longville, at Lake Charles. June 19,
 Sulphur, at Sulphur. June 26, 27

The District Conference will meet
 in Jennings, May 26-30. The preach-
 ers will make no conflicting appoint-
 ments, but arrange to remain over
 Sunday. The "Joint Institute" for the
 Crowley District will be held in
 Crowley, April 26-30.

Pastors are requested to appoint a
 lay leader for their charge and urge
 them to attend this Institute that a
 District organization may be perfect-
 ed. Report names of those appointed
 at once to A. M. Mayo, District
 Leader, Lake Charles, La.

Let the preachers-in-charge take
 take their collections for foreign and
 domestic missions, as far as possible,
 during the second quarter. They are
 also requested to make a thorough
 canvass in behalf of the New Orleans
 Christian Advocate, and be prepared
 to answer question 18.

J. E. DENSON, P. E.

Ruston District.—Second Round.

Simsboro, at Simsboro. Mar. 27, 28
 Benton, at Alden Bridge. Apr. 3, 4
 Plaindealing, at Emma. Apr. 10, 11
 Houghton, at Doilene. Apr. 10, 11
 Ruston. Apr. 25, 26
 Bienville, at Burk Place. Apr. 30
 Haynesville, at N. Salem. May 1, 2
 Vernon, at New Prospect. May 8, 9
 Gibsland, at Athens. May 14,
 Homer. May 15, 16
 Winnfield. May 22, 23
 Jonesboro, at Jonesboro. May 29, 30
 Ringgold, Yellow Pine. June 4
 Lanesville, at Lanesville. June 5, 6
 Lisbon, at Harmony. June 12, 13
 Bernice, at Dubach. June 13, 14
 Arcadia. June 19, 20
 Cotton Valley, at. June 25
 Mindeh. June 26, 27
 R. W. TUCKER, P. E.

Monroe District.—Second Round.

Monroe. Mar. 21,
 Bastrop. Mar. 21, 22
 Bonita, at Bartholomew. Mar. 27, 28
 Lake Providence. Apr. 4
 West Monroe, at DeSiard. Apr. 10, 11
 Mangham, Little Creek. Apr. 17, 18
 Collinston. Apr. 24, 25
 Oakridge. Apr. 25, 26
 Floyd, at Oak Grove. May 1, 2
 Gilbert, Holly Grove. May 8, 9
 Tadulah. May 15, 16
 Winnsboro, Crowville. May 22, 23
 St. Joseph. May 29, 30
 Ferriday. May 30, 31
 Farmersville. June 6, 7
 Downsview. June 12, 13
 Brookland. June 15
 Calhoun. June 26, 27
 S. S. KEENER, P. E.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises.
 Royaline Oil for Pains and Wounds.
 Royaline Oil for Colic and Diarrhoea.
 Royaline Oil, the Best Antiseptic.

Sunday School

By W. B. Campbell.

LESSON FOR MARCH 21, 1909.

REVIEW

(Acts 1 to 9.)

Golden Text: "They that were scattered abroad went everywhere preaching the Word." Acts viii. 4.

It is pleasant to retrace our steps, going over again the scenes and incidents that filled the days after the departure of the Lord Jesus from the earth back to his heavenly home.

The loving disciple must have known that they had come with the Master to the Mount of Olives to be with him in the last moments before he ascended. To be in his presence as he came in his risen and glorified body must raise their thoughts above earthly matters; yet still they longed to know more of material plans for future action, as he would no longer be with them to direct and control. Hence they asked the question: "Lord, wilt thou at this time restore again the kingdom to Israel?" Yea, verily, there would be a restoration of the kingdom, the same kingdom that he had always taught them that "cometh not with observation," but would be known by its power on the hearts and minds of men. It would be restored to Israel, too, that new Israel that would gather in "other sheep" of his, and they would all be children of Abraham by the faith that will ever be counted for righteousness. This was the revelation that was to come to them, not all at once, but by "line upon line" and precept upon precept, here a little and there a little, gathering each lesson as it was taught them in the many wonderful things that came to pass day by day, beginning at that time when the Holy Spirit came, giving them power and zeal they had never known before. Their power was to come from above, from him who was more willing to give to them that ask, than is any earthly parent when he gives good gifts to his children. The kingdom was not to be restored without opposition, although it did seem so when Peter had preached his first sermon, with the tremendous result of adding three thousand unto them that composed the church of Jesus Christ. This power in preaching the Word was the most important; but the people and the occasion needed other manifestations to show them that "he that was dead, lived again," and Peter, "through faith in his name," did many wonderful works. The fame thereof spread throughout the city and country; the enemies of the Lord, the same that crucified him, were around and began a persecution that would have disheartened a less zealous and a less determined company of disciples; the more they were persecuted, the more they worked for the Lord they loved so well. They even preached to their enemies as they stood as prisoners before them. When they were imprisoned, God sent angels to set them free. As it may wonder that the church grew until the believers were numbered by thousands? Organization was effected; and while enemies attacked them from without, evils from within were eradicated. Truth was taught by the sudden destruction of the liar, for truth, as well as grace, came by Jesus Christ, and was one of the foundation-stones of the Church.

Jesus had often taught the apostles to have no fear, and they had none, for from a prison door opened by angels, they went to the temple, and boldly preached the gospel; had not the Master called that temple "my father's house?" Arrested again and beaten, they counted it joy that they should be deemed worthy to suffer for Jesus' name. The church was growing larger every day; the apos-

les found that they must select assistants from among the people, whose duty it should be to look after the temporal affairs of the congregation, so that they could devote undisturbed attention to the ministry of the Word. Seven men were chosen, they were of honest report, full of the Holy Ghost and wisdom; they needed patience too, for their work was to quell the clamoring of the dissatisfied ones, as they contended against a real or an imaginary slight in the apportionment of their daily needs. These men could also preach, for we have learned of the work of Stephen, also of Philip.

Stephen's sermon before the council, when brought there to face false witnesses, showed him to have been a man well versed in the Scripture, recounting the history of the Israelites as if it had been committed to memory for that occasion. The argument in that sermon was powerful and unanswerable and ended with an accusation against his accusers. They could only vent their satanic rage, as they gnashed on him with their teeth. Amidst this storm, Stephen calmly looked heavenward and "saw the glory of God, and the Son of Man standing on the right hand of God," the telling of which vision sealed his doom, writing his name first on the list of Christian martyrs. They cast him out of the city and stoned him, while he, like him that also perished "without the gates," prayed for his murderers. Stephen's death was the signal for two important movements: first, that of more fierce persecution against the disciples; and second, that of the separating and scattering the faithful everywhere. This may have seemed disastrous to the cause of Christianity, but God used it rather to the extension and growth of the church, and the scattered flock knew not that the smiling face of the loving Father was just behind the frowning Providence. Philip takes up the work that Stephen left to be done, and goes to a people despised of the Jews; and finds them ready to receive the gospel. This gospel of love breaks down all barriers, hatred and prejudice are changed to love and truth; and caste and class distinction have no abiding place in Christ's kingdom. God is no respecter of persons, the great man and the man of humble pretensions, stand on the same plane, each is no more and no less than a sinner saved by grace.

Queen Candace's lord, high chamberlain, had no higher station in the kingdom of grace than did sweet Dorcas who sat and served, making garments to clothe the poor, knowing that inasmuch as she did it unto the least of her own neighbors, she did it unto Jesus himself. Yea, and it may be that the fire of Christian love that will yet consume all Africa was kindled by the Ethiopian that learned of Philip who it is that "carries our sorrows and bears our iniquities." The persecution of the disciples did not abate in vigor or cruelty, until one day at midday, a voice was heard, calling from heaven through a stream of light brighter than the sun, to Saul of Tarsus, telling him that it was Jesus of Nazareth that he was persecuting. The light pierced to the very soul, changing the proud Pharisee into an humble servant of Christ, "a chosen vessel unto the Lord" to bear his name before the Gentiles and kings, and the children of Israel. It was after this that the Scripture tells us that the churches had rest throughout all that region in which they had been so cruelly persecuted. Having no fear of being molested, Peter went among the disciples throughout all quarters, testifying, even to the raising of the dead, to the power of the name of a risen and living Christ.

From all these things we learn that the name of Jesus must be magnified until the time when "at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth." (Phil. ii. 10.)

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

TO reduce stock we have quite a number of very ne bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital \$200,000.00
Assets 479,360.00

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES FROM FTLY PAID.

Obituaries.

Obituaries are of two hundred words in length and are published free of charge. All over two hundred words will be published at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

ROBERT STAPLETON LACKEY, aged 2 years 3 months 12 days, died Jan. 11, 1909.

WILLIAM HENRY BRANNON, 1 year 4 months 18 days, died Feb. 5, 1909.

Grieve not, dear fathers and mothers, as those who have no hope. Our blessed Savior needs little buds as well as full-blown flowers for his bouquet of glorified spirits to place in his vase upon the center table on the great day when he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." **GRAND-PAPA.**

Little **RUBY RIVERS MOORE** was born June 6, 1902, and died Dec. 31, 1908. She died with that dreadful disease, membranous croup. It is very hard to break the tie, yet we know God doeth all things well and while she cannot come back to us, we can go to her. Ruby Rivers was the baby child of W. L. Moore, the joy and light of his heart. Her mother died when she was very small, but she has always had a good home with Mr. and Mrs. R. G. Morgan, who were very good to her. She was an affectionate child, and thought there was no one like her papa, always met him at the gate with a kiss. Her chair is vacant around the fire-side. Her voice will be heard no more on earth. But our loss is her eternal gain, and heaven is made dearer since she has gone there. She was laid to rest in the Greenleaf Cemetery, surrounded by weeping loved ones to mourn their loss. A cousin, **JUNIE.**

Mrs. LELIA MOORE (nee Bass) was born in Clarke County, Miss., Sept. 11, 1863, and passed into the eternal rest that remaineth for the people of God at her home near Enterprise, Miss., Feb. 1, 1909. She was in ill-health for some time, though her last illness was of short duration. She was laid to rest in the family cemetery at Pachuta, Miss., to await the resurrection day, where the now-sorrowing relatives hope to meet her. She was happily married to Mr. S. O. Moore, Jan. 7, 1900. She leaves a husband, three children, four step-children, father and mother, three sisters and two brothers to mourn her death. She professed faith in Christ at the tender age of fifteen, and joined the M. E. Church, South, of which she was a consistent member until the day of her death. Being her pastor for three years, I was privileged to often visit her home, where I was always given a cordial welcome. Sister Moore was true to her church and her God, a devoted wife and dutiful mother. It was hard to give her up, as the home is so lonely without her. To the sorrowing relatives we extend our heartfelt sympathy, and pray God's richest blessings upon them. Her former pastor, **H. A. GATLIN.**

Mrs. ETTA MIDDLETON, wife of Dr. W. C. Middleton, was born in the town of Pleasant Hill, La., Oct. 5, 1882, and departed this life Jan. 20, 1909, at Ball, La., near the city of Alexandria. She joined the Methodist-Episcopal Church, South, in early childhood at Pelican, La., while living with her sister, Mrs. Dr. J. C. Armstrong. She lived a consistent and exemplary Christian life until the

day of her death. She was married to Dr. W. C. Middleton during the year 1906, with whom she lived happily until she was called to receive her heavenly reward. She was an affectionate wife, a devoted mother, a loyal friend, and a Christian whose charity was unflinching. She leaves a husband and a sweet little babe a few months old and many kind friends and devoted relatives to mourn their loss. She did not express herself concerning her death, as it came so sudden. She was almost in the midst of death when it was discovered that she was dangerously ill. Her life was a living epistle, which was known and read by the people among whom she had gone and with whom she had associated. Her body was laid to rest in the Pleasant Hill Cemetery in the midst of many friends and loved ones to await the final reunion. **H. J. BOLTZ.**

Mrs. NANCY E. OPRY was born in the State of Georgia, August 4, 1827, and died Jan. 18, 1909, at the home of her daughter, Mrs. Dr. R. L. Armstrong, in the town of Pleasant Hill, La., making her, at the time of her demise, 81 years, 5 months and 14 days old. She joined the Methodist-Episcopal Church, South, when she was about ten years old, which relation she sustained until the day of her death. Sister Opry was almost a life-member of the church, having joined it in early childhood. She was a member of the church and a devoted Christian for over seventy years, and all through her life of more than eighty-one years it was never said of her that she had committed a single act that could in any way be considered a reflection on the fair name of her church. The writer visited her the day before she died, and she spoke as though she was going off on a visit. She was ready for the summons and ripe for the eternal harvest. I feel that I have lost one of my best friends, and one whose counsel and encouragement will be greatly missed. She leaves two daughters, one son, and a host of friends to mourn their loss. Her body was laid to rest in the "city of the dead" at old Pleasant Hill, near her old home, to await the general resurrection, when we shall all see her again. **H. J. BOLTZ.**

HENRY J. DAVIS was born in the State of Georgia, April 22, 1831, and died at his home in the town of Pleasant Hill, La., Nov. 1, 1908, making him, at the time of his death, 77 years, 8 months and 8 days old. Brother Davis moved to the State of Louisiana before the Civil War, and located at old Pleasant Hill, where he spent the greater part of his life. He joined the Methodist-Episcopal Church, South, in early life while in the State of Georgia, which relation was continued until the day of his death. In 1854 he was married to Miss H. C. M. Lester, of Golden, Ga., with whom he lived in happy wedlock until her death, which occurred in 1885. In 1887 he was again married to Miss Blanche Leopold, who still survives him. For a number of years he held the position of steward and trustee of the church to which he had been so long a member. For the last two or three years Brother Davis had manifested a deeper concern for the spiritual welfare of his soul than he had done in the earlier years of his life. He was an upright citizen. He always manifested a great interest in public affairs. The preachers always found his home a pleasant place to visit. Many of his friends could testify that they had received kindness and substantial help at his hands. Brother Davis was an honored member of the Masonic fraternity for a number of years, and his body was laid to rest by his Masonic brethren in the cemetery at Pleasant Hill. **H. J. BOLTZ.**

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

Woman's Home Mission Society, Mansfield, La., March 13-15.

Annual Meeting Woman's Home Mission Society, Mississippi Conference, McComb City, Miss., March 17-21.

Executive Committee of the Church Extension Board, Louisiana Conference, Shreveport, La., March 16.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

Convention of Louisiana State Sunday School Association, Jennings, La., March 23-25.

District Conference, New Orleans District, Felicity Street Church, March 30.

Annual Meeting, Woman's Foreign Missionary Society, Moroc, La., April 2-6.

District Conference, Winona District, Schlater, Miss., April 22-25.

District Conference, Crowley District, Jennings, La., May 26-30.

District Conference, Seashore District, Moss Point, Miss., May 4.

Joint Institutes in the Louisiana Conference:

Shreveport, April 19-23.

Monroe, April 19-23.

Alexandria, April 26-30.

Crowley, April 26-30.

Baton Rouge, May 2-7.

New Orleans, May 2-7.

Centenary College Commencement, Shreveport, La., June 6-8.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 8-10.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Camp-ground, June 22-July 1.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

(From the New Orleans Picayune.)

Is Baldness Doomed?

A Baltimore Specialist Says It Is Unnecessary and Proves It.

The intense interest in the wonderful work that is being accomplished in Baltimore and other cities by William Chas. Keene, president of the Lorrimer Institute, continues unabated. Many cases of baldness and faded hair, of years' standing, have been remedied by the remarkable preparation being distributed from Mr. Keene's laboratory and its fame is spreading far and wide and thousands of persons are using this remarkable hair food with gratifying results. What makes this treatment more popular is the fact that free trial outfits are sent by mail prepaid. Those who wish to try it are strongly advised to write to Mr. Keene at the Lorrimer Institute, Branch 200, Baltimore, Md. They will receive the full trial outfit free of charge, and much useful information about the hair which will put them on the road to a rapid and certain improvement.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$2 for 15; from the Partridge Cochins, \$2.50 for 15. I guarantee you a first choice fresh egg. Send order now.

Dr. P. BRADFORD, Brookhaven, Miss.

DO YOU WANT RELIEF

From pain, over-distention by gas, belching, flat breath, or that uncomfortable feeling after eating? Try RUBICAPSOLS at once if you want almost immediate and certain results. These capsules are composed of the most efficient remedies known to medical science. Sold direct from our laboratories to the consumer. You may know they are good, for they are the only capsules of their kind. RUBICAPSOLS made exclusively by the originators, Dr. Chemical Co., P. O. Box 202, Dept. A-15, Chattanooga, Tenn.

Dropsy Cured: quick relief; removes all swelling in 3 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers, nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box X Atlanta, Georgia.

52 Grand Easter Post Cards for 10c.

Gold Embossed Angels, brightly colored Crosses and Flowers with Easter Greetings, Easter Chickens, Easter Rabbits, Easter Eggs, etc. All printed in 8 or more colors and guaranteed to please of money refunded. Silk Card Co., Dept. 764, 1941 Harrison St., Chicago.

JAMES H. AITKEN

PLUMBING,
HEATING, SEWERING,
GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner

Sign and Ornamental Painter
716 POYDRAS ST.
Near St. Charles, NEW ORLEANS, La.
ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR

"Creole Brand Coffee"

Twenty-Five Cents per lb.

—And—

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,
NEW ORLEANS.

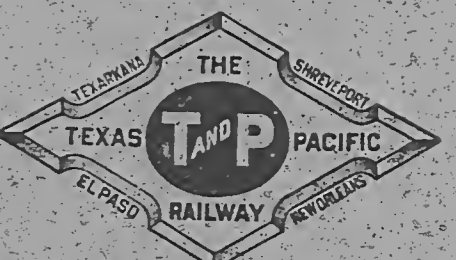
VISIT

MINERAL WELLS

For
HEALTH AND PLEASURE
AND

WEST TEXAS

For
FINE AGRICULTURAL LANDS.
REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet

E. P. TURNER,

General Passenger Agent

DALLAS - - - - - TEXAS

Made of
STEEL
Light and
Compact
Price, only
\$13.00

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Arcadia, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time."

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby."

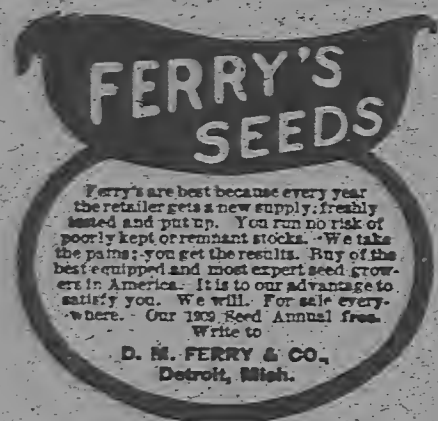
"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui.



FERRY'S SEEDS

Ferry's are best because every year the retailer gets a new supply, freshly tested and put up. You run no risk of poorly kept or rancid stocks. We take the pains; you get the results. Buy of the best equipped and most expert seed growers in America. It is to our advantage to satisfy you. We will. For sale everywhere. Our 1909 Seed Annual free. Write to

D. M. FERRY & CO.,
Detroit, Mich.

"Get There"
at a price to suit
you direct for a

BLACK MOTOR BUGGY

Built for country roads, hills and mud. Engine—10 H. P., 2 cylinders, air cooled, chain drive rear wheels, double brake. Speed 2 to 25 m. per hr.—50 miles on 1 gal. of gasoline. Highest quality finish, workmanship and materials. Absolutely safe and reliable. Write for Book No. 444. **BLACK MFG. CO., 124 E. Ohio St., Chicago, Ill.**

8 EASTER POST CARDS 10c

Send 1c for 8 high grade Gold and Silver Embossed Postcards. We send quality cards, not quantity. Twenty-four cards for 25 cents. **KANSAS POST CARD CO., 453 W. 7th Ave., TOPEKA, KAN.**

Post Cards FREE

Home of Andrew Jackson, State Capitals, hunting scenes, and other souvenir cards of national interest, TEN in all, FREE to persons who send 10c. F. Draughon, Nashville, Tenn., names and addresses of 4 or more young people most likely to attend business college or take lessons by mail.

IF YOU WANT TO RISE from the DOLLAR-A-DAY class into the FIVE-DOLLAR-A-DAY class, then START RIGHT by asking for FREE catalogue

DRAUGHON'S Practical Business College

Shreveport, Jackson (Miss), Dallas, Galveston or Nashville.

PLYMTER BELL CHURCH BELLS

USE OTHER BELLS
SWAYING, MORE DURABLE, LOWER PRICES.
SUPERIOR CATALOGUE
TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

FROM PICKENS, MISS.

Mr. Editor: Perhaps there is hardly any Charge in the North Mississippi Conference from which a cheerful word would interest so many "late pastors" as from this one. You may know, Mr. Editor, that we have had six different pastors in as many years, and the strange part of this is, that as far as we know, there has been no active effort on the part of these pastors or of our people to bring about these numerous changes. We are quite sure that in each instance there has been perfect harmony between the pastor and the Church membership as a body, and stranger still, is it that changes so frequent as to seem unreasonable have been received so submissively, thereby illustrating the success of our Church government. Not every one has been pleased with these changes. No, far from it, but all have accepted them cheerfully and loyally, and in so doing, have made the best of them. I take it, from my point of view, that this is a popular Charge, though it is true that the manner in which we have been dealt with might be accounted for on a basis entirely opposite.

Among all the ministers who have served us from time to time, we have numbered the choicest and best, including rare jewels in the way of intellectual culture, such as Dr. Adams, Dr. Sullivan, and the like.

Brother S. M. Thames, our present new pastor, is giving us preaching that is not only earnest and interesting, but also unctuous and fruit-bearing. He is holding up the Divine Christ before us in a manner that is truly engaging "as the fairest among ten thousand and altogether lovely." Among the fruit that his ministry among us has already borne, I may mention a very pleasing incident, that of a fine young person just approaching the threshold of manhood joining the Church at a special session of the official members convened for the purpose. As Brother Thames puts it, he "nearly scared his Board of Stewards to death," by summoning them to him on a busy Saturday afternoon without the slightest intimation as to the object. No matter if we were scared, we entered most heartily into the spirit of the occasion, and asked Brother Thames "to scare us again."

We are indeed hoping and praying that this may be the first fruits of such a gracious ingathering as we have not known in years and years.

Fraternally, **E. W. BUNTON.**

A GOOD WORD FROM MT. PLEASANT.

Mr. Editor: I would like to make the Advocate the bearer of good news to those who feel an interest in the Mt. Pleasant Circuit. We have just finished a beautiful and commodious new church edifice at New Salem (near Cayse) on this Charge. We occupied it on last Sunday, and though it was an afternoon service, the congregation was large, considering the sparseness of the white population. The New Salem membership is composed of splendid people. Such men as Brothers Crum, Lumsden, Bogan, Hays and others bring things to pass. Especially are we indebted to Brother A. W. Hays who took the lead and did a large part of the work in securing subscriptions and collecting them. He was told last year by one who was in a position to exercise considerable influence, that he was too old for such a work, and advised to merely repair the old church. But though considerably advanced in years, he was not turned aside from the noble purpose that filled his heart, and the church completed, bears witness to his faith and zeal.

Brother William Vick, the contractor, also deserves much praise for the expedition he manifested in building

the church. He was given until the middle of March to complete the building, and had it ready for occupancy by Feb. 29. And in carrying on the provisions of the contract he evidently was possessed not only of a conscience, but of a love of God and the Church.

We are getting on nicely among this very fine people.

I am securing a list of subscribers for our excellent paper, the Advocate.

Yours truly, **J. M. HUGGIN.**

FROM MAYERSVILLE, MISS.

Mr. Editor: I reached Mayersville Dec. 29, one day before the outgoing pastor, Brother Lewis, left for Hattiesburg. This gave me the highly appreciated opportunity of being introduced by him to the leading members of the church here. The people gave me a cordial welcome, wishing me the best success and offering their services. I have filled all of my appointments, twice, and most of them three times. Everywhere I have received a cordial greeting and a welcome to the Delta, the community, and the home, which I consider is due largely to the fact that Brother Lewis was universally well liked.

Our first Quarterly Conference was held at Mayersville, Feb. 27 and 28. The presiding elder spent four days with us. The reports showed a general awakening and revival of interest among the people. The usual amounts were decided on by the stewards for the support of the ministry, and a goodly sum reported collected.

My mother and sister arrived the first of February and were gladly received by the people. We hope for pray for, and expect a good time this year among those who have so kindly considered our welfare, and so cordially welcomed us—strangers—into their homes as one of their number.

ELMER C. GUNN.

FROM NEWTON DISTRICT.

Dear Dr. Boswell: I have just finished my first round of Quarterly Conferences and report the outlook on the District is encouraging.

All of the charges but two on the District have made assessment for their pastors, and not one of them has taken a retrogressive step in assessment. Twelve of the Charges have made advancement in assessment over last year, aggregating an advancement for pastor's salaries of \$1350. We report 133 accessions to the Church for the quarter; however, it is but fair to announce that most of these were by certificate. The attendance upon the Church services in most places is good. The advancement in Sunday School interest is little less than marvelous.

There is considerable parsonage building and improvement being done. Two new churches are being planned and some church and parsonage debts are being paid. The pastors are all hopeful and faithful to their trusts and most of them are looking well (?)

The presiding elder, in his travels, has found some mud and some high water, but very little he could not wade through, and has not missed a single appointment in his first round and congratulates himself on his auspicious beginning.

With best wishes to the editor and readers of the Advocate.

Fraternally, **T. J. O'NEIL.**

All Safety Razor Blades
We sharpen Gillette and other safety razor blades for only 2-1-2 each. You can't afford to throw away old blades when we will sterilize, sharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. Keenedge Co., 250 Keenedge Bldg., Chicago.



HOUSEHOLD LUBRICANT

When things around the home need oiling—use Household Lubricant. You'll be sure then of perfect lubrication. It's an oil that's compounded especially to meet all requirements found in the average household. Never rancid. Never rusts. Corrodes no gums.

For typewriter, bicycle, revolver, clock, hinges, tools, sewing machine, gun, grindstone, carpet sweeper, baby carriage, etc.

For Everything That Needs Oil

In 4 oz. and 8 oz. Cans



DR. MILES' ANTI-PAIN PILLS FOR HEADACHE

And Other Pains

25 DOSES 25 CENTS

125 Doses \$1.00

NEVER SOLD IN BULK

TAKE ONE

of These Little Tablets AND THE PAIN IS GONE.

HOOPING-COUGH CROUP.

Roche's Herbal Embrocation

The Celebrated External Cure without Internal Medicines.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also quickly relieved by a few Applications.

Prepared by W. Edwards & Son, Queen Victoria St., London, England. Sole U.S. Agents, **R. Feigens & Co., 90 Beekman St., N. Y.**

ILLINOIS CENTRAL The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches. Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 2618.

Epworth League

TOPIC FOR MARCH 21.

March 21. Islam—A Challenge to Faith. Gal. 1:15-17. (Programme by the Mission Study Class.)

Epworth Leaguers who have studied "The Moslem World," by Samuel M. Zwemer, will have no need of any other assistance than that furnished by this splendid missionary text book. For the benefit of those who have not the book, some of its illuminating contents are here suggested:

1. The Prophet.

The Great Arabian Prophet was born about the year 570 A.D. and one hundred years later his new religion was sweeping everything before it in three continents. He is the wonder of history, and his character is a great problem.

Three systems of belief—paganism, Judaism and Christianity—were struggling for the ascendancy, and Mohammed succeeded in constructing a comprehensive and compromising religion that would suit all alike. His first efforts seem to have been sincerely directed against the evil of idolatry, but afterward the ruling motives seem to have been love of power and lust.

The Moslem era dates from the flight from Mecca to Medina, or the Hégira, 622 A.D. From this time rapid conquests were made by the sword, and the religion became popular because of its easy-going and compromising character.

2. Spread of the Religion.

Islam has always been a missionary religion. "Only thirteen centuries have passed, and to-day there are two hundred and twenty-five million Mohammedans—one seventh of the population of the globe," distributed in Africa, India, China, Malaysia, the Philippines, as well as western Asia.

If Christianity had been fulfilling its missionary commission during these centuries many of these lands would never have been Mohammedan. Christianity had the earlier opportunity. There are yet regions in danger of being converted to Mohammedanism.

If so much was done in the name of Mohammed, what should we not do in the name of Christ?

3. The Moslem Belief.

The Moslems believe in one God, but he does not enter into humanity—he is far removed. They do not know the Christian truth, that "God is love." Their "Koran," while containing beautiful passages, is an unintelligible jumble, full of error, superstition and immorality.

Jesus Christ has a very inferior place in their belief. "The keystone in the arch of their faith" is iron-bound predestination or fatalism, which paralyzes all progress. Their paradise is a place of sensual enjoyment.

4. The Moslem World.

Mohammedanism is now spreading rapidly in Africa, and unless Christianity wakes up it will be defeated there. One-fifth of the population of Asia is Mohammedan. The chief strength is in India. There are about 300,000 in the Philippines.

The political situation in the Moslem world to-day is favorable to missions, in that so much of it is now under the control of Christian nations.

5. Social and Moral Evils.

Many think that notwithstanding its faith in one God, Mohammedism is the most morally degraded religion in the world. Mohammed, the founder, was treacherous, vindictive, lying and lustful, and the religion which bears his name consecrates polygamy, divorce and slavery. Marriage is a kind of slavery. Illiteracy prevails. Islam has failed in every land, but contact with western light is producing an intellectual awakening.

6. Missions to Moslems.

The Crusades were monumental blunders. No part of the non-Christian world has been so neglected. The first Moslem missionary was Raymond Lull, who gave his life in most glorious sacrifice, being stoned to death in 1315. The first modern missionary was Henry Martyn, whose ambition was to "burn out for God." Another name of note is John Keith Falconer. Notwithstanding all the difficulties, every strategic Moslem center is to-day occupied by missions, and converts have been made in every land.

7. Problem and Peril.

The evangelization of the Mohammedan world is one of the grandest and most inspiring problems ever undertaken by the church. The Moslems are strongly entrenched and defiant, but sacrificial love can be triumphant.

8. Day of Opportunity.

Special evidences of opportunity are the political changes that have taken place, the means of furnishing the Bible and Christian literature in all the Moslem languages, the calls for medical and educational work, and the growing aspiration for something better. Appeals come from the missionaries. The need is itself an appeal. The church is challenged to a world-wide crusade for the conquest of Islam.

Marriages.

Feb. 2, 1909, at the parsonage, at Dot Miss., by Rev. J. A. McBryde, Mr. LESLIE SMITH and Miss STIKES MURRAY.

March 9, 1909, at the residence of the bride's father, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. CHARLES S. CASLETON to Miss ESSIE HELEN ROSS, both of Meridian, Miss.

March 10, 1909, at the Methodist parsonage, South Side, Methodist Church, by Rev. Isaac L. Peebles, Mr. J. C. STAFFORD, of Meridian, to Miss KATIE TEW RHODES, of Selma, Ala.

Jan. 17, 1909, at the home of Mr. Glancy, Center Point, Miss., by Rev. R. A. Sibley, Jr., Mr. ROBERT M. WADE and Miss BELLE BLOCKMAN.

Feb. 23, 1909, at the home of the bride's parents, Mr. and Mrs. W. I. Smith, by Rev. H. E. Carter, Mr. J. S. BROWN and Miss ELIZABETH H. SMITH.

Feb. 27, 1909, at the parsonage, Sharon, Miss., by Rev. H. E. Carter, Mr. CHAS. R. SMITH to Miss EVIE MAY BROWN.

Feb. 21, 1909, at the home of Mr. W. W. Phillips, near Savage, Miss., by Rev. C. W. Bailey, Mr. L. T. BAKER and Mrs. VIRGINIA MOORE.

March 7, 1909, at 2:30 p. m., at the parsonage in Arkabutla, Miss., by Rev. C. W. Bailey, Mr. W. J. DARBY and Miss MARY HARRISON.

WANTED AT ONCE.

One hundred young ladies in all parts of the United States to solicit orders from the consumer for a line of guaranteed hostelry for men, women and children. Address: Box 211, Newton, N. C.

NOTICE.

Any pastor wanting help in revival services this summer, if he will apply to Dr. M. A. Beeson, president, Meridian Male College, Meridian, Miss., he will be supplied, as Dr. Beeson has a number of excellent young preachers and some members of the faculty, who have had experience in such work and are open for engagements during the summer months.

Your Cotton Crop Can Be Increased

It costs no more to cultivate an acre that produces two bales of cotton than an acre which produces only one-quarter of a bale. Why not see what you can do with

Virginia-Carolina Fertilizers

Other men have been able to double and more than double their yield per acre with a liberal application of Virginia-Carolina Fertilizers.

Messrs. Lucas & Jackson of Kelsey County, Tenn., used Virginia-Carolina Fertilizer on about 55 acres planted with cotton, and say: "We have the finest crop of cotton we ever saw, and all the people around here think the same. We actually counted 447 bolls on one stalk. Another stalk had by actual count 409 bolls, forms, squares and blossoms. On about 8 acres we expect to make about 2 bales to the acre, and an estimate of adjoining farms not so fertilized and under other cultural methods, will yield only 1 bale to five acres."

An interesting picture of the cotton plants referred to will be found in the new 1909 Virginia-Carolina Farmers' Year Book, copy of which may be had from your fertilizer dealer, or will be sent free, if you write our nearest sales office.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for higher work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue. Address: E. B. MILLER, Pres. Owensboro, Ky.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person. "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President. General Superintendent.
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.

ROYAL BAKING POWDER



The finest, most tasteful and wholesome biscuit, cake and pastry are made with Royal Baking Powder, and not otherwise.

Royal is the only Baking Powder
made from
Royal Grape Cream of Tartar

OVER ONE GLASS OF WINE.

They had been introduced, of course, but he spoke to her first at dinner.

"May I pour you a little wine?" he asked.

"Thank you," she said simply, "a little claret. I drink only claret."

"You don't care for the sweet wines?"

"I don't think I really care for any wine, but this is what we drink at home. You did not pour any for yourself," she added, a moment later.

He smiled: "It would be for the first time in my life if I had."

"How strange!" She looked at him pointblank with a pair of clear and very kind blue eyes. "Have you scruples? Do you think it is wrong?"

"Well—he drew a long breath—"hardly. Yet for me it would be a wrong."

The color deepened on her cheek a little. He saw her check back a word from her lips, and the shadow that swept over her face was sweeter than any brightness. But he could not appropriate her unmerited sympathy.

"No—no," he declared, laughing slightly. "It is not at all a temptation to me. I have never known the taste of any sort of liquor. I think I have a great advantage against fate in this, and—I mean to keep it."

"Then you are afraid after all."

"Sometimes we recognize danger though we may not fear it."

"If it be danger, you must fear it. You do, or you would not take precautions."

He looked down and met her earnest glance. She was forgetting her dinner.

"If you were not afraid," she went on, impulsively, "wine would seem to you as harmless as water. It is because you have fear that you will not touch it."

He was at a loss just there. It was difficult to meet her candor without a touch of seeming discourtesy.

"Suppose I drink to your better courage?" she said. A roguish dimple showed itself. "The deadly cup has no terror for me."

He raised his crystal goblet and drank to her in sparkling water, saying, gently: "But of my cup no one need be afraid."

There was a pause. She had not lifted the wine to her lips. A servant came to remove the course, and someone spoke to her across the table. When he could claim her attention again he was ready with a bright remark about the beauty of some roses in a vase near them.

"Yes—so pretty—pretty," she said,

vaguely, and then with promise in her tone: "We had not exhausted our topic, I think. May I ask—is it your conviction that liquor should not be used in any form?"

"You are unmerciful," he deprecated. "Think how ungracious it would seem to object to anything under such surroundings."

"Never mind about being complimentary," she replied gravely. "I have never before given one serious thought to this question of temperance. The people I live among—and they are all upright, intelligent and refined—regard the moderate use of liquor as indispensable. Surely, you must admit that there are thousands who are not in any way injured by its use."

"I know," he said, quickly, "but there are millions and millions—the jails will tell you—the hospitals—"

He stopped abruptly. "Yes," she said, thoughtfully, "yes. But why not take the good and avoid the evil? We need not become drunkards because we use liquor?"

He met the appeal of her earnest eyes with a look as earnest.

"Since you desire it," he answered, steadily, "let me say one word, and then, I think I will say no more. If you never touch liquor you not only need not, you cannot become a drunkard. But if it once crosses your lips the first step is taken."

There was a long silence between them. The rest of the guests went on talking gaily. Presently she spoke, but so low that he had to bend his ear to listen.

"You have given me a wonderful message," she said. She pushed aside her glass of wine, and in the simple act he knew there was consecration. —From the Ladies' Home Journal.

A DEAD SHOT ON RING WORMS.

Wysacking, N. C., June 2, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—Enclosed you will find \$1.00 for which please send me at once Tetterine. It is a dead shot on ring-worms.

Yours truly, W. S. Dudley.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankerred Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

TEACHERS' TRAINING COURSE of South Mississippi College.

March 23rd to May 15, 1909. Examination for State License at close.
W. I. THAMES, President,
Hattiesburg, Miss.

A WORD FROM HOMOCHITTO.

Dear Brethren:—As I have not seen anything from this Charge for some time, I will write a few lines. We like our new preacher all O. K., and I guess he likes us very well, as he don't complain much. He is not a very big preacher in stature, but if we all did as well as he preaches, we would have a brotherhood as well as a neighborhood. He is getting along finely with his Conference claims, as he is working on the monthly plan. I trust he will make a success.

Now a word to our laymen about paying their preachers. Dear Brethren:—Let us not forget the vow we took when we joined the Church. We promised God and man that we would support the institutions of the Church, and if we fail to pay our preacher, we have lied to God and man, and we cannot afford to do that, for you know the sacred Word says, "All liars shall have their part in the lake of fire." I thank God for a religion that touches a man's heart and pocket at the same time. Let us be sure and pay to the cause of Christ at least one-tenth of our income, if no more. Let's be sure and pay our preacher so he can pay his debts.

A word to our preachers: Dear brethren, look out for your debts and keep them paid. I once lived in a county and when the delinquent poll tax list came out, alas I saw some of our preachers names on it and oh, how sad it made me feel to think that my brethren the watchmen of the Lord, who had been preaching and teaching our people to be loyal, had failed themselves. You know our Lord paid taxes when on earth, and if we fail to follow his example we crucify him anew and put him to an open shame. I don't think our preachers fail to pay their taxes on purpose, but it is negligence. Brethren, don't do this; it works a hardship on your stewards, and they have a hard enough time trying to get your money. If my preacher has not got money enough at the end of the year to pay his taxes, if he will come to me I will give it to him, or get it for him, and I believe we have laymen on all the charges that will do the same. Brethren, pray for us on the Homochitto charge.

A LAYMAN.

Three brothers, starting for a trip around the world, will dispose of their two five-passenger automobiles, one seven-passenger car, and one 20 H. P. Model, 1908 runabout, at a big bargain. Three little used, one new, all first class condition. Address, Walker, 1405 Canler Bldg., Atlanta, Ga.

MADAGASCAR.

Twelve years ago the churches in Madagascar had larger Sunday schools and a larger membership in the churches than now, and a greater number of pastors and teachers than in all the other missions of the London Missionary Society put together. When the present governor was appointed in 1906 a regime of bitter opposition to all missionary effort was inaugurated. Of forty-three houses of worship, forty-two were officially closed. Three quarters of the day schools were closed. Games and debasing sports are permitted on the Sabbath, but if twenty-one Malagasy gather for worship they are liable to imprisonment. It was hoped that after a recent journey of the governor-general to France to consult with the Government, there would be

a relaxation of this persecution, but so far the missionaries are still threatened and persecuted.

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM. Take the old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

QUARTERLY CONFERENCES.

(Too late to be classified.)
NORTH MISSISSIPPI
Oxford District—Second Round.
Coffeeville, at Gray Rock, Mar. 20, 21
Oxford, Mar. 26
Abbeville, at Mt. Zion, Mar. 27, 28
Paris, at Banner, April 3, 4
Holly Springs Ct., at Harris Chapel, April 10, 11
Ashland, at Shawnee, April 17, 18
Watervalley, First Ch., April 23
Grenada Ct., at Bethel, April 24, 25
Grenada, April 25, 26
Watervalley, Main St., April 26
Charleston, at Charleston, May 1, 2
Potts Camp, at Macedonia, May 8, 9
Watervalley Ct., Taylor, May 15, 16
Randolph, at Spring Hill, May 29, 30
Toccoola, at Salem, June 5, 6
Red Banks, at Wesley, June 12, 13
Holly Springs, June 13, 14
Waterford, at Harris Ch., June 19, 20
Lafayette, at Cambridge, June 26, 27
J. E. CUNNINGHAM, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.
Brookhaven, April 4, 5
La Branch & Fernwood, at Fernwood, April 10, 11
McComb, at Centenary, April 11, 12
N. Wesson, at Matthew Ch., April 17
Wesson, April 18, 19
Montecello, at Pleasant G., April 24, 25
Osyka, at Holmesville, May 1, 2
Prentiss, at Bassfield, May 8, 9
Gallman, at Mt. Pleasant, May 15, 16
Crystal Springs, May 16, 17
Magnolia, May 21
Boone, Chitto & Norfolk, at N. May 23, 24
Pearlhaven, at Bethel, May 29, 30
Hazelhurst, June 6, 7
The District Conference will be held at Magnolia, May 19-22.
J. T. LEGGETT, P. E.

Natchez District—Second Round.

Natchez, Jefferson St., April 17, 18
Natchez, Pearl St., April 17, 18
Fayette, at Ebenezer & F., April 25, 26
Hamburg, at McNair, April 24, 25
Rosetta, at McNair, April 24
Wilkinson, at _____, May 1, 2
Liberty, at Woodland, May 8, 9
Gloster, May 9, 10
Homochitto, at Mt. Olive, May 15, 16
Woodville, May 22, 23
Washington, at Kingston, May 29, 30
Meadville, at Nebo, June 5, 6
Caseyville, at _____, June 12, 13
Bayou Pierre, at _____, June 13, 14
Woodville Circuit, at _____
Macedonia, June 26, 27
Centerville, June 27, 28
Barlow, at _____, July 3, 4
Adams, at _____, July 10, 11
District Conference at Fayette beginning at 4 p.m. on Tuesday, June 1, and closing at 4 p.m. on Friday, June 4.
H. W. FEATHERSTUN, P. E.
Gloster, Miss.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY MARCH 25, 1909

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 42.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2774



THE PARSONAGE OF THE TEXAS AVENUE CHURCH,
SHREVEPORT, LA.

This handsome and comfortable building was begun under the pastorate of Rev. H. N. Brown, and completed under the present pastor, Rev. E. P. Craddock, at a total cost of \$5000.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A correspondent of "Zion's Herald," who has been through Mexico and found out what is raised in the rich soil of that sunny land, and who has learned some other things over there, tells his readers what he would raise if he should purchase land in that republic. He says: "If I were going to Mexico to buy land I should not stop until I was two hundred miles or more south of the capital, and then I should purchase a large tract, divide it into smaller farms, and raise the price. That is the best thing I know of to raise in Mexico. The promoters do this and let the after fellows raise the crops. The advantages of the plan are apparent. When the promoter takes a carload of land-seekers to some valley of tangled grass down toward the Isthmus and closes out his deals with them he can get on the next train and come back home and live in 'God's country.' The purchasers are landed to stay." Moral: Do not undertake to farm in Mexico.

Though the cutting of timber has gone on for years, apparently without discrimination, the forests have not yet disappeared. The "New York World" says: "The forest land in Nevada, South Dakota, California, New Mexico and Arizona preserved to the people by one of the last official acts of President Roosevelt aggregates 4,980,736 acres. This is a forest domain larger than Connecticut and Delaware combined. With these additions the total national forest area is 195,913,980 acres, equal to all Texas, the largest State in the Union, plus Kentucky. It would make seven States as large as Ohio. That this forest empire has been saved from the axe to posterity is one of the finest achievements of statesmanship. It remains to save it from fire." To this the "Christian Witness" adds: "The area of our forest reserves is much larger than the whole of Great Britain and Ireland, and nearly as large as the whole of France or Germany."

Dr. Rankin's "On with the battle" still has force in Texas. Though defeated in the fight for the submission of a constitutional amendment to prohibit the liquor traffic, he and his side have gained a signal victory in the fight to suppress race-track gambling. The fight was bitter, every inch of the ground being contested by the advocates of racing. The bill went through the lower house with little difficulty. Not so in the Senate, which is a small body compared with the members in the House—making fewer numbers to handle, if not an easier job. The Senate took special pains to feel the pulse of the people. A committee was dispatched to Dallas, and possibly to other places, and the committee rightly diagnosed the case, and went back to Austin, reported, and the Senate voted for the anti-racing bill, and the great State fair—one of the finest, if not the finest in the South—will see betting on the horse-races no more. It was a great victory for good morals.

A test case concerning the selling of liquor at wholesale was sent up from Shreveport to the Supreme Court of Louisiana. A dealer, who sold liquor in quantities of five gallons or more, was charged with violating the prohibition law. He was tried and convicted, but appealed to the higher court, which reversed the decision of the lower court. The

reversal was made on the ground that the law under which Caddo Parish, including the city of Shreveport, adopted prohibition said nothing about selling liquor by wholesale, and therefore, selling by whole sale was not a crime, and ordered the dealer to be released. If this decision applies to every parish that has voted out liquor under the local option law, then prohibition, as far as it has gone in Louisiana, is a farce, and the dry parishes will soon be flooded with five-gallon casks and jugs. The prohibition law will be a dead letter. Was this decision the result of an oversight on the part of those who framed the prohibition law, or was it based on a technicality? In either case the law should be amended at the earliest moment possible.

A case before one of the courts of New Orleans has developed a startling proposition. It is to the effect that the present State Constitution, adopted in 1898, is illegal, and that Louisiana is without law, and every act of the Legislature, and every decision by so-called courts, is null and void. This is a lawyers' proposition, seriously set forth to secure the freedom of a client who is charged with serious offenses. This must be an after-thought on the part of the lawyer. He was a member, we learn, of the State Convention that framed the Constitution, and since its adoption, has served a term or two as circuit judge, in which capacity he enforced the laws which he now says are null and void. If he is right and his client is set free, then every man in the State under indictment, and every convict in the penitentiary and jails, is entitled to liberty, and should be turned loose. It is not likely, however, that the judges and juries will see the matter as he presents it, or, if they do, they must make a virtue of necessity, and hold their places and maintain order. What strange things some lawyers will do when undertaking to defend clients!

There are two things that tend to encourage lawlessness. One is the delay in bringing criminals to justice. Sometimes murderers, and others guilty of serious crimes, either stay in jail or are out under bond for months and months before trial, and then, when the cases are called, as likely as not, are postponed. The other encouragement to lawlessness is the too frequent use of the pardoning power. Though we have not the figures before us, we think we are inside the truth when we say that the majority of long-term prisoners are pardoned before the expiration of their time. In Louisiana it is said that the average length of imprisonment of convicts sentenced for life is fourteen years. They do not die nor escape, but are pardoned. The complaints against the too free use of the pardoning power are frequent and strong. It is right to lodge pardoning power somewhere, and it should be exercised, but we are well persuaded that it is used too freely for the good of the State. The spirit of vengeance is strong—in some it is beyond control, and not a few would, perhaps, willingly go to prison fourteen years for the sake of killing an enemy. It would be different if they were sure of hanging or lifetime in prison. Fines and short sentences, and the probability of pardon, do not help, always, the morals of the country.

The following paragraph, which we clip from the "Christian Intelligencer," is respectfully commended to the papers which are so fond of discrediting prohibition and discounting its good fruits: "The anti-saloon campaign is still winning victories. Twenty-three counties in Indiana have gone dry, and only one wet in the elections lately held under the county local option law. The majorities for banishing the saloon have ranged from 800 to 2,000, showing the preponderance of temperance sentiment. The argument frequently used that prohibition will impose a heavy loss upon the community finds an answer in the experience of Georgia since the prohibitory law has gone into effect. Judge Speer, of that State, says: 'Already the most astounding benefits have been experienced by the people at large from the prohibition law. Why, even the dumb brutes which have been subjected to the service of man would, if they could, thank God for prohibition. The hard driving and neglect of the drunken negro and the drunken white as well have been succeeded by kind-

ness and attention. Labor, which was almost impossible to obtain through the rural districts, is now plentiful and the work has just begun. Little more than a year ago I heard experienced contractors complain that many of the laborers would work only a day or two in a week to obtain enough money for support and the small amount of food consumed and then quit work until the money was gone. The police courts of such great cities as Macon, Augusta and Atlanta, when contrasted with their former methods, have practically gone out of business.'

Ever and anon discussion comes up concerning the eligibility of a Roman Catholic to the Presidency. It should be known by this time that there is nothing in the Constitution of the United States to hinder a Roman Catholic from serving in that capacity. But there is no probability, near at hand or remote, of such a thing, for there is an "unwritten law" that will for many years keep a man of that faith out of the office. The opinion is widespread that a faithful Romanist cannot, in all respects, be loyal to the Constitution. What little knowledge we have of the subject leads us to the conclusion that no man thoroughly loyal to our Constitution and Government, and who prizes the freedom of Democracy, can be a faithful Roman Catholic. We base this on the fact that "no man can serve two masters." We are cognizant of but one test case. In that instance the man preferred his freedom as an American citizen to subservience to Rome, and face to face defied his priest. It is likely that thousands in communion with the Romish Church, under similar circumstances, would adhere to their civil liberties, but no priest, Bishop, or Cardinal would pronounce them "faithful Catholics," nor would the Holy Father give them his blessing. This naturally raises the question: If one devoted to the principles of civil and religious liberty guaranteed to him by the United States Constitution cannot be a faithful Catholic, how can a devoted Roman Catholic be loyal to the Constitution? We leave our readers to answer the question. Mr. Roosevelt's letter last fall, in which he branded as bigots, etc., all who dared to express themselves as opposed to Mr. Taft because he was a Unitarian, started the discussion anew on the subject, and Dr. Fradryssa's book, "Romanism Capitulating Before Protestantism," has largely emphasized the matter. Apropos: We find in the "Times-Democrat" a letter by "Truth," from which we take the following: "If there is a serious incongruity between Roman religion and the American Constitution, no Roman Catholic should become President. We can only test a religious denomination by its fundamental doctrines and rules, and not by the liberal, but unorthodox, opinions of some of its members, no matter how admirable and patriotic those opinions may be. Mr. Fradryssa frankly challenges the prelates of the church he formerly served to refute his statement that the tenets of Roman Catholicism and the tenets of the American Constitution are incompatible, not by rhetoric, but by frankly, directly, unequivocally, by an appeal to the fundamental law and spirit of the two sets of principles. This is certainly fair and impartial and just, and many fair, impartial and just citizens would welcome instruction on the subject."

A SHORT SERMON.

By Rev. H. R. Singleton.

Text: Paragraph 248 of Discipline.

1. Notice the word SHALL.

2. It is addressed

(a) to Superintendents,

(b) to Pastor, as Overseer of Sunday School,

(c) to Quarterly Conferences, as "Boards of Managers" of Sunday Schools.

3. It will build up a school

(a) by creating new interest in children,

(b) by getting out of the ruts,

(c) by drawing attention to Sunday School.

4. Bishop Key says: (1) "No preacher can report collections in full who does not observe Children's Day and take a collection. The collection is as mandatory as the observance." (2) "To divert the funds to any other object than as specified in the Discipline involves a question of common honesty."

5. EXHORTATION: Let every Sunday School in Louisiana observe Children's Day this year.

RATING THE PREACHERS.

By Rev. J. E. Godbey, D.D.

Mr. Editor: I would second the protest of Rev. W. R. Williams, which appeared in your issue of March 4, against the growing tendency among our people and even of the preachers themselves, to rate preachers, as to usefulness or talent, according to their salaries.

If the salaries of our preachers were estimated by a common board and paid out of a common treasury, the salary might better be taken as a criterion by which the Church's estimate of the preacher's service could be approximately estimated. Even in that case it would be unseemly to measure ourselves by ourselves, or to compare ourselves among ourselves. For, if the preacher is not a hypocrite in his profession of a call to the ministry, and his zeal for the salvation of souls, he is no hireling. He does not estimate his service by money, nor could the Church claim to measure it really by a money value. When the work of the ministry ceases to lead us to self-denials, as respects temporal compensation, it will no longer appear to others, or even to ourselves, that we are called of God—that the love of Christ constraineth us, or that we have even a conscience in the matter. But if, indeed, we are in the ministry because the Holy Ghost has called us, fidelity to the call is the only criterion which we or the Church should recognize by which to value service. It must, also, always appear to the Church that fidelity to our calling should lead us, without murmuring, to accept reduction of salary whenever and wherever the general good of the Church may require it.

The arguments against the salary standard for rating ministerial service is much stronger, however, when we remember that the preacher's salary is paid by the people he serves, and is a measure of their ability—not his. That the rank and file of our preachers receive only five or six hundred dollars a year has no significance as to the ability or efficiency of these ministers. If the well-paid station preachers were put on circuits their salaries would be little better than those of their predecessors on those circuits. The small salary, in most cases, means that the Church has not ceased to preach the gospel to the poor and that most of her ministers are still ready for the service, as long as they can possibly render it. Nothing could be so ill seeming as for any brother to assume to be better than these self-denying men, or hold his service, as of more value to the Church. Brother Jones receives \$2,000 a year for service, and Brother Smith \$400. Now, the reason of this is that there are a few very rich men in Brother Jones' congregation, while Brother Smith preaches to a larger and more appreciative congregation, and one that pays better, in proportion to means, but his people are all poor. But, as to the real interests of the Church, Brother Smith has the more important charge of the two. I have seen a city preacher who receives \$3,000 put on a mountain district at his own request, which assessed for his support only \$1,000 and paid less than \$400. We shall not have many such examples as this; yet the apostolic injunction stands: "Let the brother of high degree rejoice in that he is made low." I have seen a circuit preacher whose salary was \$400, passed the next year to a station that paid \$1,200. It is to our credit that salaries are subject to sudden changes.

In the Methodist Church the salary which a preacher secures is not a matter of bargain or contract. Our preachers are not men who go about to hire at a price. During a ministry of a score of years most of them learn how to abound and how to suffer want. It is the glory of the Methodist Church that she carries the work forward as steadily and faithfully in her vast number of poor charges as in her few rich ones, and that her ministers are ready for the work and pursue it joyously. Shall we disparage the least of them? They are God's servants, and it is of God they expect their reward.

The people on our circuits are worthy of faithful and efficient service as the people of our rich stations. They are not to be humiliated and wronged by any suggestion that their preacher does not serve them gladly for love of souls and love of Christ.

AN INCIDENT.

By Rev. H. B. Urquhart

In the Epworth League department of the Advocate of March 11, as illustrative of the lesson of unselfish service, there is reference by Rev. H. W. Featherston to an act of delicate and thoughtful Christian hospitality by the late Bishop Kavanaugh, the like of which is born only of refined and delicately sensitive Christian ethics. Following is the story as told by Brother Featherston:

A young preacher, spending a night at the home of Bishop Kavanaugh, put his shoes outside his chamber door, for the house-boy to blacken in the morning. But there was no house-boy; and the young preacher found on rising that the grand old Bishop was blackening them. Like his Lord, the great man thought it but right to thus minister."

To all but a few the identity of that so-called young preacher is shrouded in obscurity. In such retreat he might be permitted to remain for his presumption if the above were the story in its real beauty. But, besides the added lustre which a true recital of the incident would bring to the already luminant memory of the great Bishop, a filial instinct prompts the removal of that obscurity that no less a polite character, and chaste in all the elegance of gentility, might, by the subtlety of identity, rob the story of the vagueness of generality and give to it greater force.

The "young preacher" of the story was the late Henry Urquhart, for more than fifty years a member of the Alabama Conference, who related the incident to the writer immediately after its occurrence, which was upon this wise: Residing with his family in the city of Mobile, he had occasion in the later sixties to visit the city of Louisville, Ky., and while there was invited to share the hospitality of the unpretentious Bishop's home. It was a Christian hospitality. Glad of the opportunity for such communion, the invitation was accepted, and the visiting Alabamian became an inmate for the night of the Bishop's house. It was an occasion never to be forgotten by that itinerant—a high dignity conferred, than whom no one was keener to appreciate than this modest wayfarer.

Rich was the feast of soul until finally, bedtime coming, this plain, honest, frank preacher, being shown his room, retired, thankful to God for uplifting and refining Christian fellowship. The hours of the night sped upon the wings of sweet rest, and with the early moments of dawning day slumbering consciousness was aroused by the presence of a gentle noise in the preacher's room. Turning himself in bed, this gentle servant of God was abashed, as none but the refined can know, to behold the great Bishop, who unpretentiously had crept into his room, busily and sincerely engaged in blacking the shoes of the sleeping itinerant.

To the "suffer it to be so now" of this humble dignitary vehement remonstrance was immodesty; for, was he not serving his Master, who likewise washed his disciples' feet? And no one but an untaught Peter could say him nay. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Bay St. Louis, Miss.

LOCAL PREACHERS.

HONOR TO WHOM HONOR.

By Rev. T. C. Wier.

In a late number of the New Orleans Christian Advocate there is an article from Rev. Wm. M. Foster, of Alba, Tex., in which he tells us of closing out a ten-year service, as a supply, as a local preacher doing regular pastoral work. In a personal letter to me, Brother Foster tells of having entered upon his eleventh year of the same kind of work. I know and learned to love and appreciate Brother Foster before his going to Texas. He was then a local preacher in what is perhaps now Montpelier Circuit, then in the Columbus District, of which I was presiding elder.

I would be glad if Brother Foster would publish in the Advocate the substance of his friendly letter to me, as it gives a fuller account of his ten years' itinerant work as a local preacher. It tells of long moves, hard work and small pay, and without complaint, all in admirable spirit. Suppose Brother Foster, you send to the New Orleans Advocate some further particulars of that ten years' supply service, such as appeared in your letter to me? It would, doubtless, afford encouragement and inspiration to other local brethren and to some of our itinerant preachers as well.

Brother Foster's letter put me to thinking of the faithful service rendered to the Church by some of our local preachers—brethren whose hearts are in the active service, and yet who, from unavoidable circumstances, perhaps, are in the local ranks. There are in our North Mississippi Conference twenty-four charges supplied by as many preachers, all of whom I presume are local, except Brother Wells, of Second Church, Columbus, who comes to us from Alabama.

Brother L. T. Sargent, who, if I mistake not, closed a four years' pastorate on Marietta Circuit at the last Conference, is now in charge as a local preacher of the Aberdeen Circuit. Brother Edge, living within the Corinth District, now gone to his reward, was a local itinerant, who loved the active work. He was an earnest preacher, a man of genial spirit, and easily made friends among his people. Brothers J. D. Boggs, M. L. Ward and J. N. Flynn are local preachers having pastoral charges in the Corinth District. But we may not here mention others by name, as their names appear in the printed minutes in connection with the charges served by them. Of the supply preachers in the North Mississippi Conference twelve are in the bounds of Corinth District. Many of our sheep "in the wilderness" would be left without shepherds were it not for faithful local preachers.

And, as in our Conference, so it is in some other Conferences; many churches are left to be supplied by local itinerants. These brethren take cheerfully such work as they can serve, or as may be assigned them. The work is frequently an "outside row," and sometimes badly "squirrel eaten." The work is not easy, but laborious, and the pay is small. But the local itinerant enters upon such field of labor with a glad heart, rejoicing to be a worker in the vineyard of his Lord, and to be doing something for the Master.

We confess to a high regard for these earnest and true local preachers. They are doing a great work for the Church. Let us appreciate and hold them in love and honor for their work's sake.

Rev. Walter G. Harbin has an interesting letter in the New Orleans Advocate of Feb. 4 on "Local Preachers." In this letter he says, among other things, "a number of local preachers have engaged in evangelistic work." Special evangelistic work is not a feature of Methodist economy, nor is it confined to the Methodist Church; yet, there seems to be a demand for it in the religious world of to-day. These brethren, the evangelists, holding revival meetings where they are invited by the pastor of the people, are abundant in labors, and are doing a great work in the quickening of the Church, and in winning souls for Christ. Who shall say that their work is not of God?

While he may call to his aid the special evangelist, yet every Methodist pastor should, for most part, be his own evangelist. See that no man take thy crown.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

A WISH.

Mrs. Lee Lipscomb.
I wish we could hear from our loved ones in heaven
Just one little message of cheer
To brighten the day and make happy the way
In this world, so lonely and drear!

Suppose our dear ones, who have gone before,
Could sometimes send us a line;
How it would sweeten this life of woe and strife,
And impart to us joy divine!

I wonder if they think of us up there in heaven,
Where all is so lovely and fair.
Do they ever long to comfort and cheer us
When weary with trouble and care?

Alas, all is silence—not a sound, not an echo
Ever comes to our listening ears,
Tho' unseen spirits may hover around us,
Ever ready to calm our fears.

Yes, the unseen spirits of loved ones
Our guardian angels may be,
While white-winged Faith whispers softly:
"Be not cast down; cling to me!"

March, 1909.

HOW THE MATTER APPEARS TO OTHERS.

Under the title of "Interesting History" the "Presbyterian of the South" tells how the matter of the "Mother Church of Methodism" looks to the editor of that truth-loving paper. He states the questions in an interesting way. This is what the editor says:

"The Northern Methodist Board of Bishops recently assigned Bishop Neely to New Orleans for his residence during the quadrennium. There are three small congregations of white people, two of them being of German constituency, and a large number of congregations (some thirteen or fourteen) of colored people connected with that body in New Orleans. On Bishop Neely's arrival he was given a public welcome in one of the white churches. A number of ministers took part in the welcome. Among them were several ministers of the Methodist Episcopal, South. In his response to the very cordial welcoming addresses, the Northern Bishop was tactless enough to claim that his church was the 'mother church of all American Methodism, to which all the Methodists in the South used to belong.'

"Naturally this claim has greatly stirred our brethren of the Methodist Church, South. They most justly claim that their church was not a secession from another church, leaving the latter still the 'mother church,' but that the original church was peacefully and harmoniously divided into two separate but co-ordinate jurisdictions, both equally successors to the original body. In proof of this they cite the resolution of division, which was as follows:

"Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule shall be observed with regard to the northern boundary of such connection: All societies, stations and Conferences adhering to the Church of the South, by a vote of a majority of the members of said societies, stations and Conferences, shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein, it being understood that the ministry of the south reciprocally observe the same rule in relation to stations, societies and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church; provided also, that this rule shall apply only to societies, stations and Conferences bordering on the line of division, and not to interior charges, which shall, in all cases, be left to the care of that Church within whose territory they are situated."

"This resolution and the division brought about under it was adopted by the General Conference of the one original body in 1844. A few years later the northern wing repudiated it and declared that the division was a secession. Against this act of abrogation and declaration it is rightly charged that, after its separation, one of the divisions of the original body could not in common sense undo what the original body had done. And the matter having been carried into the Supreme Court, that Court, in two distinct cases, declared the two churches to be co-ordinate and ordered common property to be divided between them accordingly.

"All this claim on the part of our Southern brethren Bishop Neely characterizes as a dragging of matter from its burial in the dust of forgotten history."

Exactly so. He has forgotten history, else he might have spoken differently. He needs to be reminded of it. Had he remembered it a little better perhaps he would have made a pleasanter speech. Had his whole Church remembered it better it would not have thrust itself so much against the spirit and words of the original agreement into places where by that agreement it was to keep out. It is quite needful for him and all of his order of mind and spirit to 'bury' history and the compacts of the past, in order to support the notion of the Americanism of the so-called 'mother church' and to uphold the charge of sectarianism against the other churches which adhere faithfully to the compact entered into when the original church agreed to divide into two parts."

NOTES FROM SARDIS DISTRICT.

The end of the first quarter finds all the preachers in their places, hard at work, with bright prospects of success. With two or three exceptions, the writer has heard from all the charges in the district, and nothing but good news and the best reports have come to hand. The Presiding Elder reports fifteen Quarterly Conferences held, all of which were "spiritual and uplifting, peace and harmony prevailing." The financial reports are in advance of those of the first quarter of last year. Quite a number of the charges have increased their salaries. Five of these raises amounted to \$100 each. The preachers are planning and praying for early revivals—in fact, the revival wave has already begun. Brother Hankins held a series of services at Pleasant Hill in January, which resulted in twenty-one accessions to the Church on profession of faith. It is useless to say that good reports were made at his First Quarterly Conference. Good revivals insure good reports from every department of Church work.

Brother Wendell is growing in the favor of the people at Hernando, and is building up a good church at Horn Lake. He has discovered quite a number of Methodists at Nesbit, where we have no Church, and is expecting to provide for them in the early future.

Brother Raper is busy in providing for payment of all indebtedness on the new church at Byhalia. Notwithstanding the heavy financial drain upon them at this time, they have shown their appreciation of his services by giving him a hundred-dollar raise in salary.

Brother Huggins entered a new field this year at Mount Pleasant, but seems to have things well in hand already, with bright prospects. The stewards fixed his salary at \$700, which is a hundred dollars over last year.

Judging from the reports of Brother Bailly's sermons, he must be spreading himself. The people are delighted and rallying to his support. The parsonage has been overhauled, and made quite cozy and comfortable.

Brother Pope has things going his way at Senatobia. He is not taking things by storm, but has entered a steady siege that will last till Conference. The stewards have assumed all financial responsibility, including the Conference Collections, and left him free to devote his entire time to the work of the ministry. Excellent reports were made at his First Quarterly Conference.

Things are moving on nicely at Coldwater and Love. This is Brother Curtis' third year, and they complimented him with the third raise of salary of \$100 each, making it \$1000 for this year. The storms the preachers write about have struck his parsonage three different times within the last four months, and he and family are still living. The charge has already paid \$110 for Home Missions, a part of which is special. One thousand dollars is being spent on the improvement of the church at Coldwater, providing Sunday-school rooms, etc.

Brother Rook met a warm reception at Tyro, and is much pleased with the people and country. The people are well pleased, and this means success.

Our Presiding Elder is vigilant and active. His preaching is spiritual and uplifting. He has the happy faculty of bringing order out of confusion and harmony out of discord. He is looking after the waste places of the District, and has recently called a meeting and organized a District Board of Church Extension. By the aid of this Board and the stronger churches, he hopes to provide houses of worship in several communities where they now have none. It does seem that the conditions that exist in many communities would appeal to the liberality of the congregations that are well-housed and provided for. The officers of this Board are: J. T. Murrah, of Sardis, president; H. I. Gill, of Senatobia, secretary, and S. A. Brown, of Como, treasurer.

Brother Lagrone has recently visited Sardis, Como and Coldwater in the interest of missions. He was met by large congregations and good responses were made to his strong appeals.



LUZIANNE is a money-saver---
has twice the strength of ordinary brands—goes twice as far.

LUZIANNE is a palate-pleaser---
has a smooth, rich, satisfying flavor.

LUZIANNE is of perfect freshness---
always crisp and savory in its air-tight, easily-opened can.

LUZIANNE is popular---
the most popular brand on the Southern Market—six million pounds sold annually.

AT ANY GOOD GROCER'S.

THE REILY-TAYLOR CO.,
New Orleans, U. S.

BOARD OF MISSIONS.

The Treasurer of the Board of Missions of the North Mississippi Conference acknowledges receipts of Foreign and Domestic Mission money for the quarter ending March 15 as follows:

Missions		
	Foreign	Domestic
Aberdeen District—		
Aberdeen Circuit	\$20.00	\$15.00
Amory and Nettleton	100.00	90.00
Houston		62.00
Nettleton Circuit		13.70
New Salem	1.40
Okolona	100.00	45.00
Pittsboro	25.40	42.00
Pontotoc		36.00
Shannon	11.00	30.00
Smithville		23.00
Tupelo	214.00	134.00
Vardaman	12.50	11.25
Verona	73.00
Total for district	\$557.30	\$501.95
Corinth District—		
Belmont		\$19.00
Corinth		26.25
South Side, Corinth		6.52
Dry Creek		7.35
Hatchie		8.00
Mooreville		8.50
New Albany		68.00
New Albany Circuit		16.00
Total for district		\$160.12
Durant District—		
Kosciusko		\$35.00
Total for district		\$35.00
Greenville District—		
Greenville	\$20.00	\$40.00
Coahoma		32.00
Hillhouse and Deason	54.00	46.00
Shaw and Merigold	53.00	39.00
Total for district	\$127.00	\$157.00
Oxford District—		
Oxford	\$100.00	\$60.00
Water Valley Circuit		8.00
Total for district	\$100.00	\$68.00
Sardis District—		
Batesville	\$95.00	\$58.00
Coldwater		65.00
Como		80.00
Hernando		10.00
Senatobia		30.00
Total for district	\$95.00	\$235.00
Recapitulation.		
Aberdeen District	\$557.30	\$501.95
Corinth District		160.12
Durant District		35.00
Greenville District	127.00	157.00
Oxford District	100.00	69.00
Sardis District	95.00	285.00
W. S. Lagrone, Miss. Evangelist.		260.35
Total receipts first quarter	\$879.30	\$1468.32

S. J. HIGH,
Treasurer Board of Missions,
North Mississippi Conference.

W. H. M. S.

LOUISIANA CONFERENCE.

The seventeenth annual session of the Woman's Home Mission Society, of the Louisiana Conference, was held in Mansfield, in north Louisiana. This town—beautiful for situation, noted for its culture and as an educational center for the young women of our State—is also noted as the scene of a great battle fought during the Civil War. Many of our heroes are buried there.

A great forward movement was manifest at this meeting, not only by a spirit of unity and deep spirituality, but by an earnest zeal to advance the cause of missions along all lines. The key word was "service." Reports showed progress both in numbers and finances, and the powerful plea of Dr. J. A. Rice for the alien multitudes aroused renewed purpose to accomplish more definite work for these people. The needs of the Ruston Orphanage, presented by the financial agent, Rev. R. W. Vaughan, called forth a response to help these motherless little ones during the year and an offering of eighteen dollars from the Conference for present need. Two babies were placed on the Life Membership Roll—one, the little daughter of the pastor, Rev. K. W. Dodson; and the other, "Josh Logan, Jr.," the grandson of our hostess, Mrs. McNabors.

A splendid paper on "Christian Education" was read by Rev. O. S. Dean, president of Mansfield College. President Dean extended a cordial invitation to the ladies to visit the college and make themselves at home. Rev. P. O. Lowrey's little daughter was presented to the Conference and seemed to enjoy it.

Several ministers spoke to the body, expressing hearty co-operation, among them Rev. P. M. Brown, Briscoe Carter, K. W. Dodson, N. E. Joyner, and others. Among the addresses, that of Mrs. John B. Parker, deserves special mention; its broad scope and suggestive thoughts on the subject of "Child Labor," than which none is more important, will doubtless exert a far-reaching influence for good. "How to Interest Our Young People in Missions" was the title of a paper most ably discussed by Mrs. R. E. Bobbett, Jena, La. This most important department of our work would be greatly aided by following the plans suggested in this paper. Rev. N. E. Joyner, whose position, as superintendent of our mission work in New Orleans, entitles us to the privilege of claiming him as a member of the Home Mission Society, spoke on Tuesday evening, outlining plans of mission work adopted in some of the northern cities and also of the work planned for in New Orleans.

As he told of the opportunities and needs in New Orleans, we felt that we would like to offer, then and there, the desired thousands for the development of the work and equipment of St. Mark's Hall. Among the visitors to this meeting, we noticed, with pleasure, the presence of Mr. G. O. Chalmers, of New Orleans, always the good friend and well-wisher of Home Missions. Mrs. F. A. Lyons, former president of the Society, and now honorary president, was present also at this annual meeting. Mrs. Lyons, for fourteen years led the Home Mission Society in the early and hardest part of its existence and by her own request, retired from the office of president, three years ago.

With grateful thanks to God for his continued blessings upon our work, we close this very condensed statement of the best meeting we have ever held in the Louisiana Conference.

MRS. E. R. KENNEDY.

NORTH MISSISSIPPI CONFERENCE.

The eighteenth annual meeting of the Woman's Home Mission Society of North Mississippi Conference will convene at Corinth, May 7-11. All auxiliaries are urged to send delegates. Miss Head will be with us and you cannot afford to miss the inspiration her presence will give. The names of all delegates and visitors must be sent to Mrs. L. M. Broyles, Corinth, Miss.

Come praying that God will be in our midst as in former times.

MRS. WALTER TROTTER, President.
MRS. C. B. VANCE, Cor. Sec.

W. F. M. S.

LOUISIANA CONFERENCE.

The Woman's Foreign Missionary Society, Louisiana Conference, M. E. Church, South, will hold its Thirtieth Annual Meeting in Monroe, La., April 2-6. We wish to impress on the members of this Society the importance of these Annual Meetings, and urge that each do her part to make this the banner year.

An interesting programme has been prepared, and the delegates and visitors are assured a pleasant and profitable time.

The annual sermon will be delivered by Rev. Dr. H. M. Whaling, of First Church, Shreveport, La. The Executive Committee of the Louisiana Conference, W. F. M. S., has elected Mrs. Lewis W. Clark Vice President, to succeed Mrs. M. L. Baird, who now resides in our sister State, Texas.

MRS. J. A. WILSON,
Superintendent of Press Work.

WINONA DISTRICT MISSIONARY INSTITUTE.

The Missionary Institute for the eastern half of the Winona District met at North Carrollton, Miss., March 11 and 12. The opening sermon was preached by Rev. J. A. Hall, of Winona. It was a strong, thoughtful, inspiring message.

Pastors present and regularly on the programme were Revs. H. S. Spragins, R. I. Allen, W. H. Mounger, D. M. Geddie, J. R. Wilson, J. A. Hall, T. J. Halfacre and T. E. Gregory. All discussed subjects related in a vital way to missions. Some of the discussions deserve special mention, but cannot receive it within the limits of this notice. J. R. Bingham and W. H. Emerson, two of the district's large-minded and faithful laymen, attended all sessions of the Institute, and both read splendid papers. Rev. G. W. Bachman, Conference Colporteur, but who belongs in an especial manner to the Winona District, contributed to the interest of the Institute by taking part in the discussion, and furnishing to all who were wise enough to buy all kinds of good books. Rev. T. H. Dorsey, formerly the presiding elder of the district, was a welcome and helpful visitor. Rev. E. S. Lewis presided in his usual happy way, with always the right word to say at the right time, aggressive and able to keep everybody moving, and at the same time in a good humor. No meeting can be dull of which he is the chairman.

The people of the two Carrolltons were abundant in hospitality, and in spite of the bad weather, which was the only feature that in anywise marred the pleasure or profit of the occasion, they attended in good numbers. We went away with pleasant memories freshly in our minds, with broader visions, stronger faith and quickened zeal. The Institute was a success.

W. H. MOUNGER, Sec'y.

LAYMEN'S MISSIONARY MOVEMENT PROGRESS.

Six hundred men at a missionary dinner, for which they each paid one dollar, and six hundred others turned away for lack of room, was the unusual experience at Minneapolis, recently. They came at six o'clock and left about eleven, many of them wondering why they had never before discovered the fascinating interest of this greatest world-problem. The meetings continued for three days, with growing interest and power. Over four hundred men came in from sixty cities and towns in Minnesota. Last year the 356,000 church members of that State averaged forty-two cents each to send Christianity to the non-Christian world. The men at Minneapolis believed that this should ultimately be increased to an average of five dollars each. To this task many of them have already addressed themselves, in their own congregations and cities.

At Birmingham, Ala., considerably more than a thousand Southern Presbyterian men came together for three days, Feb. 16-18, to look at the world in the light of Christ's programme for his Church. The Southern Presbyterian Church is asking its members for an average of four dollars each per year in order to reach the twenty-five millions of people in their fields abroad. Already sixty of their congregations have reached this average, while some of them are giving twice or three times this amount. Two whole Presbyteries have passed this standard, Florida Presbytery giving an average of four dollars and twenty cents per member and Upper Missouri Presbytery an average of five dollars and twenty-three cents per member. Quite a number of the individual men present at Birmingham guaranteed that their respective congregations would come up this year

at least to the four dollar standard. This denomination increased its foreign missionary offering by \$17,000 last year, in spite of the financial depression. They are fully \$50,000 ahead this year of the receipts at this date last year. And \$50,000 more were subscribed at Birmingham for new hospitals, schools and other equipment. A comprehensive plan of depopulation work among individual congregations was decided upon at the Convention, looking towards the presentation of the question to the entire denomination.

In the effort of the city of Toronto to raise \$500,000 per year for missions, the Baptist Churches a year ago assumed \$50,000 of the total. They had given \$23,225 the year before. Not only have they raised and paid into the treasury the \$50,000 they undertook, but over \$5,000 in addition, thus making an increase in a single year of 437 per cent, and bringing up their average, giving to missions to about eight dollars per member.

From far Australia, in a letter from a Presbyterian Mission Board secretary, comes this striking testimony:

"With regard to our Victorian Branch we are now organized within the Presbyterian Church, and we have had our first meeting of business men representing other denominational movements. It was decided to form a brotherhood of prayer with a view to forming an interdenominational movement. We are having a United Missionary Conference in June and we hope to make that the starting-point of the wider movement. I feel sure that there is immense blessing in this Laymen's Missionary Movement. I thank God that it is set agoing in Australia. . . . I feel that the Laymen's Missionary Movement has already given a great impetus to our missionary spirit in Victoria. I believe it is the most profound influence for good that has yet come to us."

A far-sighted Presbyterian layman of Chicago has decided to invest \$7,500 a year in a campaign of missionary education among the Presbyterians of his own State, in the effort to lead them up to an average of five dollars per member for the work abroad, this being the amount to which the Presbyterian Church is officially committed. This would mean an increase of over \$400,000 per year from this constituency. It is doubtful whether money for missionary extension could multiply itself faster than in such an educational campaign.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.
Grenada, Miss.

W. L. Ellis, Prop.

Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

BROTHER ELLIS AND HIS THEORY.

By Rev. J. M. Huggin.

In January last there appeared two articles in the Advocate on depravity from my friend, Rev. R. A. Ellis. I would like to submit to the readers of this paper a brief reply to those articles.

In the fourth paragraph of Brother Ellis' first article we find the following principle of interpretation set forth: "If a passage is quoted in support of a given proposition and the conclusion sought involves absurdities, we think we rightly reject it as irrelevant."

Who is to be the judge as to whether the "conclusion sought involves absurdities or not? By what philosophy shall it be tested? I heard a hardshell preacher say once in a sermon, that Adam was not good when he was first created; that if he had been created good, he could not have fallen. All Scriptures quoted to prove that this preacher was in error would have been treated as irrelevant, because the "conclusion sought involved absurdities"—was in conflict with his philosophy, or theology. The Universalist claims that the idea of any one being eternally lost is absurd, because in conflict with the Omnipotent will.

The infidel takes the position that the Christian religion is absurd. Mere charges of absurdity do not amount to much. Brother Ellis is an estimable gentleman, a thinker of no mean ability, and I have a very high regard for him; but he seems to be one of those who interpret the Scriptures by their theology, instead of bringing the theology to conform to the Scriptures. The above quotation, and other parts of his articles, indicate this.

The Bible is our chief, if not our only, source of information on the doctrines of the gospel. Brother Ellis says: "We know that the gospel is addressed to all men, the children not excepted. We know this address must be based upon the fact of existing life, otherwise the appeal would be worse than folly." This is contradictory to many plain Scriptures. Adult unregenerate people certainly have the gospel addressed to them; yet they are destitute of spiritual life—the life contemplated in the gospel.

Our Lord says: "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you." (John vi, 53.) But Brother Ellis says in substance that the sinner is possessed of life before he receives the gospel. Who is correct? Manifestly, there is a contradiction of the teachings of our Lord in the positions assumed by Brother Ellis, unless the necessary interpretation of the above-quoted Scripture should lead to a conclusion involving an absurdity. And our Lord's language quoted above is paralleled by many Scriptures. Eph. ii, 1: "You hath he quickened who were dead in trespasses and sins." "For if through the offense of one many be dead, much more the grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. v, 15.)

I will not quote or cite other Scriptures just now to prove that man's natural state is death. Surely, the average reader does not need to have his attention called to such Scriptures; they are so numerous and so familiar. If a passage of Scripture conveys a certain idea, and this idea is obvious in the light of the context, and of grammar, and of lexicons, shall we reject the passage because the idea it teaches, or conclusion we reach by it, does not fit into some system previously adopted?

Brother Ellis objects to the doctrine of a provisional, or conditional, Savior. Again we notice that he is out of harmony with the Scriptures. John iii, 16-17, sets forth a conditional salvation for sinners, and a possible salvation for all men. And there are many passages of Scripture that are parallel to the one here cited.

Brother Ellis makes much of the enmity that God put between Satan and the woman. In this enmity he finds the beginning of life. Admitting the enmity put between Satan and the woman, and their respective seed, consisted in the gift of moral capability and moral inclination to the right, a sense of the oughtness and oughtnotness, all of which man had before the fall, but none of which he had after the fall until graciously supplied by divine gratuity.

How does any one know that Adam and Eve did

not have the sense of "oughtness and oughtnotness" after the fall until the enmity was put between Satan and the woman? It seems to me that Adam had the above-mentioned sense very distinctly when he said: "I heard thy voice in the garden and I was afraid." But, admitting that this sense of oughtness, etc., was the enmity before mentioned, does it necessarily follow that it is a life principle, by the cultivation of which people might be saved?

To get Brother Ellis' position fully before the reader, I will quote from his second article a little farther: "Was it not in the possession of these principles, or elements, that constituted the life of the soul, and, acting under the impulses of these principles, was there not, and is there not joy, peace and righteousness as the result?"

Apart from the fact that this theory does away with the necessity of regeneration, as set forth by our Lord in his conversation with Nicodemus, we find that it is opposed to the direct teachings of St. Paul on this very sense of "oughtness and oughtnotness." This inspired writer says: "For when the Gentiles which have not the law do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts; their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another." (Rom. ii, 14-15.) Here we find that the Gentile is possessed of the moral law, or "sense of oughtness"—was it according to Paul a principle of life? Could it be developed into peace and joy? Or could its impulses give joy and peace and righteousness? Certainly not. "Therefore, by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." (Rom. iii, 20.) The word law here means the moral law evidently possessed by Jews and Gentiles. Its possession gave no joy or peace, but a knowledge of sin. It prepared the way, and does prepare the way for the acceptance of Christ.

Brother Ellis calls attention to Rom. v, 18. It seems to me that if Brother Ellis' theory is sound, "judgment did not come upon all men to condemnation." It was prevented. If Brother Ellis is correct, many were not, or are made sinners by one man's disobedience. "Sin is the transgression of the law," and involves the will, and as Adam's sin did not involve the will of any one descended from him, it could not be said to be the sin of any of his posterity. Therefore, the obvious meaning of the phrase "by one man's disobedience many were made sinners" is that men were, or are, so depraved in consequence of Adam's sin as to become sinners.

I intended when I commenced to write this to review the articles of Brother Ellis more fully, but this paper, I reckon, is long enough already. I have written this as a sincere inquirer after truth. I believe in every man thinking for himself.

OUR THIRTY-NINTH CONFERENCE AND OUR MINUTES.

By Rev. J. W. Honnoll.

The Minutes of our last Conference, held at Water Valley, Dec. 2-7, are the best we ever had. Our Secretary deserves our thanks for these Minutes, which have cost him much time and labor. I have attended all these thirty-nine Conferences, except the one held at Kosciusko, when I was in a hospital at Chicago. The last was one of the best I have ever attended. The sermons, and addresses by our connectional men, as a rule, were first class. The Bishop was at his best, and his sermon on Sunday was worthy to be written with "letters of gold in pictures of silver." His remarks on the evils of the whisky traffic were all that could be desired. What he had to say about the "higher criticism" was in time and place.

Some of our brethren thought that some things said by the Bishop and others might injure some of our church schools. But, if so, it is better that such schools should die than to send out preachers to preach this so-called higher criticism. The sooner all such schools die, the better for the churches and the world; for, as the Bishop said, "not one of these higher critics ever became soul-winners."

have never known one. Who ever heard Mr. Moody express a doubt about the inspiration of the Word of God? How are the leaders of our Church schools to know that the Church objects to our schools allowing any such teaching unless we, as Conferences, express our disapprobation?

About thirty years ago one of the higher critics got a place in the Vanderbilt University, and some of our young men came home ruined for time and eternity to the great mortification of their friends.

At a District Conference held at Ashland, we asked Bishop McTyeire what should be done about it. He answered: "Protest against it. Let the authorities know that the Church will not tolerate it, and such teachers will be dismissed."

What we did at Water Valley was what the great founder of the Vanderbilt University advised should be done, and this is first-class authority. Bishop Morrison is doing our Church and the world a valuable service, and it is certainly the duty of our Bishops to guard our Church against this destructive criticism. Such critics do us great harm. Better that all our Church schools should die than that we fill our pulpits with such preachers.

Let me exhort my young brethren to preach the Word—not only the eternal Word, but the written Word of God, just as it is, as it has been handed down to us by our heavenly Father, who has guarded it as he would the apple of his eye. Preach the Creation, the Fall, the Flood, the Fiery Furnace, the Lion's Den, and Jonah and the Whale, for Christ said that "Jonah was three days and three nights in the whale's belly." Preach that there is an Eternal Hell and an Endless Heaven. This I have been trying to do for nearly fifty years, and if I had my life to live over, I would illustrate and dogmatize more and reason less. As a rule, we reach men through the heart, and not through the head. We are to exhort with all long suffering.

Christ spake as never man spake—as one in authority, and not as the scribes. Our Master and the great Apostle Paul quoted freely from the Scriptures, never questioning their truth. What the Bible said was to them the end of all controversy. Christ said that God spake by the mouth of the prophets. Peter says that "holy men of God spake as they were moved by the Holy Ghost." (1 Peter, i, 21.)

Go, then, my brethren, and preach the gospel of the grace of God. Preach Christ. Preach him to all, and cry in death: Behold, behold the Lamb!

Hillhouse, Miss.

THE LIVERPOOL AND LONDON AND GLOBE INSURANCE CO.

Agencies Throughout the World.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

Unlimited Meals.

NEW ORLEANS, LA.

Alvin Porter, Mgr.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

Are You Building or Furnishing a House?

FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

The Home Circle.

HOW A CHANGE WAS WROUGHT.

"Have you put up my dinner, Maude?" John Melvin asked the question almost timidly. His daughter's face was clouded; her lips were compressed, and she was making a great deal of unnecessary noise as she moved about the kitchen. She did not reply at once, and when she spoke it was in no pleasant voice.

"Yes, father, your dinner is ready. Now I must put up the children's dinners; and there is the ironing to do, and I must do some cooking also. This will be a busy day with me, but all my days seem to be busy. Perhaps I do not understand how to keep ahead of the work. I have no time for recreation; there seems to be nothing in life for me but drudgery."

Mr. Melvin sighed heavily. "I am sorry, Maude. If last season's crops had not failed, I should have hired some stout woman to do the heavy work. It is too much for you, a girl of nineteen, to have all these cares; but what can I do?"

"You can do nothing, father, and no one is to blame, I expect to be a drudge. Amy," raising her voice, "where are you? Go and pick up the breakfast dishes, and be quick about it. It isn't time to get ready for school. Fred, what are you doing? Haven't I told you not to whistle in the kitchen? Oh, dear! one needs more patience than any mortal ever had!"

"I am sorry, Maude," said Mr. Melvin, again. "It was a sad day for us all when your mother was called home."

And then the discouraged man, old and worn before his time, took his dinner-pail and started for the distant wood-lot.

Maude continued to move rapidly about the kitchen and pantry, doing the morning's work and scolding the children in a shrill voice.

"What's the use of being so cross, Maude?" asked Amy, a bright-eyed girl of twelve. "I can't see that it does any good."

"I can't be so easy as you are, Amy. I wish things didn't fret me, but they do. And you have an easy time, while I have to work like a slave."

"I'm sure I help you all I can, Maude. I don't suppose you want me to stay out of school to work."

"You know I don't. You won't have time to do any more this morning. Now, Fred, I told you to study hard to-day and not fail in your lessons."

"All right, sis," rejoined Fred, carelessly.

"Fred, how many times have I told you not to call me 'sis'? I am tired beyond endurance. I don't want to hear another word from you this morning, sir," she added, as she saw the boy was about to speak.

As the children left the house, Fred looked significantly at his sister.

"Wasn't Maude cross this morning? How she did bang things!"

Amy puckered up her brow.

"I can't understand it, Fred. Maude is always scolding."

"Yes, and she belongs to the church. I'm glad I'm not a Christian, if she's one."

"Oh, hush, Fred! Christian people are happier than we are."

"Humph! Maude professes to be a Christian, but she can't be happy. Seems to me she's the unhappiest person I know. Papa doesn't belong to the church, but he isn't always scolding."

"Well, I can't understand it," sighed Amy.

"But, Fred, you know mamma was a Christian."

"She was a real Christian, too," said Fred, soberly.

"But I guess it's hard work to be the real thing. Maude must be a make-believe one," he added.

"Oh, hush, Fred! I don't like to hear you say such things."

Left alone, Maude's hands were busy. At dinner time, she ate a lunch, and at two o'clock was through with her work.

"Everything's in order," she thought, as she looked about the neat kitchen. "And I'm not going to touch a bit of sewing this afternoon. I'll go into the sitting-room and rest until it's time to think about supper."

In the pleasant little sitting-room she sat down in an easy rocker at the front window and looked out over the snow-covered fields. Presently she saw the bent form of a little old lady in a black coat and red hood coming up the path.

"Aunt Sarah Easler," she said to herself, "and coming here, too."

The old lady came in without knocking, and Maude rose to meet her. Aunt Sarah seemed much agitated. She took both of the girl's hands in hers, and bent over them, with tears streaming from her eyes.

"What is it, Aunt Sarah?" cried Maude. "Has anything happened?"

"My poor child! my poor child! May God help you!"

Maude felt herself growing faint, but she resolutely banished the feeling.

"What has happened?" she asked, in a voice so calm that it astonished herself. "The children?"

"The children are all right, my dear. It is your father."

"My father? What of him? Is he hurt?"

The old lady bowed her head and replied in a broken voice: "Badly hurt, my dear."

Maude grasped Aunt Sarah's arm.

"Your face tells me that it is even worse than that," she said, calmly. "Is he dead?"

"My poor child!"

"You need say no more. I know he is."

Even as Maude spoke, she looked out of the window and saw four men bearing her father's form on a stretcher.

She did not faint or cry out, but in a moment her mind went back over the three years that had passed since her mother's death, and she saw wherein she had failed as a daughter and sister. Tears came to her relief, and as they gushed down over her cheeks she awoke with a start!

She was sitting in the chair at the window and no one else was in the room. She looked out of the window. Oh, thank God! no men were in sight bearing her father's form on a stretcher.

"It was a dream," she murmured. "Heavenly Father, I thank Thee!" And she formed a few resolutions and lifted up her heart in prayer for help.

"How terribly I have erred and wandered from the way," she said aloud. "This dream has opened my eyes, and I see what I have been doing. What must papa have thought of me? No wonder that he is not a Christian. I have wondered, too, that the children have been so indifferent to religious teaching, but the influence of my life has spoiled everything. But, thank God! the present is mine, my dear ones are spared to me, and henceforth I will strive to have my life count for Christ."

When the children came that night they looked in wonder at their sister. There was a smile on her face, and her voice was gentle when she spoke to them. The tea-table was neatly spread,

and Fred saw his favorite hot rolls. Presently Mr. Melvin came in, somewhat timidly, expecting as usual to hear complaints and impatient exclamations from Maude. Instead, she greeted him pleasantly.

"Tired, father? Supper's all ready, I've made some of the toast you like and opened a can of peaches."

"I suppose you are very tired, Maud," said Mr. Melvin, looking wonderingly at his daughter.

"I'm a little tired, father; but I'm thankful for the privilege of getting tired. I have a comfortable home, and we are all in good health. You see, father, I am beginning to count my blessings. I have been a fault-finding, ungrateful girl, and have made you all unhappy; but I hope to make some amends for the past."

"God bless you, my daughter!" said John Melvin, happily.—W. N. Jenkins, in Zion's Herald.

A CALL FOR HELP.

For Blue Mountain (Miss.). M. E. Church, South.

Dear Reader: We have secured about one-half of the amount necessary to build our house of worship at Blue Mountain, Miss., in cash and good subscriptions, but now we are wondering where the balance is to come from. Our people and their friends down there have done all they could do, and my friends who know me know that I would not make an appeal to the Church at large if it were not absolutely necessary. Our membership and congregations are growing all the time; the schoolhouse where we hold our services will not accommodate the people now, and a great many more would join us if we could take care of them. I have received several small contributions in response to my first appeal, but we cannot begin our work until we get more cash than we now have.

Will not the pastors take a small collection in their congregations, and send to me? Will not several of our good women raise a contribution, as some have already done, and send to me?

We are not trying to build a fine house, but just a good house, that will serve the purpose of the church. May the Lord carry this appeal to the hearts of its readers. Send your contributions to me at Ripley, Miss. Fraternally,

J. H. BASS, P. C.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

DR. TICHENOR'S ANTISEPTIC

And the life or usefulness of a valuable animal is ruined, unless Dr. Tichenor's Antiseptic is applied promptly—if this is done, the wounds will not inflame and will heal promptly leaving but little scar.

Always keep a bottle in the stable.

AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.



Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE SALVATION OF INFANTS.

Are all infants included in the plan of salvation; and, dying, are they saved? This question seems to be giving some brethren a little trouble. It is discussed editorially in one of our Presbyterian exchanges, which, after rejecting the Roman Catholic theory and practice, and likewise the theory that delivers dying infants over to "the uncovenanted mercies of God," answers as follows: "They are not excluded from the presence of God; they are not left to uncovenanted mercy. Incapables are included in the covenant of grace, and there is full provision for their salvation." To that answer we make no objection.

But the editor says two points are presented: "(1) The Bible teaches of a provision by which such persons are regenerated and saved by Christ through the Spirit, who worketh not only in adult hearts, but also 'when and where and how he pleaseth,' and may, therefore, work in the hearts of incapables"—infants and persons of undeveloped minds. That the blessed Spirit is not confined to any special channel of operation, nor to operation on any special class of persons, but "worketh when and where and how he pleaseth," we believe to be sound doctrine, but the statement that the Bible teaches of a provision by which dying infants are "regenerated" is rather hard to prove. We do not think it can be sustained. Dr. Thomas O. Summers, one of the greatest theologians of the last generation, held to that view, but never made it clear.

"(2) The Bible teaches that this salvation extends to all those whose names were written in the Lamb's book of life, before the foundation of the world." What becomes of those dying in infancy "whose names were not written in the Lamb's book of life" is not specifically stated, for the reason that it is presumed none but elect infants die. The editor says: "The universal hope and expectation of Presbyterians is—and our General Assembly has formally expressed it—that the fact of early death (prior to 'years of accountability') is a strong indication that these are in the number of the elect." Strange sort of Providence that, to take the good home to heaven and leave the bad to grow up and add to the corruption of the world.

Is there no better way of answering the question concerning dying infants than is given in the above quotations? We think there is. Let us see:

It is clear that our Lord placed all infants on the same moral basis. When the disciples rebuked believing and loving mothers for bringing their children (infants) to Christ, that he might touch them, thereby giving them his blessing, Jesus said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." He did not say "suffer these little children to come," as though they had been specially selected. He said "the little children," evidently meaning all the children of the

race. This is emphasized by the additional word: "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." This view, we think, is confirmed by what our Lord said on another occasion. When the disciples, prompted by ambition, asked him, "Who is the greatest in the kingdom of heaven?" he called a little child unto him, and set him in the midst of them, and said, verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Now, whatever our Lord may have intended to illustrate, whether the regeneration of the heart, or the mere conversion of the apostles from an unholy ambition to occupy high places in the kingdom, to humble, teachable and guileless spirits, he illustrated it by "a little child," one which, so far as the history informs us, happened to be near at hand, not one brought on the ground for the purpose. The child selected was only a representative of all other "little children."

What ground did our Savior have for saying "for of such is the kingdom of heaven?" In seeking an answer, please observe: Jesus gave no intimation whatever that in case the little ones should die, they would be prepared by some secret and unrevealable process for entrance into heaven. He spoke as if they were already provided for, and as if nothing more was necessary in case of death. Evidently, these "little children" were in a state of salvation, and on this fact declared to be fit for the kingdom of heaven. What was true then is true now: children come into the world under the provisions of grace—heirs of the kingdom, and whether they live or die, belong to the Lord.

St. Paul, discussing the ground of justification, bases it on the atonement of our Lord, and concludes his argument by saying: "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." This is an expression of the justice and mercy of God as displayed in the atonement—his mercy, in that, in bestowing "the free gift," he bestowed it on all alike; his justice, in that he passed by none. And surely our view of the atonement would be incomplete if we fail to see that infants are brought into life under its provisions, and are beneficiaries from the first moment of existence, and, dying, are saved by virtue of what Christ did for them in bestowing the free gift. It follows that nothing in the case of dying infants requires any special operation of the Spirit to prepare them for heaven. Otherwise our Lord could not have claimed living infants as subjects of his kingdom.

If anyone is disposed to regard this line of reasoning as in opposition to the doctrine of natural depravity, we beg him to remember: 1. That depravity is not sin. 2. That the fact that infants are in a state of salvation no more militates against the doctrine of human depravity than does the justification of adults. Justification does not eliminate depravity. None but the glorified reach that happy estate.

SURE OF HIS GROUND.

The editor of the "Southern Christian Advocate" discusses women's clothes, and even ventures to particularize and to pronounce against the "directoire" gown. We are aghast at such presumption. Surely, tribulations are not as thick about that editorial sanctum as about others that we wot of, or this reckless man would not thus go out deliberately to look for trouble.—Dr. Winton.

The editor of that *Southern Christian Advocate* had calculated. He knew exactly "where he was at." The peculiar kind of gown mentioned, and its modification, has not appealed very strongly to the women. It is not often seen—down this way. Had it become popular in New Orleans, Canal Street loafers would have feasted to satiety long since. It is still a sight on that thoroughfare. Whenever it appears the silly women giggle, and the more sensible ones

curl their lips with scorn. Not long since, in one of the popular stores too crowded for comfort, there was a little woman attired in a modified "directoire gown" too small for anything, and she was "the observed of all observers." If there were any admirers of the innovation, we failed to detect it by any sign in the countenances of the gazing crowd. The women do not like the "style." The editor of the *Southern* was sure of his ground, quite as safe as the brother who belabored the Campbellites with all his might, when there was not a Campbellite within ten miles of his voice.

CHILDREN'S DAY—LOUISIANA CONFERENCE.

Rev. H. R. Singleton, appointed by the Sunday School Board to take charge of "Children's Day observance," desires to supply every Sunday School in the Conference with Children's Day programmes. Superintendents or pastors, who will write him a card giving address and the number in Sunday School, will be furnished the programmes free of charge. Address him at Alexandria, La. Read his "short sermon," on page 2. It is the finest thing in the *ADVOCATE*.

LOYALTY TO CHRIST AND THE CHURCH.

A king maintains his kingdom upon the loyalty of his subjects. The kingdom of Christ, established by divine wisdom among men, is as truly dependent upon the loyalty of its subjects as an earthly kingdom. The highest mark of the divine image in the heart of man is in the power to choose. We might conceive of an intelligent being constrained to obey, but he would not be a man. Then, if the kingdom of Christ is to accomplish its purposes in the hearts of men, and the Christ is to truly reign, this kingdom must be built upon the loyalty of its subjects.

But, to be loyal to Christ is to be loyal to your conceptions of him, and your understanding of his ways with men. These fundamental conceptions are largely the lines upon which churches divide. If you have real convictions about the Christ, they will most likely be expressed in the terms of some church. The men most loyal to the Christ are, as a rule, intensely loyal to some church. As the Church is the visible expression of the Kingdom, it needs the loyal support of its membership, and claims it on the same grounds, that the loyalty of the soul is demanded to the Christ.

There is a frequent drift from church to church of members and ministers. This drift flows from several causes. The most legitimate reason lies in the fact that a man has come to know himself, and finds that the denomination to which he belongs does not express the deepest convictions of his being. In minister or member of the church, the most manly and honorable thing to do under such circumstances is to go to the church which does express such convictions, even though much odium be incurred by the change. A few changes are made by men who have moved out of reach of the church of their choice, and who prefer to put up with some things they do not approve of, to staying out of the church altogether. But the largest number of changes grow distinctively out of a lack of loyalty to the Christ. There are no deep convictions concerning him and his service, and of necessity, no deep convictions in regard to the things on which churches differ, and so men say carelessly one church is as good as another. This often means that no church is good for much in the mind of the man who so expresses himself. We hear much about liberality, but no man can be liberal who has nothing with which to be generous. The man who has the profoundest convictions concerning Christian duties and doctrines, is, as a rule, the man who is most forbearing and most liberal with men who differ from him. There is a pseudo liberality, that real-

ly consists in an absence of loyalty to the Christ, which agrees with every corner, because the soul has nothing to which it is really loyal.

But if the church to which you belong truly expresses your heart in the things of the Christ there is no service too great for you to render it. You should be loyal to its rules and its teachings, and seek to establish it as best you may. You should strive to know its history, and to understand the things for which the fathers have battled in other days. You should strive to make your church worthy of all honor, and be as unwilling to hear aught against its fair name as you would be to have the name of your home dragged in the dust.

When men are drawn in battle array the man loyal to his regiment, as well as his cause, strives to force his regimental colors farthest into the enemy's ranks. So should there be that loyal zeal for your church which, while recognizing and loving all followers of the Christ, yet strives to make your own church the most effective in advancing his kingdom, and spreading the glory of his name.

PERSONALS.

Rev. W. M. Williams, in charge of the Orphans' Home, Jackson, Miss., received a class of forty orphans into the church the first Sunday in March.

Rev. N. G. Augustus, of the Durant District, reports "indications of progress on the work; over one-third of the charges have increased their pastor's salaries."

Rev. Wm. G. Evans, who is editing the "Covington (La.) Daily Chronicle," made a pleasant call at the "Advocate" office. He claims to hail from the healthiest city in the South.

Rev. D. H. Crowson, writing from Randolph, Miss., says: "We are to have a great Laymen's Rally at Washington Church, the first Sunday in April." We thank him for a kind invitation to attend.

Orlando Koon, the son of a Methodist preacher and who was reared in the Orphans' Home, is doing splendid work in his classes in Millsaps College, and is a volunteer for work in the foreign field.

Rev. J. R. Jones, of Jackson District, says: "As I finish up the first round I feel very much encouraged over conditions on the District." His District Conference will be held at Mendenhall, June 9-11, to which we acknowledge a kind invitation.

Rev. J. H. Bass tells us that he was mistaken in saying that he was the first Methodist preacher to enter the town of Blue Mountain, Miss. That honor, he says, belongs to Rev. D. L. Cogdell, who operated there twenty-five years ago. Brother Bass gladly makes the correction.

We call attention to changes in the announcements of Rev. J. E. Denson, presiding elder of the Crowley District. In the first announcement was a mistake in the name of the leader of the Laymen's Movement in his District, for which mistake the Advocate acknowledges its part of the blame.

Dr. T. C. Wier has been called to Muskogee, Okla., on account of the sickness of one of his sisters, which, we hope, is not serious. En route he spent a while in Durant, Miss., and reports our pastor there, Rev. W. N. Duncan, as much encouraged, the outlook being better than last year.

The "first quarter" on the Courtland Circuit, Rev. R. M. Evans, pastor, was good. The presiding elder, Rev. W. M. Young, is much loved, and his services highly appreciated. He is a man full of faith and good works. Brother Evans says, "It is no trouble to get subscribers for the Advocate."

Rev. J. W. Raper moves off well on the Byhalia Charge. He says, "we have some good people." They were good people long years ago, as we happen to know. We are glad to learn that they maintain the old ways. And in increasing numbers they read the Advocate, thanks to Brother Raper.

It is rumored that the congregation of the First Church, Jackson, will build a church costing not less than \$75,000 or \$80,000 in the next eighteen months.

It is quite certain that the Capital Street Church, Jackson, Miss., will erect a church costing in the neighborhood of \$40,000 inside of the next twelve months.

Rev. A. D. Betts, of Greensboro, N. C., in ordering the Advocate continued to his address, adds these words: "I trust my son at Montrose, Miss.,

may finish fifty-three years in the field as I have done. We lend him to you." The son is Rev. W. A. Betts, President of the Mississippi Conference Training School.

It is rather late in the day to write about Noah, and his safety, but we have some fresh words on the subject which will get into print after awhile. Just now they are overwhelmed.

Rev. R. H. Barr, DeKalk, Miss., mourns the death of his good mother. She fell on sleep, quietly and peacefully, at her home in Kemper County, Miss., on Friday, March 19. A memoir will be forwarded soon. We sympathize with our brother in his bereavement.

Rev. H. B. Watkins, Hazlehurst, Miss., is preaching to the largest congregations he has had during his four years at that place. The Sunday school has not fallen below a hundred in attendance in months. Some of the strongest men in the community are enthusiastic and regular attendants at Brother Watkins' Bible class.

The Thirtieth Annual Convention of the Mississippi Sunday School Workers will be held in Jackson, Miss., April 20-22. Entertainment will be provided by the good people of Jackson. For general information write to Rev. W. F. Long, Secretary, and for entertainment write to C. A. Alexander, Capital National Bank, Jackson, Miss.

Rev. W. A. Bowlin, Smithville, Miss., is circulating the Advocate. He says: "I am more and more convinced that our Church paper is the pastor's best assistant. We cannot hope to accomplish the greatest good without it. And I am encouraged to believe that our people are more and more inclined to take and read the Church papers than ever before."

Rev. R. L. Allen, of Carrollton, Miss., has raised and forwarded his collections for missions, and his work moves steadily forward. The weather was against him at his second quarterly meeting—it was "a time of much rain," but the "beloved" elder, Rev. E. S. Lewis, was on hand and did his work well and faithfully. The "congregations did not match his sermons."

Rev. W. C. Lester serves a good and appreciative people on the Crawford Circuit. They are "generous, kind and loyal." He was preceded by Rev. D. W. Babb, who "did a fine work." Encouraging reports were made at the first quarterly meeting. Brother Lester has made "some necessary improvements," and received thirteen persons into the church, and helped the Advocate.

Rev. J. F. Waltman, Colfax, La., is having great success in his work—has a fine people to serve, and plenty of work to do. Since Conference he has received thirty-three persons into membership, and there are others to be received. He is hoping for and expecting a great revival. The stewards encouraged him by one hundred dollars raise in salary, and Colfax, he says, "is noted for paying her assessment."

The programme for the Epworth League Conference to be held at New Albany, Miss., has been issued by the Board, and a great time is expected by all interested in the work. Dr. McMurtry, our Church Extension advocate and exhorter, will be present, and also Hon. T. B. King, of Memphis. Both are great men, and will please and edify all who bear them. Besides these, some talent in abundance will be on hand. It will be a great occasion.

Brother S. J. High, Tupelo, Miss., treasurer of the Board of Missions of the North Mississippi Conference, reports receipts in advance of last year at this date, but the Domestic Mission fund is not sufficient to meet demands. He hopes the brethren will send in as much as possible before the first of April. Brother High is the busy cashier of a bank, but he takes time to say that his pastor, Rev. W. W. Woolard, is moving off finely and that prospects for a great work in the church are good.

Rev. I. B. Roberson, of McNair, Miss., and Mr. Martin Davilla, of this city, called at the office one day last week. Brother Roberson spent several days in the city visiting his granddaughter, Mrs. Martin Davilla, who is convalescing from a serious spell of pneumonia. Although a superannuate, Brother Roberson has not ceased his labors, but under the guidance of his presiding elder, Dr. H. W. Featherstun, is enterprising new fields. He is taking up some points that cannot well be reached from established circuits.

At a meeting of the laymen of our Opelousas church, Rev. A. W. Turner, pastor, on Sunday last, Mr. F. P. Butler was chosen leader. The meeting was largely attended and "thoroughly interesting." A supper will be served Friday night, at which time the leader will appoint his committee of five. The presiding elder, Rev. P. M. Brown, is expected to be present. "Opelousas laymen seem to be alive to

the opportunities for service." We get these interesting items from Brother S. E. Schinink, Lay Leader of the Alexandria District.

Rev. W. G. Harbin made a pleasant call in his office en route from the meeting in Millsaps College, Jackson, Miss., to hold a meeting in Bogalusa, La. In the meeting at Millsaps College two young men acknowledged a call to preach. One of these young men was Howard Brooks, son of Rev. J. J. Brooks, Gunnison, Miss., and grandson of Rev. J. H. Brooks, in his day one of the most honored members of the North Mississippi Conference. Young Brother Brooks is one of the youngest men in the Senior class at Millsaps, but despite his youth has reflected credit upon his father and grandfather.

THE FORUM AT FIRST CHURCH.

In the Sunday school of our First Church, in this city, there is a "Business Men's Bible Class." The class is interesting and well attended. Mr. A. M. Savage is president and Mr. C. E. Best is instructor.

At the suggestion of the pastor, Dr. Felix R. Hill, a public meeting has been arranged for to be held monthly under the auspices of this class. The organization was effected recently, and the name chosen was "The Forum." The meetings are to be for men only. On Friday night, March 19, the first meeting was held in the large basement hall of the church. The attendance was surprisingly large. There was an animated and highly interesting discussion of the subject: "The Realized Mission of Christianity." Dr. Dudley Warner, rector of Trinity Episcopal Church, was the principal speaker, and others followed in short and sparkling talks.

The Forum is a unique and rather novel feature, but is a valuable one, and, wisely conducted, will result in much good. Its object is to consider and discuss live and burning topics that pertain to the betterment of society, church and the commonwealth.

A CORRECTION.

Mr. Editor: My attention has just been called to an unfortunate error or omission in the printed minutes of the recent session of the Louisiana Conference. First Church, Shreveport, is credited with only \$30 for education. It should have been printed \$158. I am not able now to state how the mistake occurred. I was called hurriedly from Leesville to Shreveport Tuesday night before Conference to conduct a funeral service. My statistical reports and check and reports for the Auditing Committee were left with a friend. Possibly he or I failed to list the assessments carefully. However, the total assessments for First Church counted up \$970. My check to the Auditing Committee was for \$970. This, of course, included the \$158 for education. First Church, Shreveport, always pays everything in full. No other church surpasses it in this, as well as many other particulars. FELIX R. HILL.

THE PUBLISHER SAYS

We give below a list of some of our friends who have favored us this week. Rev. J. F. Waltman, of Colfax, La., is in the lead, having sent in fourteen subscriptions. Others have sent in subscriptions as follows: Rev. John C. Park, of Oxford, Miss., 13; Rev. R. M. Evans, of Courtland, Miss., 12; Rev. D. H. Crowson, of Randolph, Miss., 10; Rev. J. W. Raper, of Byhalia, Miss., 10; Rev. Chas. M. Chapman, of Meridian, Miss., 7; Rev. W. C. Lester, of Crawford, Miss., 5; Rev. D. M. Floyd, of Dumas, Miss., 5; Rev. Jas. T. McCafferty, of Moorhead, Miss., 5, besides a number who have sent in from one to four subscriptions. We appreciate these marks of favor.

The following testimonial has been handed to us by a New Orleans preacher, who received it in a private letter from Dr. F. S. Parker, of Nashville, Tenn.

"The Conference Annual is a job that the 'Advocate' press may well be proud of. You have given us one of the best of the Annuals in the Church. I receive them all, and can therefore make just comparisons."

MILLSAPS COLLEGE.

Dear Dr. Boswell: You may announce that Bishop Ward will preach our Commencement Sermon Sunday morning June 6. Notice of other features of our programme will appear later.

It will be gratifying to the readers of the Advocate to hear that we have had a stirring revival meeting among our students. These annual meetings under the auspices of the College Y. M. C. A. are occasions of deep interest to the entire community. This year Brothers Harbin and Guice had the general direction of the services, and it gives me pleasure to acknowledge our deep sense of gratitude for their splendid work.

We are moving on to the close of the present session under conditions highly favorable.

It is important that we should make another requisition on the General Board of Education of New York. To make this worth while, it is necessary that our friends send in the amount of their subscriptions to our endowment. Send to Brother T. W. Lewis, Columbus, Miss., or directly to me.

This means a great deal just now. If we had thirty thousand to report we could get at once, ten thousand from our friend in New York. We ought to enlarge the scope of our work in several directions, but before we can make out our budget for next session, we must know our resources.

W. B. MURRAH.

IMPORTANT NOTICE—MISSISSIPPI CONFERENCE.

There has been mailed to each pastor in the Mississippi Conference a blank order for Children's Day Programmes. If they are filled out promptly and forwarded to our treasurer, Rev. W. W. Morse, Florence, Miss., the programmes will be received in ample time for the service to be held at specified time.

No orders sent to Nashville by the individual pastor will be charged to the Sunday School Board.

If a formal blank is not received, a postal card to the treasurer stating how many programmes are needed will receive prompt attention.

B. F. LEWIS,

Chairman S. S. Board, Miss. Conf. Columbia, Miss.

NOTICE.

To the Preachers and Laymen in the Newton District, Mississippi Conference, M. E. Church, South—

Dear Brethren: We believe the forces of our Church are now being marshalled for an unprecedented forward movement, and we want our District to be fully apace with the advance march.

We therefore recommend that Sunday, May 2, 1909, be observed as Missionary Decision Day.

Let our pastors begin at once praying and planning for programmes of missionary sermons, addresses, reading, songs, etc., that they believe will best impress the people with the Church's need of more men and more money.

On Circuits where the pastors can't be present in all the services, let local preachers and laymen be appointed to lead, and let us try to surcharge the atmosphere of the whole District with "missionary incense" on that day.

At the close of the services, call for volunteers to missionary work and pledges to systematic giving.

Fraternally,

T. J. O'NEIL, P. E.,

W. L. WEEMS,
District Lay-Leader.

SUNDAY SCHOOL INSTITUTES.

To the Pastors and Sunday School Superintendents of the Mississippi Conference:

The Sunday School Board has arranged the following Institutes for this year:

Centerville, May 6-7.

Laurel, May 10-11.

Laurel Camps, May 12.

Scobba, May 13-14.

Philadelphia, May 15-16.

All pastors, Sunday School workers, and others interested in Sunday School work are cordially invited to attend. Send your name to the pastor nearest you, and entertainment will be provided.

The opening exercises will be held the evening of the date first named, with two services next day, and another in the evening.

There will be present at each place taking part in the service, Brother E. E. French, of Nashville, Tenn., with his supply of Sunday School helps, Brother W. E. Long, state secretary of the State Convention, and Mrs. J. C. Turner, of Canton, Miss. All are trained workers.

The following special points will be visited, viz: Moss Point, (Seashore District Conference), Gulfport, 25th Avenue, Lumberton, Columbia.

B. F. LEWIS,

Chairman S. S. Board, Miss. Conf.

INTERNATIONAL TRI-STATE SUMMER TRAINING SCHOOL.

Arrangements are about completed for the first session of the Summer School for all Sunday School workers which will be held at Seashore Camp Ground, near Biloxi, Miss., July 16 to 22, 1909.

Dr. W. T. Lowrey, president of the Mississippi Baptist College, has been unanimously elected Dean of the School, and will be supported by a faculty of Sunday School experts. Programmes and other information will be ready for the public, after April 1.

We hope our Mississippi Sunday School workers will appreciate the fact of the School being located in our State and patronize it largely. There will be a course in Bible Study, a course in Science and Art Teaching, a course in Sunday School Management and Methods, a course in Child Study and Elementary Grades. The International Diploma will be issued to those students who comply with requirements. For further information apply to

D. W. SIMS, Gen'l. Sec.,

Montgomery, Ala.

T. V. ELLZEY, Gen'l. Sec.,

New Orleans, La.

REV. W. F. LONG, Gen'l. Sec.,

Jackson, Miss.

DR. W. T. LOWREY, Dean,

Clinton, Miss.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

A. W. GLEASON,

Notary Public.

(Seal.) Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & Co., Toledo, O.

Sold by all Druggists, 75c.

Take Hall's Family Pills for constipation.

The great strike of the postal clerks in France has come to an end. It was settled by a compromise, the Government meeting the Postal Clerks half-way.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B., New Orleans.

BUFFALO

LITHIA SPRINGS WATER

**A Powerful Nerve Tonic and Restorative.
Does it Contain Hypophosphites
of Lime and Soda?**

Hunter McGuire, M. D., LL.D., *Ex-President American Medical Association, and University College of Medicine, Richmond, Va.* "It has never failed me as a powerful NERVE TONIC when I have prescribed it as such. I sometimes think it must contain Hypophosphites of Lime and Soda. It acts as that compound does—as a tonic and alternative. I know from its constant use, personally and in practice, that the results obtained are far beyond those which the analysis given would warrant."

Charles G. Hill, M. D., *Professor of Nervous and Mental Diseases, Baltimore Medical College, etc.* "In many forms of Nervous Exhaustion, accompanying an excess of urates and phosphates it is invaluable." Voluminous medical testimony mailed. For sale by the general drug and mineral water trade. Hotel and Springs open June 15.

Buffalo Lithia Springs Water Co.
BUFFALO LITHIA SPRINGS, VIRGINIA

**The next time you go shopping
will you stop at a store where
Edison goods are sold and
hear an Edison Phonograph?**

If you do you will be entertained—better entertained than you have any idea of.

Better entertained than you have been at many theatres or concert halls for the reason that here you may choose your entertainment rather than accept what has been arranged.

If you like opera selections, a star whose name is familiar to you will sing. If you prefer band or orchestra music you can choose not only the band or orchestra from a number of celebrated aggregations, but also the music you wish to hear played.

If you like the popular music of the day—the long hits from the latest musical comedies—the singers who made those hits are there to do their best for you. Or, if you are in the mood for a good story the country's cleverest comedians will liven up the program with their fun.

Perhaps you like best the songs of an older day that have become endeared to you through long association, or you like to listen now and then to your favorite sacred selections. You can also hear those well rendered on the Edison Phonograph.

When you hear

The EDISON PHONOGRAPH

you will be impressed with a number of things.

First, that the Edison Phonograph is a wonderful entertainer; the most wonderful of the age.

Second, that what you have heard is not an imitation of something better but a reproduction of all that is best in music and songs; the actual voices of famous singers and the actual notes of celebrated bands and orchestras.

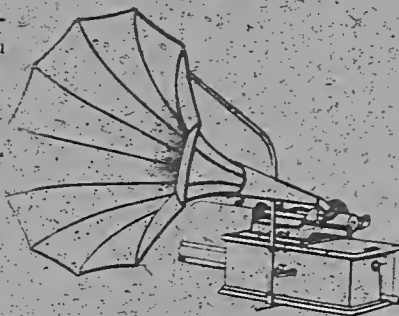
Third, that you can, for a small amount of money, transfer this all-star company to your home and witness performance after performance, each one differing from the others and all of the highest order.

Life should not be all work; neither should rest time become monotonous.

Wouldn't your family welcome the Edison Phonograph with its new songs, good stories and bright music?

The Edison dealer will be pleased to demonstrate and explain the Edison Phonograph.

NATIONAL PHONOGRAPH CO., 149 Lakeside Ave., Orange, N. J.



Sunday School

By W. B. Campbell.

TEMPERANCE LESSON. Proverbs xxiii:29-35.

Golden Text: "At last it biteth like a serpent and stingeth like an adder." Prov. xxiii:32.

Wisdom and truth are eternal, and what was written concerning them is applicable to all time and through all eternity. No wisdom has ever approached near that of Solomon, because it was given him by a Most Wise God. God bestowed it upon the young king in answer to prayer, when the burden of being ruler over a great kingdom was about to descend upon his shoulders. Personal ambition and aggrandisement and all selfishness had no place in this young ruler's heart as he sought preparation for the great work that was his by Divine appointment. Having made wisdom his choice, Jehovah was so well pleased that other gifts were bestowed more lavishly than if they had been of first request. We read of how the great wealth of Israel's king became known the world over, and how, when from far-away countries, people came to see for themselves, they exclaimed with wonder: "The half was not told."

The blessing of Solomon's wise choice followed by all other goodly endowments that made him the wonder of all is like unto, and second only to, the one that "Seeks first the kingdom of God, and then has all things added unto him." The priceless legacy this king left to the world is his wisdom in precepts imperishable, and recorded in living words of Holy Scripture. For our lesson on this occasion, as earnest searches after truth that we may be able to combat a folly that has assumed the strength of a devouring foe, the God-given wisdom of Solomon's proverbs is our stronghold. Does it not seem that it is the will of God that David should write of things in honor and praise of him, in his prayers and songs, that lift the soul far above the world, to bring us nearer to heaven? Then as the practical part of life brings us back to earth we have for our guidance the wise precepts of David's son. There is not a condition in life to which these precepts do not come as a lesson and a warning. This 23d chapter enumerates the many snares to be avoided by him who desires to walk uprightly, beginning with gluttony and ending with drunkenness. The very thought of drunkenness is repulsive to the follower of the Lord Jesus, because as he moves among the sorrow-stricken and suffering, he finds that intemperance has been the cause of poverty and want. He finds that in yielding to a consuming appetite man has brought undeserving suffering upon dependant women and children. Verily, it is a great evil, and to such an extent has it made its inroads, uprooting the very fabric of peace and good government that it is, and ought to be, considered a public enemy. The strength and stability of government is drawn from the character of the people composing the state; then is it not the duty of a state to remove an influence that debases the minds of its people? A large majority of the citizens of the various states have said by their votes that the liquor traffic is a deadly vice, and must cease. This condition has been brought about in a great measure, by the approval and active interest of religious people. Then it follows that it is right that in the Sunday school, the workshop of the church, that the baleful influence of a common evil be shown, and measures taught by which that evil can be overcome. It is well worth the time that is devoted to the methods of work against a sin that, though powerful for evil in itself, is openly advocated by argument and by organized influence. We call it a sin, because it is a concentration of sin.

It is sin because it is an effect produced by a weapon of Satan, which is more than a weapon, for we fain would believe that it is the devil himself in liquid form. Satan in the form of drink is the enemy of the church, for as the church is the organized work of the Holy Spirit among men, the Spirit cannot dwell in the heart of a man drunken with wine wherein is excess. The first admonition of the wise king is, "Look not thou upon the wine." The eye is the window of the soul through which it will look, and if unwary, it will then lust. "Then when lust hath conceived, it bringeth forth sin, and sin when it is finished, bringeth forth death." James 1:15. "At the last it biteth like a serpent and stingeth like an adder." The end has not come suddenly, but in its snake-like movement, silently gliding, appearing, then receding, but ever sure in its deadly progress until hope has fled and doom is certain. Is there no hope? Yea, while there is life, for God is able to save to the uttermost, and the most wretched victim of the serpent's bite can be saved. It is just such that Jesus came to seek and to save. He pictured himself as the shepherd going far over the rough and rugged mountain to bring back the wandering sheep. Let the Christian thus seek him who has long been despised and forsaken by his companions and friends, and has descended to the very bottom of degradation. Let the fallen brother feel that there is a love stronger than any the world knows, a love full of sacrifice, calling him back even from the very brink of ruin, back to God's sweet pardon, and Christ's blessed redemption. Let the soldier of Christ gird his armor on for this work is an invasion into the camp of the enemy, and the evil spirit that is to be fought is of the kind that the Master cast out just after he came down from the Mount of Transfiguration, saying: "This kind goeth not out, but by prayer and fasting."

Not content with passing the bill extending the provisions of the Adams four-mile law to all sections of the State, which will exclude every saloon from the borders of Tennessee, the legislature has made assurance doubly sure by passing another law absolutely prohibiting not only the sale, but the manufacture of liquors in that State. As had been expected, the governor vetoed both measures, but the legislature passed the bills again over his veto and they are now laws.

Marriages.

Jan. 31, 1909, at the home of Mr. R. A. Autrey, by Rev. J. O. Bennett, Mr. FLOYD LOWREY to Miss ALMA REEVES.

At the home of Mr. Lee Patton, on March 3, 1909, by Rev. J. O. Bennett, Mr. W. L. FIELD to Miss EMMA HENRY.

On Jan. 24, 1909, at the home of the bride's father, Braise Bruce, in Ackerman, Miss., by Rev. J. D. Simpson, Mr. FELIX S. WOODDELL, of North Carrollton, Miss., to Miss KATE BRUCE, of Ackerman, Miss.

On Feb. 25, 1909, at the parsonage in Ackerman, Miss., by Rev. J. D. Simpson, Mr. SAM HENDERSON to Miss JOSIE SMITH, both of Choctaw County, Miss.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 30 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital \$200,000.00
Assets \$79,868.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

SARAH JANE BRYAN was born July 27, 1830, and died Feb. 23, 1909. For her to "live was Christ, to die was gain." She joined the Church many years ago, and lived a consistent member; she loved the sweet songs of Zion and God's Holy Word. At our family altar, she would say, "so comforting" and would repeat hymns with five and six verses, and say, "isn't that beautiful." She passed through many trials and sorrows; but our Heavenly Father sustained and kept her. Though feeble in body for some time, she was always cheerful, grateful, patient, kind, loving, modest, with a child-like faith; loving the good and beautiful and sympathizing with the unfortunate. She left two children, Mrs. F. G. Hocutt, of Biloxi, Miss., and W. R. Bryan, of Nashville, Tenn.; her oldest child, Miss Mary Staples, preceded her to the heavenly home twenty years ago. Her funeral service was deeply spiritual. Brother Lipscomb, of Biloxi, officiating. Our mother sweetly fell "asleep in Jesus" to await the resurrection. "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Her daughter,

MRS. E. E. HOCUTT.

LOUALLEN KELLAR RUSSELL In the early morning hours of Dec. 17, 1908, the "one clear call" came to Mr. Louallen Kellar Russell with "no moaning of the bar." He was born in Nodaway County, Mo., May, 1853. His father joined the Southern Army which caused his mother such bitter persecution, she was forced to come south after the confiscation of her property. They settled in Claiborne County, Miss., where Mr. Russell grew to manhood and spent the residue of his exemplary life. His virtues shone best at home. There, by his patient, uncomplaining and cheerful attention to his many duties, the sublimity and purity of his life was genuinely portrayed. He found the true joy of living, by forgetting self in ministering to others. The demands of citizenship, even when his health would have excused him from duty, were faithfully and efficiently discharged. Joining the Methodist Church in early youth, he ever lived a blameless and consistent member, doing whatever of Sunday School work the authorities gave him to perform. Never absent from his place without consistent reasons. His purity was further evidenced by wearing the "White Ribbon" and being a member of the "Loyal Legion." He has joined the sainted father and sister, Mrs. Thompson, whose "home-going" was so triumphant over a year ago, leaving to sadly lament his loss a dear, saintly mother, Mrs. Mary Russell, State Organizer of the Mississippi W. C. T. U., and two brothers, Mr. Bird Russell, of Texas, and Mr. S. J. Russell. The blow was especially heavy on Miss May, as she was in Oklahoma City and did not reach home even in season for his obsequies. She beautifully and truly says of him: "He loved justice and mercy, and walked humbly with God." CARRIE S. FIFE.

GEORGE BARNES SHELBY was born at Kirkwood, Madison County, Miss., Oct. 6, 1844, and died at St. Joseph's Hospital, Memphis, Tenn., where he had gone from his home, at Shelby, Miss., for treatment, Jan. 30, 1909. Brother Shelby was one of the most prominent planters of Bolivar County, having lived here for the past forty-two years. The town of Shelby

was named for him. He was a Confederate soldier; a Knight of Pythias; a Mason, and a Methodist. One of the noble sons of the south has fallen on sleep. When the call came he was ready to obey the summons. A model patient, without a murmur or complaint he put himself entirely in the hands of his physicians and for six months was an intense sufferer. All men spoke well of him. Though a man in public life, and easily a leader in his community, no man laid ought at his door, and he in turn drew the mantle of charity about the lives of his fellows and his friends. He was married Feb. 2, 1876 to Miss Janie Poltevent, of Grenada, Miss., who, with two sons, survive him. In all relations of life he was faithful to every trust, exemplifying the highest qualities of true character as husband, father, friend, statesman and Christian gentleman. He leaves a legacy to his good wife and noble sons far greater than that bestowed by crowned heads. No man was more thoughtful of his pastor, nor more loyal to the cause. His home was the preacher's home. Before the parsonage was built, as well as ever thereafter, there was a room at Brother Shelby's and a place at his table for the servant of God who came to minister in holy things. And many is the tired pastor who found rest and a cheerful welcome there; who will rise up and call him blessed. Though sixty-four years of age, he was young because he kept in touch with young life. For years he was superintendent of the Methodist Sunday School in the Church of which he was such a true and honored member. He was a leader in every work which promised good to the community. He possessed, in a marked degree, those rare qualities, characteristic of the good soldier of Jesus Christ, of pride without vanity, self-esteem without egotism, humility without weakness. He was converted in a meeting at Greenville, Miss., under the preaching of Rev. Sam Jones, when, as he expressed himself to his pastor, he "made a full surrender and had never withdrawn." The picture of his brave leader during the war, Capt. Harvey, hung just above his bed where he could see his noble face. No less lovingly and tenderly did he fail to look each day into the face of his Lord whom he followed with sincerest fidelity, nor did he fail to catch those traits of a beautiful Christian character and exemplify them even in the hours of his deepest suffering. On the afternoon of Jan. 31, 1909, tender hands laid him to rest in the cemetery at Grenada, Miss., where he sleeps until God's call to earth's noble sons shall come to join in the resurrection of the just.

R. P. NEBLETT.

RESOLUTIONS.

Resolutions of respect and affection in behalf of Mrs. W. C. Black, by the ladies of the Woman's Missionary and Aid Society of the First Baptist Church, Meridian, Miss.:

Since, in the providence of God, we are called upon to cancel from the register of earthly activities the name of our much-loved and valued co-laborer, Mrs. W. C. Black, we realize that the Great Reaper has put his scythe into the fair, ripe grain and gathered a shock for the heavenly garner.

Her life was beautiful in simple, strong directness. She understood well what was worth while, and with a steadfast consecration devoted herself and family to the service of her God. She did not count obstacles in the path of duty, but with patient loyalty was ever ready to touch shoulders with those who stood at the wheel. We love to remember the sweet fellowship of service rendered during the time when our city was under the influence of the open saloon. Her earnest co-operation and faithful labors, as she stood hand and heart with those who heroically worked and prayed for success, will never be forgotten.

Her last days were full of weakness and suffering, and the privilege of the blessed activities of the Master's work were denied her ere the "silver cord" was loosed. She ever bore the sweet fruits of the Spirit in patient, long-suffering and gentleness, and while waiting by the cross the crowning day came and she went home to the presence of her Lord. "Where there is fullness of joy, and remaineth at his right hand, where there are pleasures forevermore." We deeply sympathize with her noble husband, sons and daughters in their loss, their sorrow is ours also, and we likewise share the blessed privilege of many beautiful memories of her whom we loved.

Done in conference of the Woman's Missionary and Aid Society of First Baptist Church, Meridian, Miss.

Mrs. JULIA E. BOZEMAN.
Mrs. J. A. HACKETT.
Mrs. J. G. HASSELLE.
Mrs. J. R. KIRKLAND.
Mrs. JOHN CROOK.
Mrs. M. W. PHILLIPS.
Committee.

A TRIBUTE TO WADSWORTH MURRAH.

ferred by members of Mr. Herbert Holmes' Sunday school class, of Senatobia, Miss., and were adopted by the Sunday school:

We, the members of Mr. Holmes' Sunday school class, of the Methodist Church, having been bereft of our beloved classmate, Wadsworth Murrah, wish to express our appreciation of his life and influence among us.

We always found him possessing accurate knowledge and cheerful willingness to contribute ideas and information.

Therefore, The class suffers an irreparable loss in giving up so worthy and gifted a member. Thus realizing our own great loss in the Sunday School, we are reminded of the greater loss to those in the closer and nearer association of the home; hence, we offer to his brother and to his father our deepest sympathy.

Through the years just gone we have seen the life of our much-loved pastor in such close touch with the Holy Spirit, and have seen him bring Christian comfort so often to others in sorrow, that we know he can look up through his tears to the God of love and wisdom and find the true consolation and balm for his sorrows. Senatobia, Miss., Jan. 17, 1909.

GLOSTER TAKES THE PREMIUM.

Dear Dr. Boswell: In the Advocate of March 11 you call attention to a town in Canada, referred to by Dr. Buckley, as having 8,975 inhabitants and twenty-two churches, and one in Louisiana of 3,000 and ten religious bodies. Your Louisiana town has one denomination for every 300 people, or one house of worship for every 275. This is a seating capacity for every man, woman and child in the community.

Now, Doctor, if you will just run up into the State of Mississippi, about 140 miles on the Y. & M. V. Railroad, I will show you a town with one church for every 175 people in the town.

You and Dr. Buckley will have to come again! Mississippi is always up with the best in everything, and in some things she stands ahead. I have turned you and Dr. Buckley down. W. H. SAUNDERS.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises
Royaline Oil for Pains and Wounds
Royaline Oil for Colic and Diarrhoea
Royaline Oil, the Best Antiseptic.

A prohibition campaign is being planned, which has for its object state prohibition throughout New England.

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING.
515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER
Successor to H. W. Feldner
Sign and Ornamental Painter
716 POYDRAS ST.,
Near St. Charles, NEW ORLEANS, La.
ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR

"Greole Brand Coffee"
Twenty-Five Cents per lb.

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,
NEW ORLEANS.

GARDEN SEEDS.

Try Schwill's seeds if you want a good garden this spring. We will take pleasure in mailing you a copy of our seed annual. We are also agents for the G. B. Lewis Co. Bee Supplies, Cypheers, Model, Prairie State and Mandy Lee Incubators and Brooders. All sizes in stock at factory prices. Poultry foods of every description.

OTTO SCHWILL & CO.,
Seedmen, Estab. 1869,
Memphis, Tenn.

EGGS FOR SALE:

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$2 for 15; from the Partridge Cochins, \$2.50 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

VISIT
MINERAL WELLS

—For—
HEALTH AND PLEASURE
AND

WEST TEXAS

—For—
FINE AGRICULTURAL LANDS
REACHED VIA



EXCURSION TICKETS ON SALE
DAILY.

Write for Free Booklet.

E. P. TURNER,
General Passenger Agent.

DALLAS TEXAS

BELLS.

Best Alloy Church and School Bells. Made for Churches. The C. S. BELL CO., Hillsboro, O.

Quarterly Conferences.

LOUISIANA CONFERENCE.

Crowley Dist.—Second Round.

French Miss., at Henry	Apr. 3, 4
Abbeville	Apr. 4, 5
Bunice, at Iota	Apr. 10, 11
Bell City, at Hayes	Apr. 17, 18
Lake Arthur	Apr. 18, 19
Crowley	Apr. 24, 25
Patterson	May 1, 2
Prudhomme, at Branch	May 5, 6
Morgan City	May 8, 9
Indian Bayou, at Bethel	May 15, 16
Rayne	May 22, 23
St. Martinville	June 5, 6
Jeanerette	June 12, 13
Lake Charles	June 19, 20
Longville, at Lake Charles	June 19, 20
Sulphur, at Sulphur	June 26, 27

The District Conference will meet at Jennings, May 27-30. The preachers will make no conflicting appointments, but arrange to remain over Sunday. Each pastor is requested to appoint a lay leader for his charge, and urge him to attend the District Conference, that a District Organization may be perfected. Report names of those appointed at once to H. N. Pharr, District Leader, Olliver, La. Let the preachers-in-charge take their collections for foreign and domestic missions, as far as possible, during the second quarter.

J. E. DENSON.

Baton Rouge District—Second Round.

Wilson, at Pisgah	March 27, 28
Clinton	April 3, 4
Denham Springs, at Live Oak	April 10, 11
Baker, at Bethel	April 11, 12
Port Vincent, at Maurepas	April 14, 15
Jackson, at New Hope	April 17, 18
St. Francisville, at Star Hill	April 24, 25
Baton Rouge, Second Church, at Antioch	May 1, 2
Baton Rouge, First Church	May 2, 3
Amite City	May 8, 9
Kentwood	May 9, 10
Hammond, 7 p.m.	May 11, 12
Independence, at James Chapel	May 12, 13
East Feliciana, at Olive Branch	May 15, 16
Mt. Hermon, at Tangipahoa	May 22, 23
Ponchatoula, at Springfield	May 23, 24
Zacharie, at Slaughter	May 31, 1
St. Helena, at Darlington	June 5, 6
Franklinton, at Fisher's	June 12, 13
Bogaloussa	June 13, 14
New Roads	June 16, 17
Pine Grove, at Pipkins Chapel	June 19, 20
District Conference at Slaughter	June 1, 2, 3 and 4

C. C. MILLER, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant District—Second Round.

Vaiden, at Kilmichael	April 4, 5
McCool, at Tabernacle	April 10, 11
Kosciusko Station	April 11, 12
West, at Emory	April 17, 18
Black Hawk, at Acona	April 24, 25
Lexington	April 25, 26
Sallis, at Shrock	May 1, 2
Durant	May 2, 3
Rural Hill, at Macedonia	May 8, 9
Kosciusko Circuit, at Ethel	May 15, 16
Poplar Creek, at Salem	May 22, 23
Pickens, at Goodman	May 30, 31
Ebenezer, at Bethany	June 5, 6
Sidon, at Cruger	June 13, 14
Chester, at	June 19, 20
Ackerman, at High Point	June 26, 27
Louisville, at Louisville	July 3, 4
Durant District Conference at Louisville, Wednesday, June 30, to Sunday, July 4, inclusive.	

N. G. AUGUSTUS, P. E.

Columbus District—Second Round.

Columbus Circuit, at New Hope	March 27, 28
Starkville Circuit, at Smyrna	April 3, 4
Starkville	April 4, 5
West Point	April 10, 11
Crawford, at Trinity	April 17, 18
Hebron, at Hebron	April 24, 25
Columbus, First Church	May 1, 2

Columbus, Second Church	May 2, 3
Brooksville, at Soules Chapel	May 8, 9
Macon	May 15, 16
Shuqualak, at Salem	May 22, 23
Winstonville, at Hayshuqua	May 29, 30
Mayhew, at Artesia	June 5, 6
Mathiston	June 12, 13
Cedar Bluff, at Pearson's Chapel	June 19, 20
Sturges, at	June 26, 27

LEE M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.

Brookhaven	April 4, 5
La Branch & Fernwood, at Fernwood	April 10, 11
McComb, at Centenary	April 11, 12
N. Wesson, at Matthew Ch.	April 17, 18
Wesson	April 18, 19
Montecello, at Pleasant G.	April 24, 25
Osyka, at Holmesville	May 1, 2
Prentiss, at Bassfield	May 8, 9
Gallman, at Mt. Pleasant	May 15, 16
Crystal Springs	May 16, 17
Magnolia	May 21, 22
Bogue, Chitto & Norf'd, at N.	May 23, 24
Pearlhaven, at Bethel	May 29, 30
Hazelhurst	June 6, 7

The District Conference will be held at Magnolia, May 19-22.

J. T. LEGGETT, P. E.

Meridian District—Second Round.

Waynesboro	April 4, 5
Bucatanua, at Bucatanua	April 11, 12
Enterprise & Stonewall, at Stonewall	April 17, 18
Meridian, Central Church	April 20, 21
Wayne Mission, at Winchester	April 24, 25
East Clark, at State Line	May 1, 2
Meridian, East End	May 4, 5
Meridian, Southside & Poplar Spgs., at Poplar Spgs.	May 9, 10
Daleville, at Andrews Chapel	May 15, 16
Scooba, at Spring Hill	May 22, 23
DeKalb, at New Hope	May 29, 30
North Kemper, at Big Oak	June 5, 6
Meridian, 5th Street	June 9, 10
Binnsville, at Wahalak	June 13, 14
Matherville, at Liberty	June 17, 18
Lauderdale, at Marion	June 20, 21
7th Ave. & Vivville, at Oak Grove	June 26, 27
Shubuta & Quitman, at Quitman	July 3, 4
District Missionary Institute at Lauderdale	April 27-28, District Conference at Shubuta, June 21-25.

W. H. LEWIS, P. E.

A SEVERE CASE OF ECZEMA.

Garland, N. C.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir,—Last winter my mother had eczema all over her body. Could not rest day or night for the stinging, burning, itching. She tried various kinds of salves and ointments but they did her no good at all. She happened to see Tetterine advertised. We ordered one box and tried it on her arm. It did her so much good we showed it to our doctor. He immediately ordered one-half dozen. She used it as directed twice a day. It did her so much good we ordered one dozen more. After using it several weeks she was completely cured. I can certainly recommend Tetterine as it is a sure cure for eczema. I really believe it saved my mother's life.
Yours truly, Miss Minnie Cromartie.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chills, and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer. The Shuptrine Co., Savannah, Ga.

BOOK NOTICE

Bishop Key says of the new book on Personal Work, by John Calhoun Sligh:

"I read Christ's Way of Winning Souls" with great interest. It is true, clear, and strong. It will do good wherever it goes. It is needed in this period of our warfare. The individual worker is the need of the Church. I trust the book will stir many to take hold and work."
Published by Smith & Lamar.
Price 60 cents.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.
Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

EVER ON TIME

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport, Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, C. F. & P. A. Texarkana, Ark.

Epworth League

TOPIC FOR MARCH 28.

The Light and the Witness. John 1: 4-9; viii, 12.

In him was life, and the life was the light of men. Notice how peculiarly this sentence is worded: it is the life that is the light of men. This light is to lighten all men that come into the world. John is to bear witness to the light that flows from this life, in order that men may believe in the light and have the life. The light that flows from this life is the true light that lighteth every man that cometh into the world.

2. Christ is the source of the life that gives the light.

The whirling dynamo catches the unseen currents and transforms them and sends forth the electric current as far as the wire reaches. Long distances from the dynamo, the force in the wire is transformed into light.

But the dynamo, after all, only transforms force. Power must come from some outside source, before the dynamo can send forth the electric currents. Jesus is in himself the source of life. He is not the agent through which other forces act; he is himself the giver of life. In the great day at the end of the world there shall go forth from the Christ the summons that shall wake the dead and call men from their graves. It will not be merely the awakening of those who have laid down to a sleep, but the sending forth of the life forces which shall enable men to come forth from the grave.

In still larger sense, is he the source of the spiritual life, which dwells in men. The spiritual life, that is more than the physical life.

3. He that walks with Jesus, shall have the light.

There is a beautiful thought in the promise, when you read it closely. Light shall shine forth from the life that is in you. Just as the electric lamp, because of the current flowing from the dynamo, gives forth the light, so shall the life that flows to you from the Christ cause the light to shine in your heart, and on all the world around you. If you truly follow the Master, you shall have his life, and if you have life abiding within, as the necessary consequences, light shall fill your own heart, and shall shine upon your pathway, and from you shall shine into the lives of those around you.

4. The light is the witness of the life.

The best proof that the electric current flows through an electric lamp, is the shining forth of the light; so the light that shines from the life of a Christian is the best evidence that there is really spiritual life abiding within. To this end Christ has exhorted his disciples, "Let your light so shine, that men, seeing your good works, may glorify your Father in heaven."

Inadvertantly, the name of Brother R. H. Wynn, was omitted from the excellent lesson on the League Prayer Topic, printed in this paper last week.

The Epworth Leagues in New Orleans have a City Epworth League Union that meets once a month. One who attended it recently wondered if the "young people" did not get gray prematurely in this city. A careful study of the audience showed that there were more Leaguers over thirty than under twenty. This suggests a curious phase of practical League work. The League is ceasing to be exclusively a young people's organization, but is fast becoming a League of all the members of the Church, for especial lines of work. That the Epworth League will continue to live and grow, is without question, but as to the nature of its future development, only time will tell.

THE TEMPERANCE WAVE STRIKES EUROPE.

The marvelous wave of temperance sentiment and principle that is now passing over America, and bringing tidings of victories so rapidly that we have difficulty in keeping up with the history of the movement, is not confined to the western hemisphere. Even continental Europe, with its low ideals of morals that have to do with drunkenness, is being affected. In Germany, the home and almost possession of beer, a tremendous indictment of the traffic and its effects upon the people has been drawn up by a number of the leading scientists and college professors, and in Denmark the physicians of the land have drawn up and issued a statement to the effect that in that little kingdom the death of one man out of every seven is brought about by liquor-drinking. Switzerland at a late election by an overwhelming majority ordered the banishment of absinthe, though the country loses an immense amount of revenue thereby. England, hesitating about passing a bill that does nothing more than slightly reduce the number of public houses, is lingering far toward the rear in this reform.—Missionary Review of the World.

FROM THE COLPORTER.

I had the pleasure of spending the first Sunday in March and day following in Abbeville, Miss., with Brother Fullilove and his good people. We had good congregations and sold a goodly number of books.

It was my pleasure to meet with the brethren of the Oxford District in their Institute at Oxford March 9-10 and to be the guest of the delightful parsonage home of Brother and Sister Park.

From thence I ran down to North Carrollton where the Winona District Missionary Institute was in session and where I was entertained in the home of my long time friends, Sam Turner and wife.

On account of much rain, neither of these meetings were largely attended, but those present participated with intense interest and were blessed in the doing.

The time for District Conferences is near at hand. Some are already advertised and we general workers, servants of the Church, are being invited to attend them, which we will gladly do—so far as we can. If ye presiding elders, having in mind the various interests of the Church to be represented, will advise together, arrange the times of meeting so as not to conflict one with another, it will afford us the opportunity of attending most, or all of the Conferences, and of saying, "We are glad to be here" in response to your welcome and, "We are glad to have you with us."

I am sure that our school men, Orphans' Home Manager and others will second this modest suggestion.

The Southern Methodist Hand-Book, 1909, is ready for delivery at only 25 cents per copy, postpaid. No preacher or laymen who would be abreast with the current state and work of his church can afford to be without this up-to-date manual. Send me your orders quickly with cash, or "its equivalent."

Court Street Church, Hattiesburg, and Como Church, have been recently supplied with our Standard Methodist Hymnal. Who next?

Our other song books, "Young People's Hymnals," Nos. 1, 2 and 3, and "Revival Praises," are going off rapidly.

The latter is pre-eminently the book for our revival meetings this season. And it is so cheap in good leather binding, only \$15 per 100, when as many as 50 copies are included in one order. When less are ordered, \$2.50 per dozen.

In ordering any of these song books be sure to state whether round or shape notes are wanted. If not specified, round notes are always sent.

G. W. BACHMAN.
Winona, Miss., March 17, 1909.

How to Increase the Yield of Fruit

Increased fruit crops are more often the result of good management than of good luck. Fruit trees and fruit plants need a liberal supply of

Virginia-Carolina Fertilizers

The trees absorb plant foods—that is, nitrogen, phosphoric acid and potash—from the soil just the same as any other crop. Experience has shown this over and over again. This truth has become so well recognized that "return to the land what the tree removes if you would expect the best results" has become an axiom with the best growers.

Apple, pear, peach, orange and other fruit trees soon respond to careful fertilization. But be sure to use the best fertilizers.

"I made a test with other companies' fertilizers," says Mr. H. O. Lowry, of Manatee County, Fla., "and yours proved to be the best. The yield where I used Virginia-Carolina Fertilizer, was just twice as much as where the other two companies' fertilizer was used." Hundreds of users say Virginia-Carolina Fertilizers are cheapest because of their good qualities—give better satisfaction and quicker results.

Many facts of great interest and value to fruit growers are published in the new 1909 Farmers' Year Book, a copy of which will be sent free on application to any of our sales offices.

Virginia-Carolina Chemical Co.

Sales Offices

Richmond, Va.
Norfolk, Va.
Columbia, S. C.
Atlanta, Ga.
Savannah, Ga.
Memphis, Tenn.



Sales Offices

Durham, N. C.
Charleston, S. C.
Baltimore, Md.
Columbus, Ga.
Montgomery, Ala.
Shreveport, La.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received. "Baroness Metzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penning, Vienna, 24th March, 1890." This order was repeated in 1894, 1896, 1898 and 1899. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Noekman St., N. Y.

TO CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., LAKE CHARLES. J. H. R. PARSONS, Gen. Pass. Agt., NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

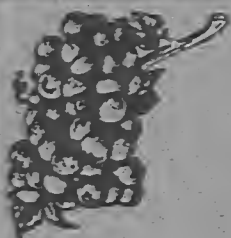
Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President. General Superintendent
E. C. D. MARSHALL,
General Freight & Passenger Agent. Shreveport, La.



ROYAL BAKING POWDER

Absolutely Pure

The Only Baking Powder
made from
Royal Grape Cream of Tartar
—Made from Grapes—

A Guarantee of Pure,
Healthful, Delicious Food



General News

The Baptist Churches of New Orleans are in simultaneous revival in all their congregations. Special evangelists occupy all the Baptist pulpits. May he, who prayed that all his disciples should be one, give them success in doing their part of the work in the Lord's heritage.

The Hon. Charles H. Magoon, who was so successful in Panama, and who has just finished his task as Governor of Cuba, will be sent to try his skilled hand on the problems of Central America. The president has determined to have peace there if it is possible, and as a preliminary, to reach a thorough understanding of the present troubles.

The whole country has become interested in the kidnapping of William Whittla, the eight-year old son of a wealthy man of Sharon, Pa. The boy is being held for ransom. It would seem as if such crimes could hardly be punished too severely. It is to be hoped that the kidnappers will be caught and receive the extreme penalty of the law.

It is strange what trifles sometimes part friends. The one whom you have known for years, will some day do or say something out of harmony with his whole manner of thought, and contrary to the whole tenor of his life, and you let the lines cross your friendship, and it is never the same again. If God judged us as mercilessly as we judge one another, we would be without hope.

The Orleans-Jefferson Parish Sunday School Association has been in session for several days in this city. Mrs. Mary Foster Bryner, of St. Paul, Minn., and E. Richmond, of Philadelphia, Penn., were among the notable speakers. Prof. E. O. Excell, was present on Monday night. The large plans of the Parish Association were due to Mr. T. V. Ellzey, the hustling State Superintendent for Louisiana, who arranged for prominent speakers to stop over on their way to the State Convention, at Jennings, La.

The Council of Reformed Churches, holding the Presbyterian System, held its sessions in New Orleans recently. While possessing no mandatory powers, its recommendations carry great weight. The problems of the work among the negroes, the work in various home mission fields, publication of literature, and conflict in work, were all under discussion. The Council seemed as badly divided on the question of its attitude towards the Carnegie Pension Fund, as on any one problem that came before it. The next meeting of the Council will be held in Louisville, Ky.

The Igazu Falls of South America, are said to be larger than Niagara. They are at the intersection of Paraguay, Brazil and the Argentine Republic. The river flows over a bluff 217 feet high, and the falls are about two and a half miles wide. When a high wind is blowing, the roar of the falls can be heard nearly twenty miles away. It is estimated that the horsepower represented by the falls, is about 14,000,000. Few sight-seers ever see the great falls of the Igazu, because it takes six days to make the picturesque journey of 1250 miles from Buenos Ayres.

In a certain State Legislature, when it was under a notorious boodling regime, it was the custom to pass bills in the House which the people demanded, and then trust to the Senate to kill them. This process was reversed just enough to divide the odium. In this manner the members of the Legislature were able to go to their constituents, with righteous indignation over the faults of the other part of the Legislature, and show a clean bill of health for themselves. There is not even a suspicion of anything of the kind, so far as the honorable courts are concerned, but one cannot help wondering what became of the \$29,400,000 fine assessed against the Standard Oil Company, now that they have been acquitted of crime in the matter of rebating. How was it done? Who did it?

BOSSIER CITY CIRCUIT.

Rev. Hugh Jamieson furnishes us the following:

This circuit is composed of five societies, namely, Bossier City, Taylortown, in Bossier Parish; Queensborough, in Caddo Parish, and Kingston and Sloan, in De Soto Parish. God has blessed us in the work at Bossier. We have a newly organized League and Sunday school, both of which are doing active and effective work. Sunday schools have been organized at Queensborough and Kingston. About twelve new members have been received since Conference by profession of faith and letter. We are planning to build two new church buildings, one at Queensborough, the other at Bossier City. The Shreveport Union Epworth League at its last meeting voted to contribute \$500 towards the erection of Bossier City church, which will be named Epworth in honor of the Shreveport Union. The Carrollton Avenue League of New Orleans made the first contribution towards the erection of the Queensborough church. Their contribution will pay for the material used in the foundation. I am happy in the work and will try to do great things for God this year. Pray for us.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

Annual Meeting of the Woman's Foreign Missionary Society in the Mississippi Conference, Vicksburg, Miss., March 24-28.

Convention of Louisiana State Sunday School Association, Jennings, La., March 23-25.

Missionary Institute, Hattiesburg District, Hattiesburg, Miss., April 6.

District Conference, Hattiesburg District, Hattiesburg, April 7-9.

Thirtieth Annual Convention of Mississippi Sunday School Workers, Jackson, Miss., April 20-22.

District Conference, Brookhaven District, Magnolia, Miss., May 19-22.

District Conference, New Orleans District, Felicite Street Church, March 30.

Annual Meeting, Woman's Foreign Missionary Society, Monroe, La., April 2-6.

Commencement, Port Gibson Female College, Port Gibson, Miss., May 15-18.

District Conference, Winona District, Schiater, Miss., April 22-25.

District Conference, Seashore District, Moss Point, Miss., May 4.

District Conference, Crowley District, Jennings, La., May 27-30.

District Conference, Newton District, Bay Springs, Miss., May 26-30.

District Conference, Natchez District, Fayette, Miss., June 1-4.

District Conference, Baton Rouge District, Slaughter, La., June 1-4.

District Conference, Jackson District, Mendenhall, Miss., June 9-11.

District Conference, Durant District, Louisville, Miss., June 30 to July 4.

Joint Institutes in the Louisiana Conference:

Shreveport, April 19-28.

Monroe, April 19-28.

Alexandria, April 26-30.

Crowley, April 26-30.

Baton Rouge, May 8-7.

New Orleans, May 8-7.

Centenary College Commencement, Shreveport, La., June 6-8.

Whitworth College Commencement, Brookhaven, Miss., May 20-June 1.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

Preachers' Institute, Seashore Campground, June 22-July 1.

Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-9.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

Sleeplessness

Sleeplessness is a result of exhausted nerve force. You must have sleep—it is nature's rebuilding period. It is the period in which she stores up strength and vigor. You will sleep well and awaken fresh, if you take Dr. Miles' Nervine. It brings sleep by soothing the tired nerves. Its invigorating effect is felt throughout the entire system.

"I used Dr. Miles' Restorative Nervine for extreme nervousness, brought on by over-exhaustion. It soothed and strengthened my nerves. It enabled me to get restful sleep which I was unable to get before taking the Nervine. For nervous troubles I know of nothing that can equal it." MRS. E. EBENSPERGER, 286 Jay St., Utica, N. Y. If first bottle fails to benefit, money back. MILES MEDICAL CO., Elkhart, Ind.

Summer School

June 9, to Aug 4, 1909.

PEABODY COLLEGE FOR TEACHERS,

NASHVILLE, TENN.

REDUCED RAILROAD RATES.

LOW TUITION FEES.

Sixty Courses in More than Twenty Subjects Offered.

A Large and Carefully Chosen Faculty.

For full information write to

ROBERT E. EWING, Sec'y,

Peabody College for Teachers,
Nashville, Tenn.

8 EASTER POST CARDS 10c

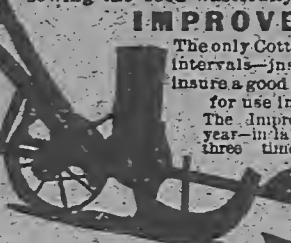
Send 10c for 8 high grade gold and silver Embossed Post Cards. We send quality cards, not quantity. Twenty-four cards for 25 cents. KANSAS POST CARD CO., 453 W. 7th Ave., TOPEKA, KAN.

AGENTS WANTED men or women make big money selling our novelty lock. Sells on sight. Easy to make \$3.00 to \$6.00 a day showing it to friends. No key required. Works like a banker's safe lock. Write for agency quick, or send 85c for sample, which will be allowed on your first order. No-Ke Lock Co., Port Chester, N. Y.

PLANT YOUR COTTON SEED IN HILLS

You will save half the labor and expense of "hopping out," save from three-quarters to one and one-half bushels of valuable seed per acre, and grow an extra bale for every fifteen acres planted—if, instead of sowing the seed wastefully in drills, you plant it in hills, with our

THIS DROPPER may also be used for planting Corn, Peas, Beans, etc.
Made of Steel.
Light and Compact
With One or Two Wheels



IMPROVED SEED DROPPER

The only Cotton Planter made that drops the seed at regular intervals—just where you want it and enough in each hill to insure a good stand. Seed don't have to be rolled or delinted for use in this dropper, and 1 bushel will plant 4 acres. The Improved Seed Dropper will save enough the first year—in labor, money and increased yield—to pay for itself three times over. Write TODAY and we will send full details—containing proof of the work of this wonderful, money-saving, time-saving Cotton Planter, and tell you where to buy it. THE HARRIMAN MANUFACTURING CO., 96 River Avenue, Harriman, Tenn.

\$196.00 Mill FREE

to any one who can offer an improvement on the DeLoach Saw Mill. The original saw mill giving two motions from one disc. Four horse-power engine guaranteed to cut 2000 ft. board lumber in ten hours, and larger sizes in proportion. Friction set works and receder. Triplex steel dogs, diamond track, steel spreader wheel, screw saw guide.

J. A. Hodges, Oak, Ga., is now using first DeLoach Mill ever made (23 years ago) and says it is still doing good work.

Send for catalog of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Corn Mills, Etc., and Gasoline Engines. Agents wanted in every country. DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.



NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, APRIL 1, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 50—No. 13

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2775

UNANCHORED.

By W. A. Belk.

I

I have seen strong men climb the dizzy
height of fame.

I have felt the power of their influence,
and their name

Spread not unlike the green bay tree.

I have seen strong men acquire fortunes
with limits unknown.

I have felt the oppression of money's
hand that had grown

Until it e'en grasped at eternity.

II

And so, too, have I seen those strong
men, unanchored, fall.

I have seen their influence, weakened
by Satan's call,

Waste itself in its effort to survive.

I have watched their misused fortunes
as they fled.

And I mourned the awful power of
sin's dread

Hand to mortal man applied.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

TO THE PEOPLE OF THE STATE OF MISSISSIPPI.

The following resolutions were adopted at our State Law Enforcement meeting held in the House of Representatives, Jackson, Miss., March 17, 1909. In publishing these resolutions I desire to call attention to the growing need of this organization, and to urge every good citizen who reads this communication to join actively with us in this work of organizing against lawlessness. If only a few determined, faithful men can be gathered together in every community for the better enforcement of the law it will mean much to our people and Christian institutions.

After twenty-five years of patient toil, earnest prayer, and organized effort we have State prohibition. But the victory has not yet been completely won. We cannot afford to relax our efforts. There is yet much to be done in this fight against liquor. There is a great and growing danger manifesting itself at a rapid rate that we must meet and remove. The "blind-tiger" liquor houses are filling the homes of the people with all kinds of seducing literature in town and country. Even the negro has mailed to him day after day order blanks, price lists, and self-addressed envelopes tempting him (and he needs very little temptation to go wrong) to drink and engage in the illegal sale of whisky and other intoxicants. The violation of our prohibition law is the cause of most of our crime. It must be stopped. This source of evil must be broken up. These criminals must be punished. The task is not too great; it can be accomplished. Come to Jackson and see what has been done, and the work has only just begun. Those who have been caught and their sympathizers are knocking the League and are abusing those who are enforcing the law against them. This shows that there is something doing.

Rev. W. M. Pinson who has done detective work here knows his business. He is brave, conscientious and true to the work. He has been selected by the Trustees for State Superintendent. Mr. Pinson will visit you as soon as he can and help you to organize a local League. Let us start the battle for our children as our fathers did for us. The good people of our State must take up this work and drive crime from our midst. We are counting on you to do your part.

S. J. TAYLOR,

Sec. and Treas., State Law Enforcement League.

RESOLUTIONS.

To the State Law Enforcement Convention:

We, your committee, appointed to draft resolutions expressive of the object of the State Law Enforcement Convention, ask to submit the following for your consideration:

Whereas, The Law Enforcement League of Jackson has taken the initiative in a movement for the organization of a State Law Enforcement League and recommended the formation of local Leagues, to act independently or in conjunction with the State organization, the object and purposes being to give aid and encouragement to officers of the law in the detection and punishment of crime; therefore, be it

Resolved, First, That we realize the necessity of a State Law Enforcement League, with headquarters

at Jackson, with such officers as may be deemed necessary, and recommend the adoption of a constitution and by-laws for its government and direction to be prepared by a committee to be appointed by the chairman of this convention with authority to adopt and to put same into operation, if unable to report the results of their labors at this session.

Resolved, Second, That we believe the State of Mississippi is as free of lawlessness as other States, but there is much violation of law within our borders and lack of its enforcement that has rendered necessary the organization of Law Enforcement Leagues—the association of law-abiding citizens who will assist officers in upholding the statutes of the State, and hold the violators of law to a strict account for their unlawful and criminal acts, in conjunction with the civil authorities.

Resolved, Third, That we believe, as a rule, our officers desire to see the laws enforced, but in many cases, without the moral and active assistance of leading and influential citizens, they are powerless to bring the law violators to justice, and for this purpose was the Law Enforcement League organized, and for this reason should be perfected and maintained.

Resolved, Fourth, That the purpose of the Law Enforcement League is not to assist officers in the enforcement of any particular law, or to prosecute any special class of violators of the law, but for the enforcement of all laws especially the prohibition law and the prosecution of all persons who violate any law that tends to good morals, the betterment of mankind, the peace and prosperity of the State—the object of this organization being general and not specific—to place all violators of law on the same plane, and to assist in the prosecution of all alike, showing no favors to any class.

Resolved, Fifth, That we recommend for the further guidance of this convention the address is sued to the public by the Law Enforcement League of Jackson.

Signed, R. H. Henry, Chairman; L. T. Carlisle, H. M. Quin, R. T. Richardson, H. N. Alexander, E. M. Barber, L. B. Robinson.

ADDITIONAL RESOLUTIONS.

The committee submitted the following resolution separate and apart from the above, which was adopted:

Resolved, That we recommend that the Legislature increase the executive contingent fund, so that the governor may be better enabled to enforce the criminal laws.

The following resolutions were presented to the committee, which recommended their adoption:

Resolved, That while the law-breaker should always be apprehended and punished, yet that State is happiest which contains a population who obey the laws, not because they fear its ministers or would escape its penalties, but because of a deep reverence for law and order begotten by the right instruction in the home, the school and the church. We therefore recommend that questions relating to the home duties, civic relations and industrial adjustment be made prominent in the course of study in our schools. Adopted.

Resolved, That we recommend that every preacher in Mississippi will, within the next three months, preach to each congregation that he serves a sermon on good citizenship—appealing to every citizen not only to reverence and obey law, but to give, if need be, time, energy and money for enforcement of law. Also appealing to parents to teach their children reverence for law and obedience to authority. Adopted.

The following resolution was offered by Rev. Bryan Simmons of Brandon, who made a speech in its behalf, urging consistency on the part of newspapers which advocate the enforcement of the law, and yet continue to publish whisky advertisements. It was adopted without opposition.

Resolved, That it is the sense of this body that the newspaper, daily or weekly, which advertises whisky is in that respect a hindrance to the cause of which we are engaged, and we do hereby urge papers in our territory to practice consistency.

It is known to very many of our readers that the

United States Navy floats a warship called "Mississippi." Every great warship must have a "silver service," made up of a number of silver pieces, the principal one being a punch-bowl. The service is usually presented by the loyal citizens of the State after which the ship is named. The citizens of Mississippi could not afford to be left behind, and proceeded in due time to collect the necessary funds and succeeded in securing the amount. Unfortunately, differences of opinion developed among the members of the "commission" appointed to purchase the service, which differences resulted in trouble. After weeks of meeting and talking, the difficulty was adjusted, and the silver will be brought and presented to the "Mississippi" and the officers, with their friends, will occasionally have a "high old time" over the punch-bowl. The difficulty settled, and the prospect of soon installing a costly silver service in the cabinet of the proud warship, induces the "Brookhaven Leader" to issue the following: "Ring down the curtain on the Mississippi battleship silver service business and let it pass into utter oblivion. It has reflected no credit on anybody mixed up in the squabble, and the service, after all that has been said and done, will not be regarded with any great amount of State pride by any Mississippian."

A new order, intended to effect a reform, is to be promulgated from the Department of the Interior at Washington. It will be an order from Mr. Ballinger of the Interior, informing the territorial officials in Alaska, Arizona, New Mexico, Hawaii and Porto Rico that in the future "they must remain in their territories, except in cases of emergency." The contemplated order has received the approval of President Taft. It is intended to put an end to governors and other territorial officials going to Washington during sessions of Congress and spending many months at the Capitol lobbying for the passage of measures for Statehood. This is a proper order. Why should the government employ men and pay them to look after public business, and at the same time allow them to absent themselves from their posts in the interest of some private or political scheme? We are also of the opinion that it would be wise for Congress to pass a bill forbidding a member to absent himself from Congress for weeks and months looking after his "fences." To forbid the practice on penalty of forfeiture of salary would remedy the evil, and secure better attention to the public welfare. Often in the passage of important measures, we read that certain members "were paired" with others. This means that members were absent, and that the vote was the same as if all had been present. In a sense, that is true, but really the members were not looking after public business.

The trial of Colonel D. B. Cooper and his son, Robin, of Nashville, Tenn., for the killing of Senator Carmack on Nov. 9 of last year, occupied nine weeks, including the time consumed in securing a jury. The attorneys on both sides were men above ordinary as lawyers, and were as determined as any set of men that ever undertook a case in court. The State's Attorney is comparatively a young man, not long in his office. This was his first case of any great importance or general interest, but he managed it with tact and wisdom, and, notwithstanding he had against him experienced and popular lawyers, one of whom had filled the office of Circuit Judge, together with the whole whisky element of the city and every ring politician, he succeeded in convicting the murderers. Colonel Cooper, a few days before the killing, sent Mr. Carmack a threat to kill him or be killed. The evidence showed a conspiracy to kill, and it was clear before the Court that the meeting at the time of the killing was not accidental. Colonel Cooper's lawyers plead justification, but to no avail, and the jury returned a verdict of manslaughter, and fixed the penalty at twenty years each in the State prison. What of the jury? When first selected, the newspapers talked much of the incompetency of the men selected, the majority of them being farmers and poor men—several unable to read and write. But they were not dominated

by any one man on the panel; on the contrary, they deliberated more than two days, argued every point among themselves, and reached what they believed to be an honest verdict, showing that though they had no book learning, they possessed common sense and could reason. The common people are not yet to be despised.

The following paragraph, sent as a special to the Times-Democrat, tells a wonderful tale. Of course it comes from Boston. "Prof. Hugo Munsterberg, of Harvard, has been credited with being the inventor of a marvelous machine by which he can tell whether a man is lying to him. 'By my method of association of ideas,' said the Professor, with a delicate machine for recording time, I am able to determine whether an accused person is guilty. There are certain groups of words which are related. If I say one of these words to the person under discussion one of the related words instantly jumps into his brain and is spoken by him. A word which has a bearing on the crime of which the person is accused or on anything which he is endeavoring to conceal will cause a pause in his speech, but which the machine will instantly report before the related word is spoken. Out of one hundred words there will be ten, say, at which there will be a pause. On going over these words again the person will give the same answer to the words which have no bearing on his case and will invariably give a different answer to the words at which there was a pause in the first test. By this method I can determine what thoughts the person is trying to conceal and I can lead him on until I know the hidden cause of his mental perturbation. This association of ideas, as a method of determining an accused person's guilt, has not yet been developed enough to be accepted absolutely in the courts of law, but the distance between the law and psychology is rapidly narrowing, and I expect to see before many years the expert on psychology take his place in the law courts among experts in medicine, nervous diseases, handwriting and other branches of science. His work will be to determine the value of testimony. A trained expert on psychology would be able to give the correct value to any number of witnesses' testimony by simply examining them as to the values of their different memories."

A MINISTER'S EXPERIENCE.

By A Pastor.

After having spent only one week in a house of ill-fame in a certain city, a young woman was taken to a charity hospital and in a few days died in great agony. "She would have been buried as a pauper, but for some friends who were leading a life similar to hers and whom she had known only a week, who made up enough money to give her a decent burial. When this was done and the undertaker was notified to take charge of the body and prepare it for burial, he, being a Christian, asked what minister was preferred. They told him not to bother about having a minister, and asked him to read the service. He said that that should be done by a minister, and he would rather secure one. They protested, saying that a minister would not come; that they had had a former experience when the minister declined and it was useless to ask one. The undertaker assured them that he knew a minister who would conduct the service, and so he was secured.

The service held was at the grave. Three of the women came to see the body laid away. The minister read the committal service in an impressive manner and offered an earnest prayer to God to make that sad occasion a real blessing to all present. He spoke of God's love and mercy and readiness to forgive the penitent, and how he longed for all his wandering children to embrace his offer of salvation and life, and prayed that the present would endeavor so to live that when the end comes they may look back over a life spent in high and holy service. God's Spirit was present to help the minister and impress the hearts of all. The three women were visibly moved, and went as if in a right hand shakes much; my mouth is hot and

their hearts would break. At the conclusion of the prayer the minister asked all to join him in repeating the Lord's Prayer. In this the women joined, and with sobbing voices repeated with the minister, "Our Father, who art in heaven, etc."

At the conclusion of the service they were profuse in their thanks to the minister for the service he rendered, and offered him money. This he declined, saying that he never made charges. They insisted, and finally said, "Take it for your church, then."

One of them remarked, referring to the deceased, "Poor child, to think she died and was buried so far away from her mother, and she was only eighteen years old. The heart of the minister yearned to help them more, and as they were leaving the grave he said, "If ever you need my service, don't hesitate to call on me," for which offer they graciously thanked him.

How can we help them? They have souls to be saved as well as we. They once were pure and innocent. With a lighted lives, what hope do they find the church offering to lead them back to God?

JOHN WESLEY'S JOURNAL.

Brill. Armstrong.

Brother Boswell: As long as I have lived and as much as I have read of Methodist literature, I had never read John Wesley's Journal until in the last few weeks. I have an idea that only a small proportion of our preachers have ever read it. It consists of four volumes, 300 pages to the volume, and it is good reading. Such a wonderful preacher, in consecration, physical endurance and in preaching ability, I do not believe has lived since his day; neither do I believe that one such lives to-day in all Christendom.

I had always thought that George Whitefield was the "star preacher" in early Methodism, and he was a star, surpassing Wesley and all others since that time in volume of voice and magnetic eloquence. Tyerman says: "Wesley was not an orator like Whitefield, but his preaching was remarkable for lucidity, compactness and transparency of style; clear and sharply defined ideas, power over the conscience, impressiveness and authority." Whitefield's thundering eloquence had a marvelous influence over many of his auditors. Wesley's lightning action made a more intellectual and profound impression upon his hearers. "As to drawing power, who ever had greater? Who, before Wesley, or since, has drawn large congregations to hear him preach for many years at a time in the morning? Who, before or since Wesley, could hold from one to two thousand in a freezing rain, for one hour at a time to hear him preach? Who, save Wesley, would have preached from three to four times a day, consecutively, when enraged mobs, like blood-hounds after a criminal, were pursuing and crying out for the preacher's blood? More than once was he beaten over the head and the blood flowed freely. Neither persecution nor the want of rest stopped his preaching. He passed, on a certain occasion, an elegant residence. The house, the premises and everything in sight indicated an easy and luxurious home. 'How much,' said he, 'would I love to spend a few days here and rest, but no, there is no rest for me in this life.'

He met with a minister in his rounds who preached on Sunday but three to five times in the week, and Wesley says in his Journal: "The man does not exercise enough to keep in health. Many ministers now, who preach less than that, are voted vacations and sent off to rest."

In one of his trips he was much exposed and was attacked with lumbago and extreme hoarseness, and to get speedy relief he applied a garlic poultice to the bottom of each foot, and his lumbago was gone in one hour and his hoarseness in six hours.

On what a passion he had for souls. He writes in his Journal, Jan. 1, 1790: "I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and

dry every morning. I have a lingering fever all most every day. My motion is weak and slow. However, blessed be God, I do not slack my labor. I can preach and write still."

THE GROWTH OF THE WORK.

By Rev. B. W. Winters.

The opening of one appointment in Japan is interesting because it shows how Christianity is spreading into all parts of the country, and how important it is for us to improve the opportunities, and afford means for extending our work into the small towns and villages.

One young man from that town was converted in the city of Osaka, and, having returned to his home on account of sickness, brought back his Christian faith with him. A young lady had heard Christian teaching while attending school in a neighboring city, and after her return home, used to come to Nakatsu to attend church until she was ready to be baptized. Another young man who had been attending church in a distant city, moved to that town and was glad of the opportunity to continue his study of the Bible. Another young man who became a Christian in Tokyo had to return home on account of his father's death.

In this way we find Christians scattered in many parts of the country, affording excellent opportunities for opening work in new places. If we can follow them up, many of those who have entered upon the Christian life will, upon returning to their homes in the country, with no Christian influences around them, lose the faith they already have.

There is another interesting point in connection with the new appointment just referred to. The young man who was converted in Osaka and had to return home on account of illness, has been teaching in a government school near his home, and has also been helping in our Sunday school. The young man deferred, as far as he could, to the request of the principal by not taking a prominent part in the Sunday school work, but he did not feel at liberty to give it up entirely, nor had the principal any right to require him to do so. But, because of his connection with the Sunday school, he was transferred from that school, and offered a place in another. The young man, however, feeling that he will be more or less hampered in his Christian work as a government school teacher, and having an earnest desire to work for the salvation of his people, has decided after earnest prayer, to give up his place as a teacher and give himself up to the work of the ministry. He is a fine young man, and, I think, will make a most useful minister.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Do you want to buy some lots in Gulfport at Reasonable Prices? The hard times have toppled some prices, but have not hurt real values. I have some extra choice bargains, and will be glad to submit you descriptions and prices upon receipt of a letter or postal card request.

GEO. L. CARLEY, Real Estate Agent,
Gulfport, Miss.

**THE LIVERPOOL
AND LONDON
AND GLOBE
INSURANCE CO.**

Agencies Throughout the World.

CONCERNING THE TREASURER'S REPORT.

By W. W. Woollard.

The Treasurer of the Board of Mississippi Conference, as published in this week's Advocate, is considerably in excess of a similar showing for the same period last year. Very shortly after he sent in this report there came to him a few more remittances, but they were too late for the first quarter. Hereafter he will make a monthly report to the Advocate, and at the end of the quarter he will give a quarterly report with summaries by Districts as in this quarter's report. The next monthly report will be made out the 15th of April.

There are two important things to which I want to call the attention of the Conference:

First—The condition of our Domestic Mission fund. We were able to make full payment of the first quarter's appropriation to the pastors of mission charges. The need of some of them was very great, as the reports of some of them to the president indicated. The small sum the Mission Board allows them will relieve them only a little while. The second payment will be due in a few weeks. The Domestic fund was nearly exhausted by the first payment. The quarterly appropriation is \$1,493. This should be paid promptly at the end of each quarter, and it will be paid if the Board has the money on hand with which to pay it. Will not the pastors of our stronger and better organized churches see that this assessment is collected and forwarded promptly to the treasurer? The Board has found that it can depend more safely on the better organized pastorates. But there is no reason why every charge of the Conference should not send to Brother High at least a part of this assessment right away. Some of the weaker charges have done well, and the reason is they are well organized and have a live pastor. One of the charges that has paid nearly in full is an inland circuit and is now building three churches and a parsonage. Surely, if anybody had an excuse for waiting a while he had. But he laid the claims before his people and they responded. I doubt not he will have his assessments in full long before he goes to Conference.

Second—The imperative need of the Foreign Mission assessment. The Secretary at Nashville sends out the following regrettable statement: "Our treasurer has just drawn up a statement of receipts as compared with a similar showing this time last year. It gives an aggregate shortness of \$27,000. In other words, we are short this much as compared with the same date last year." Is our Conference not willing to come to the help of the Board in this matter? It would be a humiliation to us for our Church to go on record as falling this, or any other, sum short in its contribution to missions in this time of the world-wide mission activities. Brethren, lay the call of the Church and the claim of the heathen world on the hearts of our people, and I believe they will respond.

THE REVIVAL AT MACON.

The following private letter from Rev. J. E. Thomas, of Macon, Miss., to a special friend, was forwarded to us for publication. It is an interesting account of the great work of grace in that town. Some items in it would not appear had the letter been written for the paper. We feel sure the brethren will appreciate it.

Dear Brother: I thought you would like to hear of the good work going on here. Our meeting began with a week of prayer, Jan. 4. Then Brother Dorsy came and preached for me two weeks, three times a day. Then Brother John P. Lowry, of Little Rock, Ark., began and preached four weeks. Well, it was glorious. Seventy-five persons professed to be converted or reclaimed at the altar. We had old-fashioned manners, kneeling at the altar every day for four weeks, most of them grown persons.

"The greatest work was in the church. Fifty-one joined during the meeting, sixteen of them by

letter. We added just twenty-five per cent to our membership, and the twenty-five per cent just added is equal, in any respect, to any twenty-five per cent already in the church. Some splendid, progressive men have been added. Sunday before last we had 127 present at Sunday school, and we have 173 on the roll. Walter Price's Bible class has nineteen on the roll and sometimes as many as sixteen are present, and all of them men in mature life. Wife has forty-six on the roll in her class and frequently there are over thirty present.

"Last Sunday, although it poured down rain all day, we had eighty-six present at Sunday school. My weekly prayer meetings average over sixty present. We had Miss Davies, field secretary for the young woman's Foreign Missionary Society, with us yesterday, and although the weather was bad, we had a good audience at night, and I asked her to take a collection for their work, which she did and secured \$123. We are giving the Sunday school room a thorough overhauling. The big ditch that runs between the church and the parsonage has been filled and the church lot graded. Well, I am glad. May God bless you and yours. Your friend,

J. E. THOMAS

"Macon, Miss., March 15, 1909."

AN ILLUSTRATION, AND ELSE.

It was the privilege of the writer to attend the great Sunday School Convention recently held in Jennings, La. There were many inspiring and helpful addresses during the various sessions that were held. Dr. Marion Lawrance (doubtless the greatest Sunday School specialist on the American continent) was especially fine, and his addresses were all thought-provoking and full of religious fervor. His illustrations were apt, suggestive and appropriate. One of his illustrations was drawn on the blackboard. He made a square to represent the State of Louisiana, and a straight mark in the center to represent the boy out of the Sunday School. Then he showed how, through organized effort and by the use of the modern Sunday School methods, the space between the boy and the Sunday School was gradually closed, until the boy was finally won for the Sunday School. Then he threw around the boy (now out of the Sunday School) the various churches in form of part-circles, but, while not co-operating together, a gap was left between for the boy to escape. But when the various churches co-operate, and they unite in their efforts, the gaps are all closed, and the surrounded boy, having no means of escape, is won for the Sunday School. Thus the need of organized, co-operative effort on the part of the various Sunday Schools and Churches was effectively shown.

But his entire illustration was built upon an assumption that the boy has a home and proper parental care. Unless the children are properly housed and fed, there is little hope of the Church or Sunday School ever reaching and saving them. What are we to do with the homeless and parentless children of our State? Let the Churches exert themselves in running down and capturing the child in the comfortable home, where they are tenderly fed and clothed; but let us not forget that it is a crime to leave children destitute and homeless, to grow up on our streets, in the slums and in the poorer rural districts, destined, as they necessarily are, to lives of crime or shame. The child in the home and in reach of Church should not be neglected, but the greater need, and the heavier responsibility of the professed Christian is to the destitute and helpless children of our State. The child in the home can be sent to the Sunday School, just as the boy, if he has energy and determination, can secure an education, but the homeless child, without parental care, or savory home influences, is lost, because he is helpless, unless the Church, in the name of Christ, supplies the home and the Christian influences.

Our need for the Orphanage is paramount. The "hitter cry of the child" is heard on every hand. Poverty and distress are to be found in most every community. The poor widowed mother, left destitute and helpless by the decease of the bread-winner is being forced to give up the struggle, the chil-



LUZIANNE COFFEE

is a prime favorite with our best Southern cooks, and we need not tell you that for exquisite cooking our old-time Southern cooks had no superior.

If you have never done so, try a full 1-lb. can of LUZIANNE COFFEE; if it does not please you perfectly your money will be returned.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO., New Orleans, U. S. A.

dren are poorly clad, half-fed and in many cases ill-treated. Gaunt despair is written on the faces of many a childish life—even in Louisiana. Every few days brings a letter of direful need. To-day a leading pastor of our Conference, in charge of one of our best churches, writes of "a poor woman who has made a desperate struggle to keep her little family together, and will have to give it up. The rent is due April 1, and she will be evicted unless she can make some arrangement by then. I am anxious to find out if anything can be done for them." There are four children from two to thirteen years. The father is dead. A case of desperate need appealing to the great Methodist Church of Louisiana for aid, and we are unable to help them. As painful as it was, we were forced to write back that we could not take them.

Even a more distressing appeal came to us last week—four children deserted by a drunken father was thrown upon the streets by a heartless step-mother—there was no one to care for them—we could not take them. The Times-Democrat recently reported a case of four children (one found begging on the streets of the great city of New Orleans) in absolute destitution. There was no room for them in any of the orphanages of the city and they were sent to the juvenile prison for safe-keeping, and kept until some charitable woman came and provided temporarily for them.

Our Home at Ruston is nearing completion. We had hoped to enter the building by May 1, but unless we can raise about \$2500 to pay the contractors with, we may be held out until they are paid. Even then, we will have no furniture, except what we already have in the little cottage, nor will we be able to carry on the work unless the money is forthcoming.

We most earnestly urge our people to come to our relief. We cannot afford to let this work languish—the needs are exceedingly pressing. In the name of Christ and suffering humanity, this appeal goes out to the people called Methodists of Louisiana, and to all friends of the suffering children of our State. Address all communications to

ROBT. W. VAUGHAN,

Lock Box 85,

Ruston, La.

W. F. M. S.

NOTICE.

The thirtieth annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Greenwood, Miss., June 12-16. A large attendance is expected.

MRS. S. M. THAMES,
Conference President.

W. M. M. S.

At the recent session of the Woman's Home Mission Society in Mansfield, La., Mrs. E. J. Laverman delivered the following address. We give it place here as a very attractive piece of work painting:

"Day after day and week after week we have watched and waited for the tide of time to bring to us this day. No tide more welcome has ever flowed through our gates, for on the crest of its waves there has come to us this bevy of women, so noble and so true, and we greet you, our guests, with smiles, with our hearts attuned in sympathy and love for you and your work, and with all the warmth and hospitality of our homes. You come to this your annual meeting from the fields of serving and reaping to tell of toils and of successes, trials and triumphs, to speak words of hope to the doubter, words of encouragement to the worker, words of comfort to the sorrowing. If welcomes were flowers I would give each one of you an armful of American beauties, and Mansfield to-night would be a wilderness of roses. If human hearts were banquet halls, I would welcome each one of you to mine, and I would banquet you on milk and honey—the milk of human kindness and the honey of human happiness—and I would bid you drink deep of the wine of sisterly love and sympathy. I have gathered welcomes from a hundred Mansfield homes, and have pressed them into a perfumed bomb-shell of smiles and kisses. I light the fuse and toss it from my lips; it bursts above the audience and scatters in the air a million sweet forget-me-nots, and they come floating softly, gently down into the hearts of this noble band who lead by God's own loving hand. Work, now, for God and native land.

"Friends, a genial, generous welcome salutes you all. This night we dedicate to fair content and you. None here, we hope, has brought with her one thought of care abroad, for we would have you as merry-hearted and contented, as good company, good hearts and glad welcomes make good people."

JOHN SILAS LEWIS.

An Appreciation.

Dear Dr. Boswell: Last Sunday morning, just as the sun was rising, the pure spirit of my brother passed away. A nobler, manlier man never lived. He was as guileless as a child and as modest as a maiden. For thirty-six years he lived, most of the time in the old country home where he was born. With the exception of his school days, and a few months teaching, he has always dwelt under the old family roof-tree. While the rest of us had left home, he lingered to be the stay of father and mother during their declining years. They leaned upon his strong arm, his warm heart and bright brain for support and comfort. Silas never deceived them. He was as true as a Moses, as loyal as a soldier, and as courtly as a Sir Knight. I never knew him to do a little thing. He was clean in his speech, modest in his manner, and unselfish in his acts. As I looked upon him on Saturday afternoon, his great frame fighting against a deadly disease, I could but ask, "Lord, why is this?"

Only five months ago he married Miss Mamie Spencer, a lovely young woman, and every hour of their married life was blissful and happy. When my sister became a widow a few years ago, Brother Silas became her chief helper and friend. He forgot himself always. Mother said to me as we kept the night watches, Saturday night, "He was never happier than when he was doing something for me." I never saw such a troubled look upon mother's face before.

Last Christmas we celebrated the golden wedding of my parents, but how soon has the shadow of a great sorrow fallen upon them! Dear Silas, big-hearted, unselfish, loving brother, thou art gone! But we shall see thee again.

T. W. LEWIS.

BATON ROUGE DISTRICT.

Dear Brethren of the Baton Rouge District: Please take notice that the District Conference at Slughter will convene on Tuesday, June 1, and adjourn on Friday, June 4. This will give every teacher in the District time to get to the Conference and return to his work without interfering with the plan of his work. Please do not make excuses to help in meetings which conflict with the District Conference.

It is our prayer that as many lay delegates come as possible. The Laymen's Movement will be given special prominence. Let the "slogan" of the Baton Rouge District be "everything in full." When the church (laymen and ministers) begin to make sacrifice for the advancement of the kingdom, the kingdom advances. Collect and send in the missionary money now. Our Missionary Board is cramped for funds. Let us make this the most fruitful year in the history of the Baton Rouge District. Everything else moves forward; why not the church? God will reward every effort put forth. He will help us. How many preachers in the District will try to report at the District Conference that half of the Conference assessments are paid? Do not wait until the end of the year to get in these assessments. One-half paid in during the first half of the year practically insures the payment of the balance of the claims. A determination to see that these claims are paid in full practically insures them. With love and prayers, your brother,

C. C. MILLER.

THE MISSIONARY WITHOUT A MESSAGE.

In the March issue of the "Missionary Review of the World" is a very fine article by Rev. Samuel M. Zwemer, D.D., of New York, candidate secretary of the Students' Volunteer Movement, with the above caption. It is well worth a second, and even a third, reading. Pervaded with superb sentences, there is one paragraph deserving a wider reading than is possible in this far excellent period. I reproduce it, in the hope that in this time of intellectual and spiritual unrest, it may catch some eye, and hold some wavering brother to the faith once delivered to the saints.

Speaking of the attacks on the supernatural in the Bible and religion, he says:

"The struggle is an old one. In every age there has been the danger of the Gospel being curtailed or adulterated. In apostolic days, said the Bishop of Liverpool at the Student's Conference in 1908, men advocated a Gospel without a cross. But St. Paul would have none of it. In the fourth century Arius taught a Christianity without a perfectly divine Savior, and the Church would not have it. In the fifteenth century the Renaissance, intoxicated by the discovery of Greek and Roman literature, despised the 'jargon of St. Paul' and would have paganized Christianity, but the Reformation brought northern Europe back to the Scriptures and to Christ. To-day men are proclaiming a Gospel without the supernatural. They are asking us to be content with a perfect human Christ; with a Bethlehem where no miracle was wrought; with a Calvary which saw suffering and sacrifice, but no atonement for sin; with a savior from which no angel's hand rolled away the stone. But we must have none of it. We will hold fast, we will transmit the faith once delivered to the saints. We will hand down to our children, we will proclaim to all the tribes of earth, Christ incarnate, Atoning, Risen, Ascended, our Intercessor at God's right hand, waiting to come again to judge the quick and the dead."

The man who thinks he can help evangelize the world without the old Gospel will not only disappoint those who send him, but would regret ever having gone to the foreign field.

The last paragraph may be made applicable here at home as well as abroad. The man who thinks he can aid in saving our own America with an emasculated Gospel and imperfect Bible, may catch the ear of the unwary, but he will grieve the heart of a Savior, and meet at last the "I never knew you."

B. F. LEWIS.

SUMMARY OF ANTI-SALOON WORK IN CONGRESS.

The general growth of temperance sentiment and the increasing strength of the State Anti-Saloon League organizations made the recent short session of Congress most fruitful. In addition to certain measures originally promoted by the Anti-Saloon League, such as prohibition of the canteen in Soldiers' Homes and the prohibition increased this year for the enforcement of liquor laws among the Indians, which went through this time without special effort, the Legislative Department of the National Anti-Saloon League reports the following specific things, showing the enactment of one important measure, the defeat of one highly dangerous bill, and much valuable general preparation for the future:

1. The selection of Hon. James M. Miller, of Kansas, as the new congressional leader of the Anti-Saloon forces.

2. The reorganization of Anti-Saloon League affairs in the District of Columbia so that the National League directly represents the churches of the District, thereby practically assuring legislation for the District next time.

3. The defeat of the bill for a commission to investigate the liquor traffic, which, while ostensibly a temperance measure, was to be used by the liquor interests as an excuse for delaying further temperance legislation in Congress and the various States until the Commission reported.

4. The incorporation into the Penal Code of the United States of an inter-state liquor shipment amendment which prohibits C. O. D. shipments and delivery to fictitious consignees, and requires packages of liquor to be so branded as to show the contents, which is a marked step in advance and recognizes the principle that the Federal Government should use its power to help the States in the enforcement of their own laws.

5. Finally, the preparation and introduction of the League's own inter-state shipment bill which prohibits shipments from outside the State where such shipments cannot legally be made from a point within the State, thereby obviating Constitutional objections.

WILLIAM H. ANDERSON,
Acting Legislative Superintendent,
Anti-Saloon League of America.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cylinders, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

W. L. Ellis, Prop. Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

A TEMPERANCE TALK.

By Rev. W. A. Betts.

Scriptures: Eccl. xi, 9; Dan. i, 8.

Toxicon literally means shot with a poisoned arrow.

We have hitherto spoken of the poisoned arrows of Anger, of Malice, of Self-indulgence, and the dope of Indifference—each producing deplorable intoxication. But, if possible, a more perilous poison is with satanic shrewdness hidden in the barbed arrow of Unchastity. These victims are not exposed so much to public gaze as the others, nevertheless are numberless. These drunken ones range all the way from the priest of Hawthorne's *Scarlet Letter* to the low-bred habitue of the dive, and from the exalted realm of cultured womanhood to the depraved creature of the slums.

With consummate skill the evil one has devised no weapon of his fateful armory quite so elusive and dangerous. Smokeless powder and the silent firearm of recent invention are scarcely more obscurely offensive weapons. "Obsta principes" (resist the beginning) was a classic maxim and is to-day a wholesome admonition and pertinent here. Let us, therefore, carefully consider

SOME SAFEGUARDS AGAINST THE INTOXICATION OF UNCHASTITY.

1. Maintenance of The Sacredness of Woman's Person.

This is duly recognized in highly civilized countries. The degree of civilization, indeed, is registered thereby and no less in the nation than in the individual. Florence Nightingale, Elizabeth Fry and Clara Barton, on tented fields and in prisons laboring, knew no peril of person, morally. The chivalry of the soldier and the purity of the woman forbade it.

The sacredness in which she holds her own person marks the degree of esteem in which woman is held by all classes of men. A woman who allows herself to be handled, after the manner of unprincipled suitors, deserves the contempt of respectable society. Every pure-hearted woman is sensible of a painful shock when the opposite sex takes any undue liberty with her person. She spurns alike the sentimental swain toying with her hands as he sits by her side, the boresb gallant who grasps her arm under the shameless pretense of protection as her escort, the worshipper of her charms who asks permission to clasp her person in the warm embraces of the modern dance. She spurns them because she knows each is inspired not by a benevolent, but selfish and ignoble love. And she spurns them, also, because she knows as by a divine instinct, that she will herself suffer thereby loss irretrievable. Firstly, a loss of self-respect, than which there is scarce a sadder. Secondly, a loss of maiden purity, over which angels weep. Vestal virgins of old had no trust so holy committed to them as has woman to-day of keeping inviolate the sacredness of her person—a temple indeed. A woman's reputation is priceless; it is her passport in social life. You brush from the grape that soft blue, or shake from the rose that tremulous dew, and you mar forever a life! "Good name in woman," as the poet avers, "is the immediate jewel of her soul." Shrinking from the awful blight of a soiled reputation, she is utterly helpless. Powerless to assert her claim to chastity, truthfulness, or other virtue, even when entirely innocent, she yields to the crushing weight of false stigma and pines away and dies. Seldom can she survive the effect of a blasted reputation. How darkly criminal, then, must be the conduct or carelessness, whether her own or another's, which brings the blight!

2. A Recognition of the Susceptibility of Youth and Manhood to Temptation.

Due regard herein forbids a pure-hearted woman wearing voluptuous apparel. A thoughtful person has asked: "Are any woman simple-minded enough to suppose that the attractions of very low-necked dresses ever stir the hearts of noble manhood? Does any woman think that such shows ever arouse in a

pure man any feelings other than those of pity and disgust? By a dress that exposes a woman's person to public gaze, or even more seductively hides it under a film of seductive lace, she has given a direction to the thoughts of those who look at her. She has declared that their eyes may touch her, that their thoughts may be occupied with an inventory of her personal charms. She has openly announced thereby that she is willing to be appraised by the eyes of men as a beautiful animal. The pure, innocent woman ought to have too much regard for her purity, and man's weakness, than to wear such clothes."

3. Diligent Repression of Debasing Literature.

Very many of the fictitious productions in the literature of our times create false ideas of life and pander to merely sensual gratification. Both these effects are baneful. Dr. Douglas, of Canada, has some burning words on this subject, which we quote:

"I impeach those booksellers and news vendors as at war with virtue; men who stand behind counters and deal out the black-lettered literature, which abounds in these times. Look at the sons and daughters of Christian families; what company do they keep? In the retirement of their own room, in the silence of the midnight hour, they companionate with the pimps and vagabonds, and profligate and outcasts, all garnished with the splendor of descriptive diction, but still the product of the foulest minds of our age. The habitual companionship with vice pollutes every chamber of imagery and leaves immoral memories that no regenerative power can efface in life.

"Into every family, in form of novel or sensuous newspaper—the cesspools into which pours the moral refuse of the city—into every family this printed pollution is insinuating itself, and, like the tainted hand, once clasped, leaves you a moral leper forever. The time has come when a moral censorship should be exercised over this class of literature in the household, and a boycott be proclaimed against every book store, every news office, that gives forth its poison to set our youth on fire of hell. Such marts of literature should be placarded in our homes as the moral pesthouses of society.

"Never a summer passes which does not record some social disasters, which find no place of repentance, though you seek it carefully with tears.

"They stand aloof, the scars remaining.

Like cliffs which had been rent asunder.

A dreary sea now rolls between.

And neither rain, nor storm, nor thunder

Can wholly do away, I ween,

The marks of that which once hath been."

4. Strictest Quarantine Against Indecent Pictures.

It is a safe and wholesome rule to follow that "only what is proper to expose in public should be exposed in art." Decency has bounds in polite and Christian society, but these bounds are oft ignored in the license insolently claimed by some artists.

The advertising rage of modern times, in calendar and chromo gifts, has flooded the land with wanton exposures of the person of woman to a degree that is simply outrageous and nothing short of sacrilege. "An enemy hath done this." The baneful effect of it all is utterly incalculable. The fires of evil desire, slumbering in the breast of youth and manhood, are fed by these seductive means. The pure-minded are contaminated and the lustful led on to overt acts of social crime.

If woman, herself, does not rise up in indignant and righteous protest and prevention, her future, and with her the race, is inevitably doomed to sensuality and disaster.

IS IT RIGHT?

Is what right? Read this and see.

A goodly number of preachers and a great many laymen travel on the Sunday trains. It is a great convenience. Is it right?

For the most part, those who practice it undertake to justify it. Those who do not practice it think differently. What about it? Some of us

would like to have this contention settled. Surely the solution is not impossible.

If the practice be right, let all enjoy its benefits. If it be not right, then let all cut it out on principle. The stock argument made in favor of the practice rests upon the proposition that the end justifies the means. Is that sound logic? Do Methodist ministers accept it? We cannot so believe.

A sells groceries on Sundays and is indicted for it. B sells mileage on Sundays and goes free. Is it right? Shall we charge this up to class-legislation? Do we endorse discriminating enactments? Shall we encourage and support such legislation by patronizing the Sabbath-desecrating business legalized thereby? Is not the sale and purchase of mileage as clearly a business transaction as is the sale and purchase of groceries? If not, why not?

But we are told that tickets need not be purchased on Sundays, adding that payment may be made on the train. A more dodge, this. As well might one advise not to buy on the outside, but on the inside. Cheap advice, this, and yet it costs more than it is worth, since breath counts for something.

"My business engagements demand that I use the Sunday trains." Whose business? Who said so? Who made those binding engagements?

I must be allowed to say that I cannot heartily enjoy the religious services (?) of a brother who has just stepped from a great Sunday-desecrating train, and who plans to catch the first outgoing train in order to meet a prearranged engagement with some other pastor. Is it right?

A, equally well qualified in such matters, cuts out the Sunday convenience train and publicly declares against the practice. B comes and goes at will, attempting to justify his course on the grounds above mentioned. To say the least of it, his practice is calculated to raise a ripple of doubt as to the home pastor's "soundness" on the question. A doubtful procedure, this, and we are taught to shun the appearance of evil. In such cases the better course, as we see it, would be to give the Sabbath the benefit of the doubt and the pastor the full Sunday service.

I suspect that those who indulge in the Sunday convenience will not likely relish this paper, and may feel inclined to refer to other evils as worse by comparison. Let the Sunday train proposition be settled and these other matters may receive our attention—such as hiring teams, meeting special calls, etc.

Every preacher knows that incoming and outgoing trains, screaming whistles, rolling wheels and excited crowds detract and distract everything of a serious nature. Preacher, do you wish to add your quota to this Sabbath-desecrating, sermon-killing and sin-familiarizing Sunday-train-convenience business? Finally, the practice is right, or it is wrong. Can it not be determined?

All this in the sweetest temper. More anon.
COURTLAND.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Phone Main.

ROOMS and BOARD634 and 638 SOUTH STREET
(Lafayette Square)Corner St. Charles St.
Unlimited Meals.NEW ORLEANS, LA.
Alvin Porter, Mgr.W. W. Carre Co., Ltd,
Manufacturer and Exporter of**LUMBER,**

NEW ORLEANS, LA.

The Home Circle.

RECOMMENDATIONS.

"I am going to get me a job, mother dear," announced Joe. "You have had to run a sewing machine a long time," he continued to keep bread butter and clothes for us; but you will have an easier time hereafter, because your Joe boy is now big enough to work and is going to get a job."

"You are not a very big boy yet, Joe," mother smilingly replied, "and you have had no experience and have no one to recommend you."

"Do not worry, mother. I shall try and keep trying until I get a job."

"Any success to-day, Joe?" his mother inquired one afternoon when the boy came home, warm and tired, and seated himself to rest.

"No, mother; but I am not one bit discouraged. I am going to apply in the morning at nine o'clock at our office where they have advertised for a boy, and I may get the place."

Nine o'clock the next day found Joe and about forty other applicants at the office where a boy was wanted. A goodly number of them had flattering letters of recommendation, and many of them glibly told of the experience they had had as office assistants. The gentleman who wanted a boy to assist him gave searching looks at each and every applicant, then asked Joe to remain and dismissed the others.

"May I ask," said a friend who had watched the proceeding, "why you selected that boy? He has no recommendations, and is not even as well-dressed as were most of the other boys."

"You are indeed mistaken if you think he has no recommendations," replied the gentleman.

"He has very strong recommendations. Did you not notice that he wiped his feet ere he came into my office and closed the door after him? He took off his cap the moment he entered, and answered my questions promptly and politely. I had purposely laid a book upon the floor. All the others either trampled upon it or kicked it aside; but this boy picked it up and replaced it on my table. He waited quietly for his turn instead of pushing and crowding, proving that he is honest and orderly. I observed, too, that his clothes were carefully brushed, his hair in nice order, and his teeth clean and well cared for; and when he wrote his name, I noticed he had clean hands and well-trimmed, clean finger nails. Now, do you not call those recommendations of a high order? I do; and I would give more for what I can tell about a boy by using my own eyes a few moments than for all the fine letters of recommendation he can ever bring to me."

"He is just such a boy as I have long wanted," said a gentleman, speaking of a boy that had been in his employ but a single day.

"Why are you so pleased with him?" some one asked.

"Because he gives himself up so entirely to the task in hand. I watched him while he swept the office, and although a procession with three or four brass bands in it went by while he was at work, he paid no attention to it, but swept on as if the sweeping of that room were the only thing of consequence on this earth at that time. Then I told him to address envelopes, and although there were a lot of picture papers and books on the desk at which he sat, he paid no attention whatever to them, but kept right on addressing those envelopes neatly until the task was finished. He will do because he is thorough and dead in earnest about everything. I have long wanted a boy with such recommendations." Selected.

HOW CHARLIE CHURNED THE THREES.

Such a lovely packing—now that fall is in the night, just the kind for snow-balling and building forts. Charlie had a fine one planned out

before he had finished dressing, and was trying to calculate the amount of snowball ammunition and the number of boys it would take to garrison it. Five boys would be enough, he decided. Joe Hanson and Allen Price and George Groves and Amos Whiting and himself. That would be a boy for each side and one to pack snowballs. They would need four piles of balls to begin on, about a dozen to each pile. That would be—would be—four times twelve, of course; but Charlie had not got to the fours yet. He had the threes yesterday, or thought he had until Miss Kelly had asked him how much three times nine were. He had stood up confidently and opened his mouth to say it, but the right answer would not come. It had got lost somewhere on his way to school, probably when he was chasing a brown bunny rabbit that had nipped through the fence into the road. He had it when he started from home—he felt sure.

Then she asked him how much three times seven were, and then three times six, and even three times two, but he only grew redder and redder until she sent him to his seat. He must have lost them all, but he must find them again this morning, every answer, and bring them to school. Miss Kelly had said, "without fail," and when she spoke like that, she meant it.

If only it had not showed last night it would be so much easier, he thought, as he went down to breakfast. After breakfast his mother said:

"I would like to have you churn for me this morning, Charlie. You will find the churn all ready for you in the pantry."

"But I've got to get the threes this morning, mother," Miss Kelly said so. She said I had to have every question—every single one! Charlie looked distressed, but his mother laughed.

"Shall I tell you how I learned the threes and the fours and nearly all the multiplication table, Charlie? Come here and I will show you," she said, leading the way to the pantry, where the cream stood in the dash churn waiting for Charlie to begin.

"I set my book up on a shelf before me like this, and took hold of the churn dash. Now, begin. Three times one are three; three times two are six; three times three are nine. There! You have made three strikes for every line. By the time you get the churning done you will have your lesson, don't you see?"

Charlie looked interested, and his mother went out and left him beating time steadily with the churn-dash to the rhythm of "Three times one are three; three times two are six."

It was strange how much easier it was to churn when he kept the time in this way.

His mother smiled when she heard the even, steady strokes. Not once during the next half-hour did she have to say, "Come, Charlie, keep the dash going."

At eight o'clock she went into the pantry. "Have you got the butter yet?" she asked.

"I've got the threes every one, and begun on the fours, and I guess I've got the butter, too!" he said, jubilantly.

She looked into the churn. "Why, it has come and is all gathered!" she said.

"That is the nicest way to churn I ever tried, and I'm going to churn the whole multiplication table!" he told her, enthusiastically, as he ran away to school.—Selected.

ANOTHER QUESTION SETTLED.

A brother whose sprightly humor and pleasant wit demonstrates how little years have to do with one's age has written the final word on a question that in my boyhood had long vexed the minds of men. Now comes the Magnolia Gazette, and solves finally and beyond all further argument the long anguished question of which came first, the hen or the egg. One who reads the solution clipped therefrom and hereto appended must needs yield to it that mental assent that always characterizes our acceptance of

elemental truth. One reads it and admits that it is the final word on the subject.

Furthermore, the little quip appended by way of good measure, lagniappe, or boot, shows how vast was the intelligence that could contribute such a solution to such a problem, and then have vitality enough to add thereto. It is to be hoped that this effort has not exhausted itself in the effort thus produced the following:

ORIGIN OF THE HEN.

"Which did the Lord make first, Bradder Johnson, de hen or de egg?"

"De hen, ob cise—de egg comes from de hen."

"Tais, b'it de hen comes from de egg, too?"

"Now, see yar, if de Lord made de egg first, he'd had to make an incubator to hatch it, a sawmill to get de wood fo' de incubator, a tin mine for de tin, a winder glass factory fo' de glass, a cotton mill fo' de cotton battin', a drug store fo' de thermometer to tell de temperature, besides taking chances on de eggs hatchin' at dat. No, no, Bradder Johnson, de Lord dun simply made a hen first and ah reckon he didn't make a colored man fo' a year or two after."

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Cumberland Telephone & Telegraph Co.

INCORPORATED



COLIC, CRAMPS and DIARRHOEA are both *painful* and *dangerous*.

Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.

At all Druggists

25 and 50 Cents

Dr. Tichenor's Antiseptic

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murray, Rev. W. W. Woollard, Rev. H. S. Spragins.

RESPONSIBILITY OF THE CHURCH

Some years ago we happened to be a fellow-passenger on a crowded train with a man who gloried in the fact that he had gotten beyond his early religious training. We had never met before—have not met since. A woman passed through the train and distributed religious tracts. One went into the hands of the gentleman at our side. The title of the tract furnished him a text for what old Uncle Bolden Avery called "a disquisition," and, suspecting that we were "a layman with 'Rev.' attached to our name," which "Rev." should be "relegated to the theological junk heap," he proceeded to give us the benefit of his learning and observation. He had no respect for Church or clergy, and, as far as we could see, had no faith in the gospel. He charged the Church with all the ignorance prevailing in the world, placing the responsibility principally on "the clergy," who, he said, were "too ignorant to teach the people."

The gentleman's talk led us to consider somewhat the responsibility of the Church for good and evil in the world. Our conclusions were as follows:

1. That though our Savior charged the ministry primarily, and through them the whole Church, with the duty of evangelizing the world, he did not start them forth with the understanding that there was no religion before his coming, nor any good among men except that traceable directly to their preaching. The Church of God had been in existence for ages under different dispensations. It was then in existence as the dispensation of the Law; and, though there was much corruption and misconception, our Lord found noble examples of devotion to the Heavenly Father—a full knowledge of God as far as revealed. Zachariah and Elizabeth are named in the gospels. So was Nathanael declared to be an "Israelite in whom was no guile." The mother and grandmother of Timothy are named in the epistles. Besides these, who were Jews, trained in the Jewish religion, there were others, non-Jews, who, whatever may be said of their form of religion, were people of good moral principles, and devout according to the light they possessed. Of these the centurion mentioned by St. Luke was one, as was also Cornelius, another Gentile named in the Acts of the Apostles.

Now, so far as the history shows, the gospel had never been preached to any of these, yet

they were devout souls, and the good in them was commended. There was nothing in Christ's religion forbidding him, or his early disciples, from recognizing worthy traits, no matter in whom they existed. Indeed, it is distinctly stated that, after Jesus on a certain occasion heard the testimony of one man, wholly unenlightened in gospel doctrine, "beholding him, loved him." Nor is there anything in our gospel to-day forbidding missionaries in heathen lands commending worthy traits they may find in those who never heard of Christ.

It is evident that these good traits are not the product of gospel preaching, nor are they the product of "natural goodness," but are to be attributed to God, who, though without the accompaniment of the enlightening Word, operates upon the minds and hearts of men. It is true St. Paul tells us that those who have no law are a law unto themselves; at the same time he informs us that they "show the work of the law written in their hearts" by the finger of God.

It is, perhaps, because men find good morals, as well as a high degree of civilization among peoples without the gospel, they are inclined to attribute much good to the natural man, even among those who have the gospel, and declare that Christianity has no right to claim credit for all the good in the world. Suppose these men—learned men, some of them—are right; it does not follow that in saying all good is of grace an untruth is uttered, nor does it follow because the nations are becoming more and more enlightened Christianity is relieved of the duty of pressing its claims upon the whole world. This responsibility the Church recognizes, and to the utmost of its ability must carry out the demands of the great commission; for, be it understood, the world needs something more than enlightenment and good morals. It needs salvation, and, however much other systems may minister to the good of the world, nothing but Christianity can save men from sin.

Another conclusion we reached, viz: That, though the Church is commissioned to save the world, it is responsible neither for the ignorance nor the evil which exists among men. Acknowledging its responsibility for bringing the truth to men, and commending it both by precept and example, and after expounding it and enforcing it in their hearing, the Church's responsibility ceases. It has no way, except by moral suasion, of accomplishing its purposes. Its weapons are not carnal. Its light may be flashed unbidden upon a man's mind, and conviction wrought contrary to his desires, but it cannot take possession of his heart nor sway his life contrary to his will. If one elects to remain in sin after having heard the gospel, it is his own fault. It is clear from the teachings of the Scriptures that if the watchman sees danger at hand and fails to give warning, the responsibility for disaster falls upon him. It is just as clearly taught that if a man hears the trumpet and fails to take warning, the responsibility falls on his own head. All this is according to reason.

Only on one class of persons has the Church the right to exercise discipline in the interest of righteousness: on those who by virtue of their vows are under obligation to obey its rules of conduct. If these should, by evil-doing, disgrace

themselves and bring reproach upon the cause of Christ, and the Church fails to correct them or cut them off, it is justly chargeable with fostering, if not encouraging, evil. The Lord's rule in such cases is plain enough—save the erring one if possible, if not cut him off and let him bear his own sin.

To us it is folly to hold the Church responsible for all evil, and the ministry for prevailing ignorance. It would be quite as wise to hold state legislatures and civil officers responsible for all lawlessness, and hold all lawyers responsible for all ignorance of the law, and just as wise to hold doctors responsible for all sickness and ignorance of the laws of health. Nobody thinks of such a thing. It is unreasonable. Let those who so hold first prove that it is within the power of the Church to exorcise the evil spirit and control the conduct of bad men.

THE QUIET HOUR LEAGUE.

The Quiet Hour League during the past year registered three thousand names. Among the Epworth League chapters there is a much larger enrollment, the exact number of which cannot be ascertained. The League issues a small quarterly called "The Quiet Hour." The issue for April-June consists of "Daily Bible Studies Based Upon 1st and 2d Thessalonians, Galatians and 1st Corinthians." There is a lesson for every day of the quarter, illustrative or explanatory of passages taken, in regular order, from the Epistles named, accompanied by the number and first line of a hymn adapted to the lesson. The daily lessons will be helpful to any Christian who will devote an hour to the quiet study of the Word of God.

The lessons for the present quarter were prepared by Dr. F. S. Parker, of the Louisiana Conference, and assistant secretary of the Epworth League. They are bound in paper, published by Smith & Lamar, quarterly, and the price is 25 cents a year.

THE METHODIST TOOL-CHEST.

Dr. T. N. Ivey, the author of the *Handbook*, some time last year alluded to it as "The Methodist Tool-Chest." He made a hit. "It is a tool-chest—full of just such tools as every intelligent Methodist worker needs. And every Methodist should be a worker." But whether he is a worker, or only an "industrious idler," he could not employ his leisure moments to a better advantage than studying the *Methodist Handbook*. It is a full history of the Methodist Episcopal Church, South, for 1908. Knowing there is such a book in existence, we do not see how a preacher can do without it. And if all our laymen had a copy, the editors of church papers would be spared the trouble of answering many questions about the church. The *Handbook* sells for twenty-five cents, postpaid. Address orders to Smith & Lamar, Nashville, Tenn., or Rev. G. W. Bachman, Winona, Miss.

Many years ago it was common to hear it said: "Politics makes strange bedfellows." The saying occasionally meets with an illustration. It has but recently in the case of Democratic congressmen voting with Republicans in tariff reform. The Democratic party has stood for free-trade, or "for protection for revenue only," never for protection solely in the interest of producers or manufacturers. The Republican party, it is charged, has through protection created monopolies and fostered corporations to the damage of the people, as, for instance, in the protection of iron and the textile industries of the country. This protection the Democrats have al-

ways justly argued, necessarily increased the burdens on the consumer. The controlling element in the Democratic party is in the South. Yet when it comes to revising the tariff, and it is proposed to put certain Southern products on the "free list," or reduce the tariff on them, certain Southern Democrats fight as strenuously against it as Northern Republicans do to retain the tariff on iron or cotton goods manufactured in New England. Certainly these Democrats are working in the interest of their constituents. In other words, they are prompted by self-interest, which goes to show that strict party lines are giving way to policy, or that men will work for their own interest or the interest of their neighbors regardless of party lines. To us it looks very like the first successful effort to break the "solid South." There was talk of disciplining one of the Democrats, and reading him out of the party. That talk has subsided, and we notice that the Louisiana congressmen have been approved by leading Democratic papers. Their interests are one. Personally, we favor "free trade," but if free trade means to bankrupt any class of honest men, producers or manufacturers, we see no reason why they should not have protection sufficient to save them from ruin.

PERSONALS.

Rev. T. W. Lewis, at this writing, is in Tuscaloosa, Ala., assisting Rev. G. L. Jenkins in a meeting. He will return to Columbus in time to occupy his pulpit next Sunday.

Rev. E. B. Partin, N.C.D., has been a constant reader of the Advocate for twenty years, and is still pleased with its weekly visits. We thank him for kind words and wishes.

Rev. L. E. Alford, pastor at Long Beach, smiled on us one day last week. He reports plans on foot for a \$15,000 church, which we hope he will be able to carry out without difficulty.

Rev. J. H. Bass, Ripley and Blue Mountain, Miss., has received seventy-five persons into membership recently, organized two Home Mission Societies, and has collected part of the Conference benevolences.

Sister T. S. Randle never forgets the Advocate. She is making up a club at Gilbert, La., and has forwarded the first installment of subscriptions. Others will follow. We thank her much for the interest she takes in the paper.

Rev. L. F. Alford sends us a batch of subscriptions with the hope of forwarding more from Kingston Church, Laurel, Miss. The work of the church, Sunday school and League all doing well. He has good health, and is happy on the way.

The press dispatches of Monday last report that Bishop Hoss has so far recovered as to be able to return to his home at Nashville. This is welcome news to his thousands of friends. By this time he is there, and, we trust, made the trip without injury.

Under date of March 25 Dr. W. C. Black, of Eastend, Meridian, writes: "Since Conference we have had twenty-eight accessions at Eastend. Next Sunday, March 28, we will begin a revival meeting under the leadership of Rev. John P. Lowry, of Little Rock, Ark."

At First Church, in this city, about \$700 was secured on last Sunday morning towards the Conference collections. A little private effort will secure the balance. There has been an average of two additions to the membership every Sunday since Dr. Hill took charge.

Rev. J. F. Waltman, under date of March 19, informs us that Rev. A. R. Hoffpau, our pastor at Bell City, La., "has been, and is now, very sick, and requests the prayers of Christian people—the readers of the Advocate." Let us all remember our brother at the throne of grace.

Our church at St. Francisville, La., progresses nicely under the effective administration of Rev. S. L. Riggs. He has received eight members into the church during the last two weeks and organized "Baraca" and "Philèthia" Bible classes. We have learned to expect results where Brother Riggs serves, both for his church and the Advocate.

Rev. F. R. Power, who serves the Mooringsport (La.) Charge, reports improvement. He preaches to good congregations, but "the field is hard," being in and around the Caddo oil region, where there is a "mad rush for money." The brethren everywhere are requested to remember him and his work in prayer.

The meeting held at Tallulah by Dr. John T. Sawyer, assisting Pastor Wier, was a successful one, and much good was done. Congregations were very large and great interest was awakened. The membership were revived, some added to the church and Brother Wier helped in the good work he had already begun.

Rev. W. G. Harbin, after the close of the meeting at Bogalusa, La., passed through the city en route to his next appointment. He favored this city with a call, and reported a gracious revival at Bogalusa. In connection with his colleague, Rev. C. N. Jones, we understand Brother Harbin will hold a meeting in this city sometime during the coming fall. These two workers are wonderfully successful in their meetings.

Among the friends who have helped the Advocate this week Rev. J. A. Poe is in the lead, having sent in 15 new subscribers and renewals. Others have sent as follows: Rev. T. R. Power, of Mooringsport, La.; Rev. M. L. Ward, of Mantachie, Miss.; Rev. J. M. Huggin, of Mt. Pleasant, Miss.; Rev. M. H. Moore, of Portlerville, Miss.; Rev. S. L. Pore, of Senatobia, Miss.; 5, besides a number sending less than 5.

As this paper goes to press, the District Conference of the New Orleans District is in session. Bishop Ward is presiding with the thorough mastery which is characteristic of the man. During the three years in which he has presided in the Louisiana Conference he has been able to view this field more critically than those who are here all the time, and he reports the marks of progress on every side. There is a cheerful note that has promise for the future.

Rev. S. L. Pore is succeeding at Senatobia, Miss. He has received eighteen persons into the church, organized a Senior League with twenty-five members, and a Junior League with forty-five members, prayer-meeting averages an attendance of fifty. Domestic Mission money paid in full, and well on the way in collecting the assessment for the foreign work. Five hundred dollars have been spent on the parsonage which now looks new and fresh. The presiding officer, Rev. W. M. Young, is in great favor with the people.

Rev. J. A. Poe is making progress on Montpelier Charge. Two churches are in process of erection and will be completed by the next Conference, and some improvements are being made on the parsonage. The first quarterly meeting for the year was a great success—the presiding officer is one of the best, and is doing a good work. Brother Poe expects soon to make Montpelier one of the best circuits in the Conference. His faithful laymen are standing by him, among them Brother C. C. Cross, always a friend to the church and preachers.

Rev. J. N. Ware has returned to his home, Waynesboro, Miss., from the Mobile Infirmary. He underwent a serious operation which was entirely successful and he is now getting well. He expresses great gratitude to the surgeon, Dr. Garvin, who was kind and skillful, and to Rev. J. D. Ellis, and to Dr. Pou and son, the latter carrying him to the Infirmary, the father following after in order to take part in the operation. He is thankful likewise to the good people of Waynesboro and others, who came to his help. We join Brother Ware in saying "God bless the good people!" Thank the Lord for so much goodness we find in the world.

Rev. T. S. Randle, writing from Meridian, La., says: "I am well pleased with my work this year. We are doing well, have large congregations, and are doing a very service in Gilbert, La. The prayer-meeting is doing well. The meetings are progressing, and a revival is being wrought. The people express interest in the work, not only in words, but in deeds. They are doing a good work, and of them, we are so encouraged as to hope that the purposes of the year will be accomplished. The people I preached to this year are as good as won. I was pastor here, and they are now members. I am glad to have my work so well done. I am glad that this may be the best year of my life as a minister."

IMPORTANT NOTICE.

To the Pastors of the Meridian District.

You have no doubt received a notice from the presiding officer of the District Missionary Institute to be held at Lauderdale, April 23rd. The object of this notice is to make three very important requests of you:

First—Please send me at the earliest possible moment the names of any beside yourself who may probably attend the Institute from your charge.

Second—If any pastor expects to come by private conveyance please notify me at once.

Third—If any pastor finds he cannot attend, please drop me a card to that effect as soon as he learns he cannot attend.

Brethren, come praying that the occasion will be one of great spiritual uplift to this community and to our entire District.

The good people of Lauderdale, regardless of denominational affiliation, extend a most cordial welcome to one and all.

Fraternally your brother,

F. B. ORMOND, Pastor.

Lauderdale, Miss.

NOTE OF THANKS.

In behalf of myself and family I hereby tender thanks to the Woman's Missionary Society and Aid Society of First Baptist Church, of Meridian, for their resolutions concerning Mrs. Black, published in last week's issue of the Advocate. These resolutions are noteworthy because of their evident spontaneity. Coming from members of another ecclesiastical fold, they were not in the slightest degree the fruitage of time-honored custom. This unique tribute will ever be cherished among memories that are sacred.

W. C. BLACK.

Absolutely Pure

Grapes give
the chief ingredient,
the active principle,
and healthfulness, to

**ROYAL
BAKING
POWDER**

Absolutely Pure

Insures wholesome and delicious food for every day
in every home

No Phosphates
No Alum



LOUISIANA CONFERENCE JOINT INSTITUTE DATES CHANGED.

At a meeting of the Joint Institute of the Louisiana Conference held at New Orleans from April 19 to May 7 to May 10-21. After the former dates were decided upon the Board of Missions at Nashville and the Woman's Board of Foreign Missions announced their meetings as coming in the midst of our Institutes, thus interrupting some of our most important workers, and to avoid this conflict the change was made. This gives us practically a clear field as far as the teachers are concerned, and the only question being possible conflicts at the home end of the line; but we trust that all other Conferences, revivals and special meetings will be planned with reference to these dates. As they now stand, the Institutes will be held at Shreveport and Monroe, May 10-14; Alexandria and Crowley, May 17-21; Baton Rouge and New Orleans, May 24-28.

The programme is taking definite shape and will be ready for publication in Institute form in due time for general distribution.

Rev. H. W. Bowman was elected secretary in the place of Brother A. M. Mayo, who found it impossible to serve.

P. O. LOWREY, Chairman.

FROM REV. D. P. BRADFORD.

Mr. Editor and Brother: After three months of trial I am becoming accustomed to rest (as some might term it), but to me the sweetest rest that I have known for nearly forty years was when the day closed and I had been into homes where there were sad hearts and crushed ambitions, and I have succeeded in my Master's name in inspiring these with new hopes. This was rest to me. Now I am shut in the most of the time. Have been able to hear our pastor preach only four times since we came here. I want to say, however, that he, with Dr. Cooper and Brother Thurman, have all shown me great kindness. Now and then we have a delightful visit from that noble spirit, Dr. Bethea. Like myself, he has had some bitter cups to drink, but he remains sweet and submissive. We are among friends.

The first of this week I was taken completely by surprise when Dr. Bethea, as messenger and bearer from our own church, and Brother Thurman representing Pearl Haven, made us a visit, and on leaving gave us a nice purse as an expression of good will and love from the two churches.

I feel that I am growing stronger, and hope soon to be able to say to our pastor and to Brother Leggett, I am ready to work.

Brother Ellis is preaching some good sermons to large congregations. If I may judge, every interest of the church is being looked after. The college is doing magnificent work. At our last communion service it seemed to me that every one of the young ladies present communed. I ask no sweeter Christian influence than is exercised over my daughter in this college.

D. P. BRADFORD.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail. Royaline Medicine Co., Ltd., Dept. B., New Orleans.

FROM THE LANESVILLE CHARGE.

We returned to the "hill country" this year after a three years' stay in lowlands of eastern Louisiana. Our stay had been pleasant indeed, as the old-fashioned Southerner knows how to make you pleasant. We found our work in good shape. Ours are a good, loyal people, principally living in the country, and thus having an advantage in moral and physical training that many are denied.

One of our churches, nine miles from town, has religious services every Sunday. In the absence of the pastor the Epworth League conducts the service. They also have a "men's committee" at work and a Sunday school. We have five Sunday schools at every appointment and one where we have no regular appointment.

Our presiding elder was with us on the first of this month. He is a new man on this District and our people were delighted with him.

We have been royally treated since our arrival. Have been the recipients of two heavy poundings, besides various other attentions by which people may remember their pastor and make things pleasant for him. We have also been able to do a little repairing on the church in Lanesville. Expect to put a new roof on another.

We are working for the Advocate and expect to send in a club soon. Our prospects are bright for a "good year." We believe we shall be able to accomplish much for the Master.

J. B. FULTON, P. C.

DUMAS, MISS.

Dear Dr. Boswell: Please give me space for a short letter in your paper.

We are moving on very well on the Dumas and New Hope Charge. We are having good congregations at all of our churches. We held one Quarterly Conference Feb. 6, and had a good turnout from all the churches. The reports from the different churches were exceedingly good. We heard three fine sermons by our presiding elder, Brother Ben P. Jacob. The people were delighted with his preaching and way of attending to business.

I have a fine charge and fine people. I have not seen a drunken man on my work, nor have I heard of but two since I have been at Dumas. I thank God that the whisky traffic is giving away here in this country. The greatest thing we are in need of on our work is a sweeping revival. I tell my people that it is not the great crimes that they are doing—it's the things that they are failing to do. So many of our people are at ease in Zion, and God said, "Woe unto them that are at ease in Zion." The sin of indifference in the church is the greatest hindrance I have to contend with. When I came to Dumas I couldn't find a person that was taking our church papers (that is, at Dumas). Until we get our people to taking our church papers we will never accomplish the good that we ought. So I am working to put as many church papers as I can in all the homes on my work, and I am distributing as many church disciplines as I can. I want to get my people to reading good literature. I find so many people who are reading secular papers and who are reading of all the bad crimes and looking at the dark side of things until they have decided that the world is going to the bad. I am not opposed to reading secular papers, but we would be a great deal better off if we did not know some things that are going on in the world. So let us clean off our eyes, and our homes of literature that is so harmful to our children, and then things will not look so dark to us. If the world is growing worse, though the gospel of Christ is a failure and we preachers had better call a halt. But this I never will believe, that the great gospel of our Lord is a failure. So I am going to preach it a while longer, just so long as I live and can go to my appointments. Let us think on those things and do our duty and some sweet day things will be made right.

D. M. FLOYD.



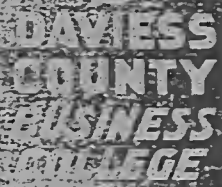
COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements that are ahead of any other mill in the market.

Improved Feed, Wire Rope Drive, Quick Receiving Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

Using the same horse power, we guarantee it to cut one third more lumber in any one hour than the best of the old style mills. Write for catalogue and prices. Manufactured by

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Tenn.



FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in *Bookkeeping, Shorthand, and Telegraphy*. Write today for catalogue.

Address: E. B. MILLER, Pres. Owensboro, Ky.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

The next time you go shopping will you stop at a store where Edison goods are sold and hear an Edison Phonograph?

If you do you will be entertained—better entertained than you have any idea of.

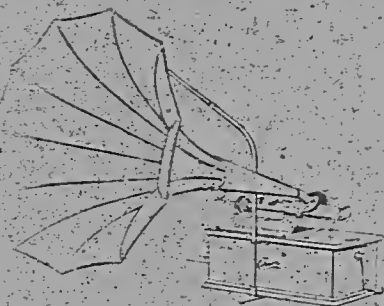
Better entertained than you have been at many theatres or concert halls for the reason that here you may choose your entertainment rather than accept what has been arranged.

If you like opera selections, a star whose name is familiar to you will sing. If you prefer band or orchestra music, you can choose not only the band or orchestra from a number of celebrated aggregations, but also the music you wish to hear played.

If you like the popular music of the day—the song hits from the latest musical comedies—the singers who made the songs famous are there to do their best for you. Or, if you are in the mood for a good story the country's cleverest comedians will live up to the program of their fun.

Perhaps you like best the songs of an earlier day. Let us have become endeared to your throat, long association, for you like to listen now and then to your favorite sacred selections. You can also hear those well rendered on the Edison Phonograph.

When you hear



The EDISON PHONOGRAPH

You will be impressed with a number of things.

First, that the Edison Phonograph is a wonderful entertainer; the most wonderful of the age.

Second, that what you have heard is not an imitation of something better, but a reproduction of all that is best in music and song—the actual voices of famous singers and the actual notes of celebrated bands and orchestras.

Third, that you can, for a small amount of money, transfer this all-star company to your home and witness performance after performance, each one differing from the others and all of the highest order.

Life should not be all work; neither should it rest time become monotonous.

Wouldn't your family become the Edison Phonograph with its new songs and stories and bright music?

The Edison dealer will be pleased to demonstrate and explain the Edison Phonograph.

NATIONAL PHONOGRAPH CO., 149 Lakeside Ave., Orange, N. J.



Sunday School

By W. B. Campbell.

LESSON FOR APRIL 4.

PETER AND CORNELIUS.

Acts x:1-48.

Golden Text: "In every nation, he that feareth him, and worketh righteousness, is accepted with him." Acts x:35.

The Jewish people had always been hard to control, even as far back as the time of Moses they had been called "a stiff-necked and rebellious people." Now in the days when the gospel of Jesus was becoming known far and near there was a garrison of Roman soldiers quartered in many of the cities in the Holy Land to enforce the laws of the Roman Empire, to which the Jews were then subject. The Italian band had their barracks at Caesarea, and the captain in command was named Cornelius. This captain was a good man, "one that feared God, with all his house." His piety was not in any empty profession, but in such practice as made him known as a charitable man in giving much alms, and as a spiritual man in that he "prayed to God always." He was thus widely known, for his official position made his godly life all the more noticeable, as his native country recognized no religion, their philosophers having decided them all equally false. Cornelius' servants in his house were not the only ones that had been affected by their master's pious example, but in the barracks there were devout soldiers. This Roman captain was evidently in the same mental condition as was the Ethiopian that Philip was directed to teach; they both had a knowledge of God as far as such knowledge could be attained by observing the Jewish form of worship and studying the old Mosaic law. They both were directed to a better and a more enduring faith by the Holy Spirit. It was through God's holy word that the Ethiopian was called, but it was through a vision of an angel of God that Cornelius was given the light that was that true light that lighteth every man that cometh into the world." John 1:9.

It may be that God sends his ministering spirits to those "who shall be heirs of salvation" when they are best ready to receive the heavenly message. It was the ninth hour, the time of evening prayer, when Cornelius must have been in holy meditation of God, and the uplifting power of prayer as he saw a vision of an angel, a heavenly messenger. The soldier, whose life was one continual test of courage and bravery, was filled with fear as he asked his spiritual visitor: "What is it, Lord?" It was a wonderful answer that he heard, for it was told him that his manner of life was known in heaven, even that his prayers and alms were before God as a memorial. This was a great exaltation for a man who walked humbly before God, yet from what that angel said there was a still greater service to be rendered, and he was to send to Joppa for "one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do." The angel gave full and particular direction as to whose house Peter was abiding in, and the location of the house. Cornelius was an earnest searcher after the truth; he began at once to obey the command of the heavenly messenger. He called two of his servants and a devout soldier and there was a conference held, and the captain's rank was laid aside as they four talked together after Cornelius had told his vision.

Having been told where Peter would be found, the three men were started on their way to Joppa, for they also must have been desirous of more spiritual light as was their cap-

tain. While they journeyed to Joppa and came near to the city, a great and wonderful truth was being revealed unto the apostle. He was being prepared for the work that was laid out for him to do—not only for that work, but for a complete and radical change that would affect the work of all his life to come. About the sixth hour Peter went up to the house-top to pray. He must have learned from his Master to pray alone, for Jesus would often go away to pray, even to the lonely mountains where he would have sweet communion with his Father all the night long. Peter was more spiritual that day, even to falling into a trance. He had been made ready for the vision and the manner in which it was to teach by feeling a strong sense of hunger. He saw heaven open and there descended a great vessel let down to the earth. This vessel contained all forms of animal life, such as would please the taste and appease hunger. A voice was heard telling Peter to "Arise, kill and eat." O, no; he could not, for that came into his mind that had been taught him from his earliest childhood: that the Jew must eat that which the Mosaic law had declared to be clean. With this import he made reply. Then the voice came again, this time in commanding assurance, "What God hath cleansed, call not thou common." To make the vision the more impressive it was thrice repeated, then taken away. Peter was full of the Holy Ghost, and he quickened into life in the mind of the apostle the full meaning of this otherwise homely vision. Peter was left in a maze of thought as the Spirit spoke again, telling him of the centurion's messengers that came to seek him, and bidding him go with them doubting nothing, "for I have sent them." Then, the hunger, the vision with its import, and the three men, all must be a part of a plan of duty devised by the Lord, and when duty called Peter obeyed at once, and with all the vigor that lay within him.

The next day the three men returned to Caesarea accompanied by Peter and some of the brethren of Joppa. Cornelius must have been eagerly awaiting the return of his messengers bringing the one that an angel told him would tell him what he ought to do. He was not alone in waiting, for he had gathered at his house his friends and kinsmen to whom he must have told of all that had happened.

The pious soldier did not know exactly how to receive Peter, and when he came the first impulse in the centurion's mind was of worship, which Peter at once corrected, and lost no time in telling the message he was sent to tell. It was the same message that each of us is in sacred duty bound to tell to-day. "We must tell it to all. For God is no respecter of persons." Tell it to the common people who heard him so gladly, when he told of the wonderful love of his Father. Go among the busy throngs that are in the midst of the struggle for existence; tell them that God is no respecter of persons. Go among the shops; he went among them. He had a shop—he the Carpenter of Galilee. In thought we see him standing by his bench at work on a yoke that he well knew how to make so that it would be easy, so easy that the burden drawn would be light; we see him turn to welcome some visitor with extended hand, a hand hard by toil, the same hand that was one day stretched out as he said, "Come unto me, all ye that labor and are heavy laden."

"Could I fear such a hand stretched toward me? Misunderstand or mistrust? Doubt that he meets me full in sympathy? Carpenter! hard like thine is this hand—this of mine: I reach out, gripping thee, Son of man, close to me. Close and fast, fearlessly."

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Secy.
Capital.....\$200,000.00
Assets.....470,350.00

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Durant District—Second Round.
 Vaiden, at Kilmichael.....April 4, 5
 McColl, at Tabernacle.....April 10, 11
 Kosciusko Station.....April 11, 12
 West, at Emory.....April 17, 18
 Black Hawk, at Acona.....April 24, 25
 Lexington.....April 25, 26
 Sallis, at Shrock.....May 1, 2
 Durant.....May 2, 3
 Rural Hill, at Macedonia.....May 8, 9
 Kosciusko Circuit, at Etbel.....May 15, 16
 Poplar Creek, at Salem.....May 22, 23
 Pickens, at Goodman.....May 30, 31
 Ebenezer, at Bethany.....June 5, 6
 Sidon, at Cruger.....June 13, 14
 Chester, at.....June 19, 20
 Acherman, at High Point.....June 26, 27
 Louisville, at Louisville.....July 3, 4
 Durant District Conference at Louisville, Wednesday, June 30, to Sunday, July 4, inclusive.
 N. G. AUGUSTUS, P. E.

Oxford District—Second Round.
 Paris, at Banner.....April 3, 4
 Holly Springs Ct., at Harris.....April 10, 11
 Chapel.....April 10, 11
 Ashland, at Shawnee.....April 17, 18
 Watervalley, First Ch.....April 23, 24
 Grenada Ct., at Bethel.....April 24, 25
 Grenada.....April 25, 26
 Watervalley, Main St.....April 26, 27
 Charleston, at Charleston.....May 1, 2
 Potts Camp, at Macedonia.....May 8, 9
 Watervalley Ct., Taylor.....May 15, 16
 Randolph, at Spring Hill.....May 29, 30
 Toccoola, at Salem.....June 5, 6
 Red Banks, at Wesley.....June 12, 13
 Holly Springs.....June 13, 14
 Waterford, at Harris Ch'l.....June 19, 20
 Lafayette, at Cambridge.....June 26, 27
 J. E. CUNNINGHAM, P. E.

Sardis District—Second Round.
 Batesville.....April 4, 5
 Como.....April 11, 12
 Mt. Pleasant, at Marshall.....April 15, 16
 Olive Branch, at Kelley.....April 17, 18
 Sardis.....April 24, 25
 Pleasant Hill, at Pleasant Hill.....May 1, 2
 Hernando, at Horn Lake.....May 2, 3
 Byhalia, at Fountain Head.....May 7, 8
 Wall Hill, at Grubb Hill.....May 8, 9
 Cockrum, at Palestine.....May 15, 16
 Coldwater, at Love Station.....May 16, 17
 Senatobia.....May 22, 23
 Harrison, at Bethel.....May 27, 28
 Courtland, at Shiloh.....May 28, 29
 Eureka, at Terza.....May 29, 30
 Crenshaw, at Masterdon.....June 5, 6
 Longtown, at Truslow.....June 7, 8
 Arkabutla, at Hunter's.....June 8, 9
 Chapel.....June 10, 11
 Tyro.....June 10, 11
 W. M. YOUNG, P. E.

Corinth District—Second Round.
 Booneville Station, at B.....April 4, 5
 Booneville Ct., at Hodges.....April 10, 11
 Corinth, Southside.....April 11, 12
 Corinth Ct., at Burnsville.....April 17, 18
 Corinth, First Church.....April 18, 19
 Iuka Ct., at Bethel.....April 24, 25
 Iuka Station, at Iuka.....April 25, 26
 New Albany Ct., at Glenfield.....April 30, 1
 Myrtle Ct., at Union Hill.....May 1, 2
 New Albany Station.....May 2, 3
 Dumas Ct., at Mt. Olive.....May 4, 5
 Rainey Ct., at Black Jack.....May 6, 7
 Jonesboro Ct., at Ebenezer.....May 7, 8
 Ripley & B. M., at Falkner.....May 8, 9
 Hatchie Mission, at El.....May 14, 15
 Dry Run, at Pleasant G.....May 15, 16
 Kossuth Ct., at Wesley.....May 16, 17
 Chapel.....May 16, 17
 Rienzi Ct., at Saltillo.....May 22, 23
 Guntown & B., at Baldwin.....May 23, 24
 Mantachie Ct., at Friendship.....May 27, 28
 Mooreville, at Briar Ridge.....May 28, 29
 Marietta, at Palestine.....May 29, 30
 East Booneville, at Shady Grove.....June 5, 6
 Wheeler Ct., at Double Springs.....June 11, 12
 Blue Springs, at Bethel.....June 12, 13
 Belmont, at New Hope.....June 18, 19
 Tishomingo, at T.....June 19, 20

Booneville Mission, at Stringfellow.....June 26, 27
 District Conference at Booneville, July 21, 22 and 23.
 BEN P. JACO, P. E.

Winona Dist.—Second Round
 Winona.....Apr. 4, 5
 Belzoni, at Morgan.....Apr. 10, 11
 Inverness, at Isola.....Apr. 11, 12
 Minter City.....Apr. 17, 18
 Schlater, at Schlater.....Apr. 24, 25
 Webb, at Webb.....May 1, 2
 Tutwiler, at Glendora.....May 2, 3
 Ruleville, at Ruleville.....May 8, 9
 Indianola, at Fairview.....May 15, 16
 Mars Hill, at Bethesda (Thursday).....May 20, 21
 Winona Circuit, at Bluff Springs.....May 22, 23
 North Carrollton, at Bethel (Friday).....May 28, 29
 Vance, at Vance.....May 29, 30
 Eupora and Maben, at M.....June 5, 6
 Tom Nolen, at Walthall.....June 6, 7
 Slate Springs (Tuesday).....June 8, 9
 E. S. LEWIS, P. E.

Greenville Dist.—Second Round.
 Shelby, at Alligator.....Apr. 4, 5
 Cleveland Station.....Apr. 11, 12
 Cleveland Circuit.....Apr. 12, 13
 Boyle, at New Salem.....Apr. 17, 18
 Coahoma, at Dundee.....Apr. 25, 26
 Clarksdale.....a. m. May 2, 3
 Lyon, at Lula.....p. m. May 2, 3
 Lake Cormorant, at Poplar Corner.....May 5, 6
 Tunica, at Robinsonville.....May 7, 8
 Jonestown, at Belen.....May 9, 10
 Greenville.....May 12, 13
 Gunnison, at Kuhn.....May 15, 16
 Leland, at Benoit.....May 17, 18
 Rosedale, at Benlah.....May 22, 23
 Hillhouse.....May 23, 24
 Friar's Point.....May 31, June 1
 Shaw.....June 12, 13
 R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.
 Shannon, at P. Grove.....Apr. 3, 4
 Okolona Station.....Apr. 4, 5
 Beuna Vista, at Ebenezer.....Apr. 10, 11
 Palestine, at Ebenezer.....Apr. 17, 18
 Houston.....Apr. 18, 19
 Pontotoc, at Pontotoc.....Apr. 24, 25
 Houlika, at Houlika.....Apr. 24, 25
 Nettleton, at P. Grove.....May 1, 2
 Prairie.....May 8, 9
 Vardeman Ct., at Young's Chapel.....May 15, 16
 Bounds, at Pleasant Hill.....May 16, 17
 Fulton Ct., at Tremont.....May 22, 23
 Amory, and Nettleton.....May 29, 30
 Pittsboro, at Chapel Hill.....June 5, 6
 New Salem, at N. Bethel.....June 12, 13
 Smithville, at Smithville.....June 13, 14
 Montpelier, at Palestine.....June 19, 20
 Aberdeen Ct., at.....June 26, 27
 JAMES H. FELTS, P. E.

Columbus District—Second Round.
 Columbus Circuit, at New Hope.....March 27, 28
 Starkville Circuit, at Smyrna.....April 3, 4
 Starkville.....April 4, 5
 West Point.....April 10, 11
 Crawford, at Trinity.....April 17, 18
 Hebron, at Hebron.....April 24, 25
 Columbus, First Church.....May 1, 2
 Columbus, Second Church.....May 2, 3
 Brooksville, at Soules Chapel.....May 8, 9
 Macon.....May 15, 16
 Shuqualak, at Salem.....May 22, 23
 Winstonville, at Hayshuqua.....May 29, 30
 Maybew, at Artesia.....June 5, 6
 Mathiston.....June 12, 13
 Cedar Bluff, at Pearson's Chapel.....June 19, 20
 Sturges, at.....June 26, 27
 LEE M. LIPSCOMB, P. E.

LOUISIANA CONFERENCE.
 Alexandria Dist.—Second Round.
 Pollock, at Tioga.....Apr. 3, 4
 Master's Chapel.....Apr. 6, 7
 Columbia, at Boeuf River.....Apr. 10, 11
 Jena and Harrisonburg, at Harrisonburg.....Apr. 17, 18
 Trout, at Good Pine.....Apr. 24, 25
 Le Compté and Melville, at Melville.....May 1, 2
 Colfax, at Atlanta.....May 8, 9
 Chicot.....May 12, 13
 Glenmora.....a. m. May 15, 16

Boyce, at Fellowship.....p. m. May 16, 17
 Natchitoches.....May 20, 21
 Eden, at Jonesville.....May 22, 23
 District Conference at Jena.....May 29, June 2

The Institute to be held under the auspices of Conference Boards at Alexandria April 26-30 will take the place of Institutes provided for in Paragraphs 243 and 363 of Discipline.

Attention of pastors is called to Paragraph 364 of Discipline. As far as possible, let mass meetings be arranged to be held in connection with the Second Quarterly Conference.

Preachers-in-charge are urged to take their collection for foreign missions during the quarter, if possible, before the 1st of May.

Preachers-in-charge are urged to appoint at once a lay leader for their charge and report names to Mr. S. E. Schlink, Opelousas, La., who has been appointed lay leader for the district. PAUL M. BROWN, P. E.

Ruston District—Second Round.
 Benton, at Alden Bridge.....Apr. 3, 4
 Plaindealing, at Emma.....Apr. 10, 11
 Houghton, at Doline.....Apr. 10, 11
 Ruston.....Apr. 25, 26
 Blenville, at Burk Place.....Apr. 30, 1
 Haynesville, at N. Salem.....May 1, 2
 Vernon, at New Prospect.....May 8, 9
 Glsland, at Athens.....May 14, 15
 Homer.....May 15, 16
 Winnfield.....May 22, 23
 Jonesboro, at Jonesboro.....May 29, 30
 Ringgold, Yellow Pine.....June 4, 5
 Lanesville, at Lanesville.....June 5, 6
 Llsbon, at Harmony.....June 12, 13
 Bernice, at Dubach.....June 13, 14
 Arcadia.....June 19, 20
 Cotton Valley, at.....June 25, 26
 Minden.....June 26, 27
 R. W. TUCKER, P. E.

Monroe District—Second Round.
 Lake Providence.....Apr. 3, 4
 West Monroe, at DeSiard.....Apr. 10, 11
 Mangham, Little Creek.....Apr. 17, 18
 Collinston.....Apr. 24, 25
 Oakridge.....Apr. 25, 26
 Floyd, at Oak Grove.....May 1, 2
 Gilbert, Holly Grove.....May 8, 9
 Tallulah.....May 15, 16
 Winnsboro, Crowville.....May 22, 23
 St. Joseph.....May 29, 30
 Ferriday.....May 30, 31
 Farmersville.....June 6, 7
 Downsview.....June 12, 13
 Brookland.....June 15, 16
 Calhoun.....June 26, 27
 S. S. KEENER, P. E.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises.
 Royaline Oil for Pains and Wounds.
 Royaline Oil for Colic and Diarrhoea.
 Royaline Oil, the Best Antiseptic.

What you intend to be is important, for it largely affects your future; but the world cares nothing for it. What you are, and what your deeds prove you to be now alone has weight with men.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for Constipation.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

JAMES H. AITKEN

PLUMBING,
 HEATING, SEWERING,
 GAS FITTING.

515 Garondelet Street, New Orleans, La.
 PHONE 3880 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner
 Sign and Ornamental Painter
 716 POYDRAS ST.,
 Near St. Charles, NEW ORLEANS, La.
 ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR

"Greole Brand Coffee"

Twenty-Five Cents per lb.

—And—

"HO-YA PACKAGE TEA."

We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,
 NEW ORLEANS.

Summer School

June 9, to Aug 4, 1909.

PEABODY COLLEGE FOR TEACHERS,

NASHVILLE, TENN.

REDUCED RAILROAD RATES,
 LOW TUITION FEES.
 Sixty Courses in More than Twenty Subjects Offered.

A Large and Carefully Chosen Faculty

For full information write to

ROBERT EWING, Sec'y,

Peabody College for Teachers,
 Nashville, Tenn.

Summer School of the South, KNOXVILLE, TENN.

Eighth Session, June 22 to July 30. Largest and best Summer School for Teachers. Faculty of 100 experts. 200 courses in groups and cycles of two, three and four years. 60 public lectures and music recitals. No charge except \$10 registration fee. Reduced rates on all Southern railroads. For announcement, address

P. P. Claxton, Superintendent.

200 Business Cards—good quality, printed.....50cts.
 200 Noteheads.....50cts.
 200 Billheads.....50cts.
 100 Good Envelopes.....50cts.

ROYAL PRINT SHOP,
 634 Camp St., New Orleans.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children, 50c.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Hon. H. C. GLASS was born in Cherokee County, Tex., July 3, 1845, and died at his home near Sallis, Miss., Aug. 5, 1908. It was after some months of suffering that the end came. Brother Glass came of good stock. He was of that strong and sturdy type of manhood that all the world admires. It was characteristic of him to do his own thinking; he reached his own conclusions, and acted upon his own judgment. His education was limited, but he was a man of very fine practical sense, and made a success in life. On the 10th day of December, 1868, Brother Glass was happily married to Miss Phoebe Wade, of Attala County, who in her faithfulness and devotion to him made his life happy. Six children were born of this union: Dr. Wade Glass, of Dublin, Miss., a very successful physician and a steward in the Methodist Church; Hon. Freddy M. Glass, of Vaiden, Miss., a prominent attorney at law; Mrs. Roy, now of Tennessee; Mrs. Keener Hines, of Attala County; Mrs. Carrie Lee Allen, and David, the youngest child, who is now a student in Millsaps College. These children, with the mother, mourn the loss of the departed husband and father. Brother Glass joined the M. E. Church, South, in 1872, to which church he remained loyal to his death. He was the friend of the preachers, and his home was a preachers' home. It was helpful to be in his home. He was a Confederate soldier, true and tried. He loved the cause of the Southern people, and fought upon many blood-stained fields to defend the cause he had espoused. He was very prominent in local politics, being elected for several terms as justice of the peace of his beat. Brother Glass was very popular as an officer of the law. It was his aim to suppress crime as far as possible. He studied to know the law, and all of his judgments and rulings were according to his understanding of the law, regardless of friend or foe. He was a Mason of more than ordinary ability; served Bluff Springs Lodge No. 196 as Worshipful Master for a number of years, and besides this important position he filled at times every office in the lodge. He was true to every principle of Free Masonry. He died in the faith of a Christian man, and rests from his labors.

J. D. McWHORTER.

Mrs. LULA HANSEY MARTIN was born in San Saba, Texas, Feb. 23, 1880. Her childhood and young womanhood were spent in Oak Ridge, La. She was married to W. D. Martin, Jan. 4, 1905. She was a consistent member of the M. E. Church, South, from the age of 10 years to the hour of her call to a place in the church above. Her devotion to Christ and his church was a most notable fact in her girlhood and was expressed both in private and in public service. I am informed by her friends that frequently in the absence of her father, the Sunday school superintendent, she would conduct the devotional exercises of the school. She was in every sense a good daughter, wife and mother, but God took her to himself, and on Feb. 13 her remains were interred in the beautiful little cemetery at Oak Ridge. The friends and kin of the good woman will not mourn as those who have no hope, but feel assured that now with him whom she loved and served she rests in peace. They will miss her, yes, indeed, for such places as she filled in heart and home have in them an aching void when a call to go home comes from the heavens of God.

H. W. MAY.

Mrs. MINNIE J. TEAL (nee Hears) was born at Hemingway, Carroll County, Miss., May 23, 1870, and died at Valley Hill, Feb. 19, 1909. She joined our church probably in the year 1886. She was married to our Brother John E. Teal on Dec. 20, 1888. She was the mother of eight children, six of whom remain to lament the loss of a devoted parent. Her Christian life was a true life. She was a deep student of God's Word, holding the pastor's request last year to read the Bible through. The Holy Book contained the language of her heart. Her lips were free from evil speech. No tattler's tale found increase of circulation through her. She had the art of making and holding friends, and all had confidence in the purity and integrity of her life. As a wife and mother, she was unexcelled. Forgetful of self, she lived for those she loved. She has left to her husband and children a precious heritage, "a good name." May they follow her as she followed Christ.

R. L. ALLEN.

WILLIAM ALEXANDER SKAGGS was born at Rose Hill, Jasper County, Miss., in 1860, and died very suddenly and unexpectedly in Laurel, Dec. 8, 1908. His father died when he was quite a youth and the duty of supporting his mother and her younger children devolved upon him. The family were then living on a farm, and young Skaggs so successfully managed his interests that he provided for his own education, besides performing faithfully the other sacred trusts. His career as a student closed at Harper College, under Prof. Hunt. After a brief career as a teacher, he accepted a situation in Wesson as a cloth inspector. In 1891 he married Miss Ada Craft and to them was born one son. From Wesson he moved to Laurel eight years ago and engaged in mercantile business as a family grocer. In this business he built up a very high reputation for accuracy, truthfulness and ability. He demonstrated integrity of the highest order; people had the most implicit confidence in him. He was a faithful friend to his pastor. As a steward in the church he had the highest respect and the love of his brethren. His good name is as ointment poured forth. His brethren of the Quarterly Conference of Main Street Methodist Church, Laurel, Miss., passed resolutions complimentary to his character, his pure influence as a citizen and a Christian, and authorized this tribute to his worth.

R. W. JONES.

RESOLUTIONS.

Whereas it has pleased the all-wise Creator to remove from our midst our beloved brother, J. L. Aldridge; therefore be it

Resolved, first, That as members of the Woman's Foreign Missionary Society, of Love's Station, Miss., we deeply deplore the death of our honorary member and seek to offer comfort to the afflicted children.

Second, That with confidence in the righteous dealings of God we bow submissively to his kind and loving hand in bearing away our brother, who has been an inspiration to us, and one of the most faithful of the Lord's servants in the church.

Third, That in loving sympathy we commend his loved ones to the tender care of him who has promised to be a father to the fatherless.

Fourth, That we pray the Lord of the harvest to send more laborers to take his honored place.

Fifth, That we commit his children into the care of our heavenly Father, and pray that they may be sustained under this deep bereavement; also that these resolutions be spread on the minutes of our Society, a copy to be sent to the Christian Advocate and one to the bereaved family.

Mrs. Z. W. WHEELER.
Miss ROSA GUY.
Mrs. M. A. CHAMBLEY.
Mrs. L. A. LAMB.
Mrs. A. P. LAMB.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUGHANAN, Treasurer.
JOHN P. GASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield; Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

WOMAN'S WORK

It is a woman's work to look after the home, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are weak before 30 and in their 40s before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female illa, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

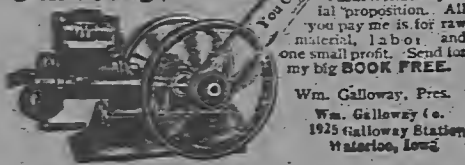
Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

\$50 TO \$300 SAVED

We are manufacturers, not merchants. Save dealers' jobs and catalog house profit. I'll save you from \$50 to \$300 on my High Grade Standard Gasoline Engines from 2 to 22 H.P.—Price direct to you lower than dealers or jobbers have to pay for similar engines in carload lots for spot cash.

GALLOWAY

Price and quality speak for themselves and you are to be the sole judge. Sell your poorest horse and buy a G.H.P. only \$119.50.



Wm. Galloway, Pres.
Wm. Galloway & Co.
1925 Galloway Station
Haitzel, Iowa

Rider Agents Wanted

In each town to ride and exhibit sample 1000 model. Write for Special Offer. **1909 Models \$10 to \$27** with Coaster Brakes and Puncture-Proof Tires. **1907 & 1908 Models \$7 to \$12** all of best makes. **600 Second Hand Wheels** All makes and models, good as new. **Great Factory Clearing Sale.** We Ship On Approval without a cent deposit, pay the freight and allow **TEN DAYS' FREE TRIAL.** Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalogs and offer. Write now. **HEAD CYCLE CO., Dept. RM, Chicago**

\$100 for a Name.

We Want a Name for Our New Townsite in **FLORIDA.** \$100.00 cash will be given to the party sending us the name we decide on. A number of lots will also be awarded as consolation prizes.

ALL TAXES PAID.

The small cost of \$4.35 will be charged for recording the deed, surveying, clerical hire, &c., on a consolation prize. The townsite is situated 9 miles from Jacksonville, Fla., on the Florida East Coast Railway, 8 miles from the Ocean Resorts of Pablo Beach and Atlantic Beach. Good Hunting and Fishing. Contest Closes April 15, 1909. Send your name today to **The Orange State Land Company** 261 W. Forsyth St. Jacksonville, Fla.

USE OUR MONEY

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.00. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Selling Plans and Sample Outfit now ready and **ALL FREE.** Write now. Consolidated Portrait & Frame Co. 290-10 W. Adams St., Chicago, Ill.

Fish Will Bite like hungry wolves any season if you use **MAGIC-FISH-LURE.** Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted. **J. F. GREGORY, Dept. 68, St. Louis, Mo**

PREACHERS' INSTITUTE.

To the Presiding Elders and Pastors of the Alabama, Louisiana, North Mississippi and Mississippi Conferences—

Dear Brethren: I would respectfully call to your attention the fact that the Preachers' Institute, under the direction of the Joint Commission of the above named Conferences, will be conducted on the Seashore Campground, beginning June 22 and concluding with July 1. I am glad to hear from various sources that the preachers of the patronizing Conferences are becoming more interested in this movement, and it is confidently expected that we will have a large attendance. I would suggest that the presiding elders arrange to have their District Conferences before June 15 or after July 15. These District leaders will do much for their brethren who labor with them by strongly urging them to attend the Institute.

The programme for the Institute will be both pleasing and profitable. This will be an opportunity for every man of the four Conferences to better equip himself for his "loved employ." You will hear from me again before June.

ROBT. SELBY,

Chairman Joint Commission.
Natchez, Miss.
Alabama Advocate please copy.

FROM REV. J. J. SMYLYE.

My Dear Dr. Boswell: I guess the brethren will be surprised to know that I am transferred back to Mississippi from Missouri. The climate there was entirely too severe for us; we could not possibly stand it. We all, especially my children, "went to pieces." If we had remained longer I would have been a hopeless cripple with rheumatism. This past winter was the worst in fifty years. Those western blizzards are something fierce. I have enough of it. Mississippi or Louisiana is good enough for me. Bishop Morrison very kindly relieved me from my work there and transferred me to the Mississippi Conference with appointment as junior preacher under Brother Morse at Florence, that I might do revival work.

Under the influence of our balmy atmosphere and the association and sympathy of the kindest people on earth, I am about at myself again and ready for work. We are delightfully located here. Brother Morse, our pastor here, is a veteran in the work of the church and things "do move" wherever he operates.

We had a great church at Canton, Mo., with several hundred members. The church was well equipped and organized and was moving nicely. Very sorry I was, indeed, to have to leave.

If any of the brethren desire my services for revival work during the year, let them write me immediately. I am in receipt to-day of a letter from Tennessee begging for six months' engagements, also calls from far-away New England States.

May you have success, Doctor, in your efforts. You are giving us great paper. I intend to push the interests of the Advocate as never before.

May the Lord give us this year the greatest in the history of the church. I am praying for at least 5000 souls under my personal ministry. Pray for me. Let my friends communicate with me here. **JIM J. SMYLYE.**
Florence, Miss.

REVIVAL AT MILLSAPS COLLEGE

Dear Dr. Boswell: We have just closed what is perhaps the greatest revival in the history of the institution. Brothers Harbin and Guice were with us a week, and as a result of their labors forty young men were led to Christ, while the spiritual life

of the whole student body was deepened.

Brother Harbin is a fine worker among young men. He knows their problems and how to help solve them. I do not think that there was a single man that had a personal interview with him that was not led to Christ before leaving the room. If he can't help you, you are in a bad fix, were the words used by one of the new converts to his friend as he urged him to have a personal interview with Brother Harbin, and I think it expresses the conviction of all who talked with him.

Brother Guice, who is an alumnus of the college and who led the singing, did much toward making the meeting a success, not only in his gospel of song, but also in his earnest personal work in the old hall where he himself was led to Christ while a student here. He was with us only five days, but we feel, as he said he wanted us to feel, that he is "one of the boys."

These two men of God have come and gone, but the gospel spirit they brought with them and the Christ they held up so faithfully are with us still incarnated in the lives of forty men. A deep seriousness pervades the whole college, and the earnest efforts of the new converts to help their fellows find the "life beautiful" indicates the thoroughness of the work done.

A Personal Workers' Band has been organized consisting of the old and new Christians. The purpose of this band is not only to hold the ground we have already gained, but to continue the fight until the whole student body shall have been won to Christ.

Fathers of Mississippi, your boy has a soul as well as a mind and body. If you want your boy to develop into a well-rounded man send him to that institution that stands for the development of his three-fold nature. Send him to Millsaps.

A STUDENT.

TETTERINE CURES AN ORPHAN'S TETTER.

Bell Haven Orphan Home, Luling, Texas.

This is to certify that I have tested the merits of Tetterine among the children of this home and find it to be a success. One little girl had a very bad case of tetters on her head which had taken most of her hair out. I could notice some improvement after using the second application, and after one week's treatment all traces were gone and her hair commenced to grow back. I can earnestly commend Tetterine for all skin diseases. Yours respectfully,

Miss Jennie Clark, Supt.
Bell Haven Orphan's Home.

Tetterine cures Eczema, Tetters, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Canker Sores, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine Soap, Tetterine Cream. Your Druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All kinds Out Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

All Safety Razor Blades

We resharpen Gillette and other safety razor blades for only 2¢ each. You can't afford to throw away old blades when we will sterilize, resharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. **Keenedge Co., 250 Keenedge Bldg., Chicago.**

8 EASTER POST CARDS 10c

Send 1¢ for 8 high grade Gold and Silver Embossed Post Cards. We send you 3¢ cards, not quantity. Twenty-four cards for 25 cents. **KANSAS POST CARD CO., 453 W. 7th Ave., TOPEKA, KAN.**

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalogue A. **WALTER M. GATES and S. CARTER SCHWING.**

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$2 for 15; from the Partridge Cochlin, \$2.50 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

Dropsy Cured: quick relief: removes all swelling in 8 to 20 days:

30 to 60 days effects permanent cure. Trial treatment, given free to sufferers; nothing falser. For circulars, testimonials and free trial treatment write **DR. H. H. GREEN'S SONS,** Box X Atlanta, Georgia.

Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SONS, 155 Queen Victoria St., London, Eng.
All druggists & E. BOUGHER & CO., 90 Hickman St., N. Y.

Don't break your Back

In sweeping up the dust. This dust pan has a long handle and its edges fit the floor tightly. No danger of spilling contents because the dust falls into the bottom. Will outlast ordinary dust pans. Sent prepaid on receipt of 8¢ stamps. A useful article will be given free to any housewife for a minute of her time. Address for particulars.



Write to J. C. 1518

Euclid Ave., Phila., Pa.

LADIES, If you have superfluous

HAIR ON THE FACE

send for new information how to remove it easily and effectively without chemicals or instruments. (only 5¢ away). Correspondence confidential in plain sealed envelope. **MRS. M. N. PERRY, B 2 Box 412, Long Beach, CAL.**

BELL'S BELL FOUNDRY CO.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Please mention this paper.

FITS CURED NO CURE NO PAY—

in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

ILLINOIS CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

MISSISSIPPI CONFERENCE.

Natchez District—Second Round.

Natchez, Jefferson St. April 17, 18
 Natchez, Pearl St. April 17, 18
 Fayette, at McNeizer & F. April 25, 26
 Hattiesburg, at McNair. April 24, 25
 Rosedale, at McNair. April 24,
 Wilkerson, at May 1, 2
 Liberty, at Woodland. May 8, 9
 Gloster. May 9, 10
 Hattiesburg, at Mt. Olive. May 15, 16
 Woodville. May 22, 23
 Washington, at Kingston. May 29, 30
 Meadville, at Nebo. June 5, 6
 Caseyville, at June 12, 13
 Bayou Pierre, at June 13, 14
 Woodville Circuit, at
 Macedonia. June 26, 27
 Centerville. June 27, 28
 Barlow, at July 3, 4
 Adams, at July 10, 11
 District Conference at Fayette be-
 ginning at 4 p.m. on Tuesday, June 1,
 and closing at 4 p.m. on Friday, June
 4. H. W. FEATHERSTUN, P. E.
 Gloster, Miss.

Vicksburg Dist.—Second Round.

Satartia, at Satartia. Apr. 1, 2
 Silver City, at S. C. Apr. 4, 5
 Port Gibson. Apr. 10, 11
 Anguilla, at S. Chapel. Apr. 16, 17
 Rolling Fork, at Grace. Apr. 18, 19
 Edwards, at Clinton. Apr. 25, 26
 Bolton, at Raymond. May 2, 3
 Oak Ridge, at Flower Hill. May 8, 9
 Warren. May 15, 16
 Crawford St., Vicksburg. May 15, 16
 Mayersville. May 22, 23
 Harrison, at Mispah. May 29, 30
 Rodney. June 5, 6
 G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Brooklyn and Bond, at Bond. Apr. 3, 4
 McHenry and Wiggins, at
 Wiggins. Apr. 10, 11
 Vancleave, at Mt. Pleasant. Apr. 17, 18
 Ocean-Springs and Oak St., at
 Fayard's Chapel. Apr. 24, 25
 Long Beach. May 1, 2
 District Conference and Mis-
 sionary Inst., Moss Pt. May 4,
 Biloxi. May 8, 9
 Purvis. May 14,
 Lumberton. May 15, 16
 Pearl River Mission, at
 Paine's Chapel. May 17,
 Columbia. May 22, 23
 Hub, at Hathorn. May 23, 24
 Gulfport, 25th Avenue. May 26,
 Gulfport, 29th Street. May 27,
 Coalville, at Poplar Head. May 29, 30

Moss Point. June 2,
 Escatawpa, at Caswell Spgs. June 3,
 Americus, at Rosedale. June 4,
 Pascagoula. June 5, 6
 Wolf River Mission. June 9,
 Poplarville. June 11,
 Carriere and McNeil, at Mc-
 Neil. June 12, 13
 W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Main St. Apr. 3, 4
 Collins, at Collins. Apr. 10, 11
 Vossburg and Heidelberg, at
 Philadelphia. Apr. 17, 18
 Eucutta, at Good Water. Apr. 24, 25
 Pachuta, at McGowan's C. Apr. 26, 27
 Oloh, at Advance. May 1, 2
 Sumrall. May 2, 3
 Seminary, at Good Hope. May 5, 6
 Hattiesburg, Court St. May 8, 9
 Taylorville, at Mize. May 12, 13
 Summerland, at Mt. Zion. May 15, 16
 Ellisville, at Ellisville. May 16, 17
 Eastabutchie, at E. May 22, 23
 Leakesville, at L. May 27, 28
 McLain, at Pine Grove. May 29, 30
 Lucedale, at Shipman. May 31, June 1
 New Augusta, at N. A. June 4, 5
 M. B. SHARBROUGH, P. E.

Brookhaven District—Second Round.

Brookhaven. April 4, 5
 La Branch & Fernwood, at
 Fernwood. April 10, 11
 McComb, at Centenary. April 11, 12
 N. Wesson, at Matthew Ch. April 17,
 Wesson. April 18, 19
 Montecello, at Pleasant G. April 24, 25
 Osyka, at Holmesville. May 1, 2
 Prentiss, at Bassfield. May 8, 9
 Gallman, at Mt. Pleasant. May 15, 16
 Crystal Springs. May 16, 17
 Magnolia. May 21,
 Bogue Chitto & Norf'd, at N. May 23, 24
 Pearlhaven, at Bethel. May 29, 30
 Hazelhurst. June 6, 7
 The District Conference will be held
 at Magnolia, May 19-22.
 J. T. LEGGETT, P. E.

Meridian District—Second Round.

Waynesboro. April 4, 5
 Bucatunna, at Bucatunna. April 11, 12
 Enterprise & Stonewall, at
 Stonewall. April 17, 18
 Meridian, Central Church. April 20,
 Wayne Mission, at Win-
 chester. April 24, 25
 East Clark, at State Line. May 1, 2
 Meridian, East End. May 4,
 Meridian, Southside & Pop-

lar Spgs., at Poplar Spgs. May 9,
 Daleville, at Andrews' May 15, 16
 Chapel. May 22, 23
 Scooba, at Spring Hill. May 29, 30
 DeKalb, at New Hope. May 29, 30
 North Kemper, at Big Oak. June 5, 6
 Meridian, 5th Street. June 9,
 Binnsville, at Wahalak. June 13, 14
 Matherville, at Liberty. June 17,
 Lauderdale, at Marlon. June 20, 21
 7th Ave. & Vmville, at Oak
 Grove. June 26, 27
 Shubuta & Quitman, at
 Quitman. July 3, 4
 District Missionary Institute at
 Lauderdale, April 27-28. District
 Conference at Shubuta, June 21-25.
 W. H. LEWIS, P. E.

Newton District—Second Round.

Farmer. Fri. Apr. 2
 Philadelphia, at Phil. Apr. 3, 4
 Trenton, at Pulaski. Fri. Apr. 9
 Shiloh, at Johns. Apr. 10, 11
 Montrose, at Montrose. Apr. 17, 18
 Carthage, at C. Fri. Apr. 23
 Edinburg, at Edinburg. Apr. 24, 25
 Morton and Pelahatchie, at
 Pelahatchie. May 1, 2
 Harperville, at O Grove. Fri. May 7
 Walnut Grove, at White
 Plains. May 8, 9
 Neshoba, at Cooks Chapel. May 15, 16
 Lake, at Lawrence. May 19
 Laurel, Main St. May 22, 23
 Laurel, 5th Ave. May 22, 23
 Laurel, Kingston, Mon. May 24
 Bay Springs, at B. S. Wed. May 26
 Rose Hill, at Paulding,
 Thursday. June 3,
 Newton. June 6, 7
 Homewood, at Gasque. June 12, 13
 The District Conference will be held
 at Bay Springs, May 26-30.
 T. J. O'NEIL, P. E.

Jackson District—Second Round.

Jackson Circuit, at Ridge-
 land, 11 a.m. April 3, 4
 Jackson, Rankin St., 7:30
 p.m. April 4, 5
 Braxton, at D'Lo, 11 a.m. April 7,
 Thomasville, at Mt. Carmel,
 11 a.m. April 10, 11

Brandon, 7:30 p.m. April 11, 12
 Deasonville, at Fletcher,
 11 a.m. April, 18
 Madison, at Pocahontas,
 11 a.m. April 19,
 Eden, at Phillips. April 24, 25
 Jackson, First Church, 11
 a.m. May 2,
 Jackson, Capital St., 7:30
 p.m. May 2,
 Florence, at Sinai. May 8, 9
 Flora, at Benton, 11 a.m. May 10,
 Benton, at Zeiglerville. May 15, 16
 Terry, at Spring Ridge. May 22, 23
 Lintonia, at Bethany. May 29, 30
 Yazoo City, 7:30 p.m. May 30, 31
 Sharon, at Lone Pine. June 12, 13
 Canton, 7:30 p.m. June 13,
 Fannin, at Goshen Springs,
 11 a.m. June 16,
 Camden, at Soule's Chapel. June 18,
 Pinola, at Pinola. June 20, 21
 District Conference at Mendenhall,
 9 a.m., June 9, and will continue
 through 10 and 11. Opening sermon
 will be preached by Rev. W. W.
 Perry, at 7:30 p.m., June 8.
 J. R. JONES, P. E.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
 And Other Pains



25 Doses 25 CENTS
 125 Doses \$1.00

NEVER SOLD IN BULK

TAKE ONE

of These Little Tablets
AND THE PAIN IS GONE.

SAWTELL SCHOOL OF MILLINERY, ATLANTA, GA.

The Only Millinery School in the South.
 Teaches all branches of millinery success-
 fully. Thoroughly equipped. Competent instruc-
 tors. Individual instruction. Endorsed by grad-
 uates and leading milliners in the South. For
 terms and full information, address

MISS SAWTELL, Atlanta, Ga.

40 1-2 Whitehall St.,

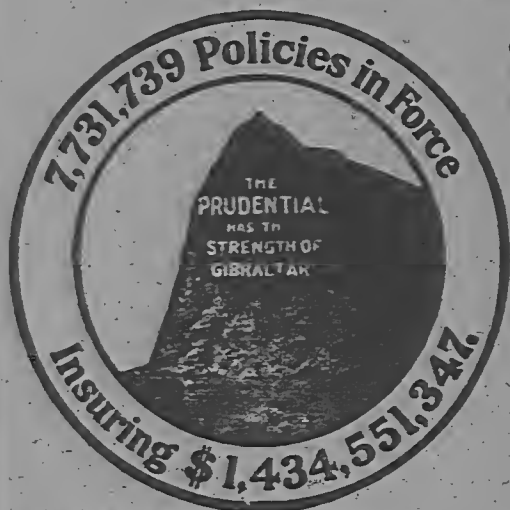
The Prudential

Made The **Greatest Gain in Insurance in Force**

IN 1908, OF ANY LIFE INSURANCE COMPANY IN THE WORLD!

GIANT STRIDES OF A GIANT COMPANY:

Gain in Life Insurance in Force, in 1908, over	97 Million Dollars
Paid Policyholders, during 1908, over	19 Million Dollars
Dividend Fund to Credit of Participating Policies, Dec. 31, 1908, nearly	15 Million Dollars
Total Payments to Policyholders Since Organization, plus Amount Held at Interest to Their Credit	Over 313 Million Dollars



Write for Rates
 of New Low-Cost Policy Dept. 152

OTHER 1908 FEATURES

Expenses Reduced.
 New Monthly Income Policy Inaugurated.
 Loaned to Policyholders, on Security of their
 Policies, to Dec. 31, 1908 over 10 Million Dollars.
 Tax Payments in 1908, nearly 1 1-4 Million Dollars.

THE PRUDENTIAL INSURANCE COMPANY of America

Incorporated as a Stock Company by the State of New Jersey

JOHN F. DRYDEN, President

Home Office, Newark, N. J.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, APRIL 8, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 14.

"WE HAVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2771.



THE LATE REV. R. S. TRIPPETT,
of the Louisiana Conference.

A tribute to whom appears in this issue of the
Advocate, by his long-time friend,
Dr. J. T. Sawye.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A bill is now before the Legislature of Illinois which is intended to make it "unlawful and against public policy for any landlord to discriminate against families where there are children under 14 years of age. It is also declared to be equally reprehensible for any landlord to insert a clause forfeiting a lease in case a baby is born to the tenant family or a child adopted. Violation of the act is made a misdemeanor, punishable by a fine of from \$50 to \$100 for each separate offense." Such a bill is just, and if enacted into law should be rigidly enforced. We have long felt the unreasonableness and injustice of barring intelligent and refined people from decent dwellings and apartment houses simply because they have children. It is inhuman to drive such families out, if a child should happen to be born. It is doggish. We know children are sometimes rude and unmanageable, and if not destructive, they deface the walls and doors, and injure furniture. But, as a rule, persons who are able to rent respectable or costly apartments are able to pay for any damage their children may do, and they should be held responsible. That is punishment sufficient for being parents.

Are our law makers, particularly tariff reformers, still afraid of the whisky distillers and beer brewers? So it seems. In their efforts to raise the tariff in the interest of the people it is proposed to raise the tax on many useful and necessary articles, as well as the ornamental and the articles of luxury. Tea and coffee will be taxed a little higher. The raise, though but the fraction of a cent per pound on coffee and a few cents on tea, of dollars. Women's wear, in the way of hosiery, laces, silks, feathers, and dozens of other things, will be taxed heavily unless the women rise up with one accord and protest. But while these things (together with hundreds of others) are being scheduled for a higher tariff, the whisky and beer kings who make their money easier and more of it in proportion to capital invested than any people classed as manufacturers, will be allowed to go on and run their business under the old rates. The tariff revision will not strike them unless a change comes over the revisers. A raise of 50 cents a barrel on beer, and 10 or 15 cents a gallon on whisky could be made and would produce ten times the revenue that will be raised by taxing the necessities or conveniences of life and the brewers and distillers would never feel it. But these lords are brewers and distillers, and they control votes. That makes all the difference.

Another industry has sprung up in the South, and unless we are mistaken it will prove popular and profitable. We allude to the establishment of mills for grinding alfalfa into meal for stock feeding. A mill for this purpose is to be erected at West Point, Miss., in the prairie region, or adjacent thereto, where alfalfa grows in abundance and in perfection. It is classed as first-rate forage. Grinding it into meal will add to its value. The efforts of farm

economists are now being directed to the production of the best stock feed at the lowest cost and in the smallest bulk. Alfalfa meal, cotton seed meal, cracked corn, and Louisiana black-strap molasses mixed in due proportions makes an admirable feed for horses and cows. If the manufacturers, or mixers, will stick to these with the addition of some other good element, ground clover or peas, they will succeed; but there is such a disposition to make money out of by-products that there is danger of conscienceless mixers using too much sawdust and crushed corncobs. But the inspectors! Well, they may stand in the way sometimes, but the vast amount of rotten corn passing through the hands of retailers, notwithstanding the inspector's tag attached to every bag, shows that the inspector does not see all the stuff to which he puts his certificate. But we hail with pleasure the alfalfa mills in the South. May they grind much meal and make their owners rich!

The authorities in the town of Marksville, La., arrested and brought to trial two men charged with playing cards for money. They were found guilty and fined. The case was appealed on the ground that the playing was in a private house, and that as the State had no law against gambling in a private house, the municipal law under which they were fined was unconstitutional. The Supreme Court held that "a municipality is without right to punish the playing of cards, dice or any other form of gambling in a private house." The decision of the lower court was reversed and the town of Marksville ordered to pay the costs of the proceedings in both courts. This decision lets the bars down for all forms of gambling all over the State. No building in which a saloon is located is regarded as a "private house," and gambling cannot be carried on legally in such a building, nor in a club house. All that gamblers have to do now is to resort to a private dwelling. Here they can carry on their work unmolested. It will be no trouble for any gambler in New Orleans to rent a dwelling house, "set up house-keeping," dedicate one room to gambling, and while his wife and children are quietly sleeping, he and his friends with any stranger they may see fit to invite may gamble all night. This ruling calls for an amendment to the anti-gambling laws of the State, as does the ruling which allows all saloons within 300 feet of a church or school remain undisturbed. How hard a matter it is to frame a law that will kill gambling or upset a saloon.

The great temperance wave is not receding. Indiana counties continue to vote against saloons. The temperance forces have been victorious in every county election except one. And there are more victories in prospect. Ohio likewise continues to move forward. The unexpected happened there on Monday, March the 29th. Clark county, which includes Springfield, one of the large cities of the State, voted out the saloons. The majority was small, only 11 votes, but it indicates the sentiment of the people in regard to the liquor traffic. The vote puts out of business 97 saloons and 2 breweries. As usual, the women, though they could not vote, took an active part in securing votes and guarding the interests of the good cause. Nothing is reported concerning the work of the preachers, but it goes without saying that they did their full share in securing the victory, and we may expect another outbreak against preachers going into politics and a loud demand for them to keep out. The whisky gentry pretend they have an amazing amount of respect for the gospel and the ministry—neither must be disgraced by dabbling in politics. As a matter of fact, they have but little faith in the one, or respect for the other. All they desire is to be let alone by the preachers. One of them recently expressed the truth when he said: "We

cannot save our business unless we get rid of the preachers." How the gang is to get rid of the women and the preachers is a problem they are unable to solve.

Under title of "The Farmer's Burden," in one of our exchanges, are some thoughts and suggestions worthy of the serious consideration of all the people of our country. They are reported as coming from Mr. James J. Hill, the railroad promoter and manager, and a man of extraordinary practical sense. His suggestions are founded on what he calls "soil depletion and thriftless farming," which he says "is so all over the country from ocean to ocean." Compared to this, says Mr. Hill, "the tariff problem is trivial." The "Washington Post" quotes Mr. Hill as follows: "Agricultural production has not kept pace with foreign immigration, and unless our farmers are taught how to enhance the fertility of their soil, and at the same time increase the yield of their area, the whole thing will go to rot, or words of that import. The tendency of immigrants to congregate in cities and industrial centers increases the burden upon the farmer in feeding the country. The disparity between production and consumption grows greater daily, in spite of the increase in farm products. The French, Canadians, and American artisans out of the mills and shops of New England, and have themselves been driven out by Italians, who are being driven out by Slavs. Ninety per cent of our sales operatives are foreigners, who know no English. The employees of the steel trust are eighty per cent foreign born. English is an unknown tongue in Pennsylvania coal mines. Of the school children of New York city more than twenty per cent are foreign born, and more than eighty per cent are of foreign parentage. In Chicago the percentage is even more adverse to the natives. Thus it is that our urban population is about fifty per cent of the total. Is it any wonder that the American farmer is unequal to the occasion, and unable longer to afford the American citizen that advantage of advantage—cheap food?"

A VOICE FROM THE GRAVE.

The following letter was written by our dear brother R. G. Porter nearly twenty years ago to one of the brethren of the North Mississippi Conference. It was sent to us a few days since with request to publish the sender saying, "It is much better reading than a great deal that goes into the paper." Nothing is truer, and we thank the brother for the privilege of printing it. And others will also be thankful. We omit all personal allusions, and begin in the midst of a paragraph.

Dear Brother: I want to observe the week of self-denial and prayer next week. Oh, for a revival of religion. My soul is in an agony for it. Cry mightily to God in our behalf, from your place, at the mercy seat.

Cok W. F. Taylor, of Memphis, a member of First Church, whom I met while up there, sends me an invitation to meet Eastland and the offer of free entertainment as long as I will stay. I do not think I can go. First, it hurls me to leave my charge—I am not used to such things. Second, My rich folks can go, and do go, and I cannot stay with the poor. My mission is to the poor. The true glory of the gospel, and one of the final proofs of its truth, is that the poor have the gospel preached to them. Third, it almost kills me to go among strangers. The more I write and the more curious people become to see me, the less inclined I am to be gazed at like a monkey in a cage. Fourth, I have been away from my charge only four Sundays in thirty years for anything like recreation or pleasure. The staying habit is now pretty well fixed. Fifth, Going will involve some expense, and I try not to spend any money—only for the glory of God and the good of my family. I haven't it to spend now. Sixth, Home is the sweet

In November, 1857, the Methodists and Cumberland Presbyterians held a series of meetings at an old campground. The meeting was well attended, and the ministry and the laity of the two churches worked together in harmony. One cold, cloudy day during the meeting E. F. Newman was appointed to preach at 14 o'clock. It was early in the series of meetings and but little interest had been manifested.

GEO. L. CARLEY, Real Estate Agent,
Gulfport, Miss.

FROM ABERDEEN DISTRICT.

Dear Advocate: It may be of interest to some of the brethren to know something of the boys of the Aberdeen District, and the work that they are doing. Taking the appointments as they were made, so far as the order is concerned, almost without exception good work is being done.

Brogan is hammering on the new church proposition at Aberdeen—and it is not without avail. The contract has been let for plans and specifications. Hunt, of Chattanooga, is the architect. It is confidently believed that this good move is to be followed by even more definite work. Brogan has his heart in the work, and is using due diligence to the accomplishment of the task before him.

We have but one Sargent, that is L. T. Sargent, of Greenwood Springs. As full of enthusiasm as a boy—he is doing acceptable work in every particular.

W. S. Shipman, of Amory and Nettleton, will have to be moved this fall, I am sorry to say—and so is Shipman. He is a four-year man, and has done a most acceptable work in what is now one of the best charges in the Conference. All his assessments for missions are in the hands of the treasurer, and Shipman is deservedly happy.

Rev. W. W. Martin, Bounds Mission, has given up the work, and his place has been taken by Rev. W. A. Bruner, a local preacher. He is not unknown to the brethren, and good things are hoped despite the break in the pastorate.

O. P. Armour, Buena Vista, is beginning well. In fact, Armour already loves his people and is in great favor with them. No man has made a better beginning.

A. L. Davenport is doing a really monumental work on the Fulton Charge. No man ever began there better. Diligent, painstaking, systematic, he has won all the country in an important sense. If he keeps up the present pace he will make a new record for that country.

T. J. Durrett, Houlika, is doing what he always does—succeeding. He knows how to preach, else he has his people fooled, and he knows how to bring things to pass, and is doing it.

L. W. Cain is in favor with his people at Houston, and that people show their appreciation by an increase in salary and other substantial tokens. A happy appointment, say all who know how things are moving down there.

J. A. Poe, Montpelier, is either a fine leader, else some mighty good men are easily blinded. They say he can preach, work, lead with the best of them, and they ought to know, for they have had some of the best to serve them. He is building two new churches and getting the work in fine condition.

B. B. Sullivan, Nettleton, lost his "legs" when he went to that growing charge, but he is now happy in the possession of those legs (two good horses), and is making full use of them. A little slow in getting started, because of the loss, but is very much alive now, and bringing things to pass.

Thomas Mills, New Salem, is but a boy preacher. One of his stewards said, "He may be but a boy now, but in a little while many charges will be wanting him, if he continues to improve at the present rate." There is not a kink in his head or a lazy drop of blood in his veins. He is doing well.

R. A. Clark, Okolona, ("Our Bob") is already getting ready for Conference. He has his mission money in hand and more. There may be some other preachers in this Conference who would fit Okolona, but they don't know it, and they are not hunting for them. They are more than pleased, and Clark is moving around like a young man of experience. He is a leader of men—a good leader.

M. A. Burns, Okolona Circuit, is repairing the parsonage, getting the collections and making full proof of his ministry as he never did before. Only the best things are predicted for him and his people this year. Both are pleased.

T. E. Yancey, Palestine, has made his people love him as few men are loved. It is said of him by those who know that there is not a man, woman or child on his charge that does not love him. It becomes easy, therefore, for him to accomplish much in that field—and he will do it, if you please.

W. C. Carlisle, Pittsboro, has but little to do. Everything is easy down there. He is only building at Calhoun City, Derma and "Big Creek," and contemplates some hundreds of dollars of repairs at Pittsboro. To make the thing interesting, he has also a parsonage building that is to go up this year. There are four appointments. He has his mission money in hand, perhaps more ere this reaches you. It is interesting to note that the men who are busiest are the ones that get the benevolences first. There may be better leaders than Carlisle—I have not met them yet.

J. T. Lockhart, Pontotoc, quiet, polished, persistent, is building, or finishing, a new \$16,000 church. He will soon be in great shape, provided those good laymen make better provision for a place for the preacher to live. Preacher and people are busy at Pontotoc. What's more, they are mutually doing things, and doing them well. No better fit in the Conference.

W. J. Burt, Prairie, moves like a man in a dream, but the dream this time is of better things, and his people are in hearty sympathy. The church at Prairie was blown down by a storm recently, but is now in its proper place again, and those progressive people are happy once more. They like Burt. Burt likes them, and all parties, so far as I know, are happy.

At Shannon A. N. Goforth is in the saddle. In every way a capable young man, he has won his people not only to himself, but for better things. They asked for his return to that charge, and are happy because he was returned. He is an ideal host, as evidenced by his care of the brethren at the District meeting. He is working for a "clean sheet" next fall, and not without full hope of reporting "everything in full, Bishop."

A Smithville steward remarked to me, "We like our preacher." I said, "We will see when the Quarterly Conference meets." Sure enough, they were there with the evidence. A better Conference, save one, I have not held. Missions in full, pastor's salary advanced, and a mighty good report as to cash in hand. W. A. Bolin never made a better start in his life. He is doing things, and that is what counts.

Tupelo, W. W. Woollard, pastor. Sane, conservative, energetic, he is alive to every interest committed to his hands. The finest Quarterly Conference I ever held, or ever attended, was the second Conference there last Monday night. Missions all in full, everything else in the same condition, and both parties giving the credit to the other. The preacher says the people are doing it—the brethren say the pastor is the man; I have a well-defined suspicion that both are responsible. Anyway, both are happy and planning and doing things wisely and well. You will hear from that charge again.

R. P. Goar, Vardaman, rides like a trooper preaches like a man of God, and is in favor "with God and man." It is a case of the man for the place, and the place for the man. Few men are more active than Brother Goar. He is making a fine showing.

Babb, our own D. W. Babb, as courtly as a king, loved of all men! It would be a mark of "badness" for a man not to love D. W. Babb. Frankly, he is my "adviser" for no safer, saner man is in our midst. A prayer-meeting at Verona of more than 100—there has been present as many as 140. Already he has things going on that charge. Foreign Missions all paid, and in a few days Domestic Missions will be in. No man that has ever seen him can say he has not seen a man, and no charge that he has ever served that is not ready to have him back. Yes, I love him as tenderly as an elder

*We are proud of the
reputation of our*

LUZIANNE COFFEE

for superior quality, uniform excellence and all-around goodness. It is giving satisfaction everywhere. In one week recently we received four orders for solid carloads of this coffee—30,000 lbs. each. In one day the sum total of the order amounted to 92325 lbs. LUZIANNE COFFEE.

Pleases Everybody.

its price, its quality, its strength, its freshness are making it the most satisfactory of coffees.

SOLD EVERYWHERE.

The Reilly-Taylor Co., New Orleans, U. S. A.

brother, and rejoice that he is in my District. If this seems to some who read it to be fulsome eulogy, just wait till you meet this choice man and his good wife, and share the hospitality of their home and you will understand why I write as I do. Further, no man in this District will for a moment begrudge D. W. Babb any appreciation of any good that may come to him.

Now, as to the District as a whole. Surely, with such a working force there ought to be a good report—and there is. Some seventeen churches are in process of construction, being finished or actually planned. The total cost amounts to some \$85,000. In the face of this the District reports more money paid to the treasurer of the Board of Missions to date than all the rest of the Conference combined. Salaries have been increased in more than twelve of the appointments, and they are being paid. Even the presiding elder's salary was increased more than \$100. The brethren are uniformly kind to this new presiding elder, and I hereby acknowledge a growing indebtedness that it will be impossible for me to ever pay. There is peace and a due measure of hopefulness in all the bounds of the work. Both abound in good works. It is nothing short of inspiring to work with men that you love and trust, and who have fail to respond to the call of the church. Credit to whom credit is due forces me to mention the name of Rev. J. H. Mitchell in this letter. He manned the District, and that he manned it well is evident by the way the men are working and succeeding. I hear only good things of him throughout the District. He is no longer one of us, but his work abides, and some of us are reaping where he did the sowing. Cordially,

JAMES H. FELTS.

WINONA DISTRICT CONFERENCE.

The Winona District Conference will be held at Schlater, Miss., April 22-25. Rev. R. O. Brown will preach the opening sermon on the evening of April 21. The Conference will be called at 9 o'clock Thursday morning. Let all the preachers and delegates be present at the opening service. The train going west over the Southern Railroad at 12 o'clock noon, and the west-bound at 2:30 p.m. will put you in touch with the only train going from Itta-Bena to Schlater, reaching the latter place at 4 p.m. We have a good programme and expect a large attendance.

I appoint the following committees:
License to Preach—H. S. Spragins, R. O. Brown and W. H. Mounger.
Orders and Admission—J. Ritchey, Eugene Johnson and R. I. Allen.
E. S. LEWIS.

COLUMBUS DISTRICT.

Dear Dr. Boswell: I have just completed the first round of Quarterly Conferences, and feel that a few notes from the field will not be unappreciated. I finally succeeded in filling the two places left open at Conference, but it was a task. Indeed, as men are scarce, especially the kind that the places require and the people and conditions demand. A preacher now, to meet the exigencies of the case, and carry forward the material, moral and spiritual upbuilding of mankind and the kingdom of God, must be if not a "many-sided" man, at least a man of one good, strong will. Strength in some essential parts is a necessity: nothing bears a straight, healthy spinal column with a good bunch of gray matter lodged at the top of it. Character must be somewhere in the mass, as the north magnetic pole, which always determines not only the points of the daisy, but the crying needs of humanity. The days of Samson are past, and a preacher's strength no longer lies in his locks, but in his cocoon under the locks, in his convictions of the absolute nature and eternal supremacy of the truths of the gospel; in the color of his experience; in his saying common sense in the prayer attitude of his soul, and in his decided personality. If he cannot have all these, he must have part, and that part must be decisive, pronounced. Better still, all the above properly adjusted, and transfigured and spiritualized with a deep personal vision of Jesus Christ as the world's one need and the sinners only Savior. No matter what a preacher's education, gifts, social charms, nor however extensive his familiarity with men, books and knowledge, he is a pleasing or an unpleasing failure unless he looks deeper than mind and culture and further than horizon and mountain crag. But I am not to write a homily, but simply field notes.

The preachers are all at their posts, and, I think, without exception, working hard and doing pretty nearly their best. They are a loyal, royal, big-hearted, self-respecting, noble set of men.

At First Church, T. W. Lewis has the ear and heart of his people in a very remarkable degree. The whole town appreciates him heartily and fully, and his church is responding to his efforts largely along all lines. His prayer-meetings have grown wonderfully in numbers and spirit, sometimes reaching beyond the one hundred mark. The Leagues and Sunday Schools and Missionary Societies are all putting on new growth. Brother Lewis runs level, steady and fast, and no interest of our Lord's kingdom or of humanity is ever out of his sight. He has raised nearly all his missionary money, and sent it in, and is raising \$2000 to liquidate a debt and make some needed repairs on his church.

Dr. M. H. Wells, at Second Church, is down at it, through thick and thin, rain and shine. He is the young man at the wheel, with his coat off and his eye on the main channel ahead. To use a certain figure of speech, you might call him an old pilot, for he is experienced in salt water, having weathered many a storm and rolled with many a squall, filling many of the leading appointments in our connection; but all figures of speech are sometimes deceptive, being only intended to express a normal condition of things. So, in navigation parlance, with the common terminal facilities, you might say, inadvertently, he is an old river man, but you better not say it. You keep a keen eye on the perversities and capers of your type-setting machine along here, and don't you make me say it—for I live too close to him. You can say it if you want to, for if he should come after you in New Orleans he could not find you. Dr. Wells is old enough, and has had real experience enough to know where the deep waters are and how to keep to the channel, where there is so much shallow and muddy water, a less trainey eye might run the old ship aground. Dr. Wells is young in spirit and as alert as a gazelle in faith and love. He is alert, sup-

ple, sweet-spirited, genial as a bunch of sunbeams, warm-hearted and noble in good works.

Brother Dorsey has tremendous hold upon West Point, not only on his own church-people, but on all the community. As an expression of their appreciation, they raised his salary from \$1200 to \$1500 this year. His Leagues are good, prayer-meetings large and enthusiastic, and his Sunday School, under the superintendency of Brother S. B. White, has outgrown its quarters. They are taking steps to build a new and more commodious church. The first Quarterly Conference was a unit on the new church enterprise, and appointed a committee to go ahead with the location and work. They have some moral reform measures on foot there that will tell. Dorsey is a moral reform preacher. He never lets an occasion slip to hit the devil a lick. He is, as Mr. Spurgeon said of Hugh Price Hughes, "lying in wait at every street corner in London to hit the devil a blow."

J. E. Thomas has projected and seen come to a glorious fruition the greatest revival I suppose Macon has ever had. It was of seven weeks' duration. The first two weeks Brother Dorsey was with him, and then Rev. John T. Lowry, of Little Rock, Ark., preached four weeks. Results were fine. Many were converted in and outside the church, and the moral conditions toned up in great style. Brother Thomas knows how to plan and pray and work for and in a revival. His people are greatly pleased with him and his good wife, and the work done there has been of the highest character. His church raised his salary to \$1200.

A happy letter from Brother Oats tells me of a great revival in Shuqualak. It was a union meeting of the pastors in the town. Shuqualak is growing under Brother Oats' preaching and administration. He feeds them on meat, and not with milk.

Columbus Circuit is going forward under Brother Gould's lock. The people like him as a man, and they like him as a preacher.

R. J. Worley, on Starkville Circuit, is in great favor with not only all his own people, but all the folk in that part of the kingdom. He is a wide-awake, vigorous team on the ground and in the saddle, a fine pastor and a most acceptable pulpit man.

Brother R. H. B. Gladney is moving on with earnest zeal and splendid success. He is full of zeal and the Holy Ghost, a deeply consecrated man, and his ministry has told and will tell on Starkville for the years to come.

Brother L. D. Worsham has completely captured Mathiston and bagged his prey. He is happy and his people are happy. He loves them, and they all love him. They have raised the debt on the parsonage, and the Quarterly Conference was a splendid occasion, being largely represented by the stewards. They paid the preacher \$100 and seemed happy in doing it.

Brothers A. H. Williams, at Mayhew; Lester, at Crayford; Gale, on at Brooksville, are all in high favor among their people, and the year will tell of faithfulness and many victories.

Brother Hopper has a hard field, but he is hard and earnestly at work. There is no more zealous, faithful and manly man among us.

At Sturge's I have Rev. E. C. Newbern, who came to us from the Baptist Church in November. He is an A.B. graduate from Cornell College, Iowa—a young man of parts and promise. He has already swept his people into the current with him and won their confidence and love. They say of him, he is a fine man and preacher.

Cedar Bluff is starting out better than ever before under the leadership of Brother Nabers. This Quarterly Conference was unusually good—reports good spirit of it good and hopeful.

Now, Doctor, I want to say we do not overlook the "Advocate," but speak of it, brag on it, and try in every way to circulate it, and we are doing it, too. Our District Conference will be at Brooksville about

the 10th of May. Come and let us see your face. With all love and good wishes.

L. M. LIPSCOMB.

FROM CORINTH DISTRICT.

Dear Dr. Boswell: The first round on the Corinth District was a round of good success. Sometimes, while I was out on horseback in storms, overflows and cold, crossing bottoms covered with water for several hundred yards, and having my feet up near my horse's back, then reaching the church, where the dinner, good Conference and religious association were, succeeded by a night of rest in a hospitable farm home, I went to sleep thinking of what I had read in books. If these material conditions shall be followed by such spiritual awakenings as I have read of, we shall be happy, indeed.

The preachers are a heroic set, and are working hard building churches and parsonages, raising missionary money, getting subscribers for church papers, holding church conferences, having conversions, selling books, lifting debts and reading good books, or doing anything else they can think of for the Church and the good of souls. They cannot be excelled anywhere. They are the best to be had.

Rev. B. R. East comes to take the place of Jas. M. Carpenter on the Booneville Mission. Cordially,
BEN P. JACO.

SARDIS DISTRICT.

Dear Dr. Boswell: I am just closing up the first round of the Sardis District. This year starts off with great promise; three churches are being built; the church at Sardis will soon be ready for occupancy, and it will be a beauty. The church at Crenshaw is going up right along; the frame is up, and it is being covered now.

Eight changes have increased pastors' salaries over last year. Perfect harmony prevails. Brother Hankins has held one splendid meeting at Pleasant Hill, with twenty-one accessions. Several of the preachers are much ahead of last year at this season on their general collections. We have organized a District Board of Church Extension, with the hope of stimulating all our people to build better church-houses, and take better care of those needing repairs and paint.

The "Advocate" is not circulated here as we want it, but the preachers seem to be doing what they can to get our people to take it. W. M. YOUNG.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

W. H. M. S.

A SERMON—TO PREACHERS ONLY.

Text: "Help those women which labored with me in the Gospel." Phil. iv, 3.

As an organization, having passed the age of "sweet sixteen," we are ready to receive marked attention from the sterner sex. Brethren, we need your help. The Woman's Home Mission Society is an arm of the Church just as surely as is the Sunday School or Epworth League, and is so regarded by the Bishops and Presiding Elders, since at every Quarterly Conference the question is asked: "Is there a report from the Woman's Home Mission Society?" but never is there a report from "the ladies' aid."

I presume that every preacher has some members in his congregation who say, "I'll pay my preacher, but not a cent to Conference collections;" therefore, needs no introduction, which makes it hard for us to understand why many of you not only tolerate but encourage the women who get up fairs, etc., to paint the preacher's house or carpet his floor, but contribute not one cent to Connectional Boards to help build schools, churches, parsonages and rescue homes in out-of-the-way places, or to help solve the problem of "the heathen at our door."

If all our preachers encouraged the Home Mission Society and discouraged the Aid, we would not have to turn down so many appeals for help from churches struggling for existence. You who have fat salaries and "live in ceiled houses" do not appreciate the real difference between the work of the two classes.

It seems to be a popular idea that so long as the women are doing something, "we had better let well enough alone." As Conference Superintendent of Presswork for Louisiana, it is a part of my job to send our literature to the pastors and interview them as regards their attitude toward us. Some of them are "silent and speechless;" others politely resent interference, while still others heartily indorse the work and are always eager to co-operate with us. If we can find one inclined to investigate, so as to find out for himself what we are trying to do, we may count on a friend—only those "too busy" to do so remain indifferent.

Brother, will you not give us a trial?

MRS. A. C. McKINNEY.

THE LOCAL PREACHER.

By Rev. Walter G. Harbin.

That was a most timely article on this subject by Dr. T. C. Wier, the St. John of the North Mississippi Conference. The local ministry is a potential force that is doing for the church far less than it can. A need at this point in our economy is not a matter of recent recognition. Before the last General Conference there was much writing about the decrease in number and labors of local preachers. Four years earlier we had been urged to make changes in the licensing of local preachers. This, it was argued, would result in an increase in their number and efficiency. There was legislation, but it did not so result.

It is significant to note in Denis Crane's article on "The Place of the Local Preacher in British Methodism," in the "Nashville Christian Advocate," of March 19, that, largely as they use the local preacher, even British Methodists discover that "in cities and large towns there is . . . a tendency to rely less and less upon the pulpit services of the laity" (local preachers).

In that "Advocate" a masterly-written "Appreciation" of Gipsy Smith, a British Wesleyan local preacher, by Bishop Hendrix, follows immediately the article on the "Local Preacher in British Methodism." Gipsy Smith is engaged exclusively in conducting revival meetings.

In our own church a large amount of revival work

has been carried on by the local preachers. Local preachers who had gifts for that work came into demand, and quite naturally made it their life work. Some pastors were especially blessed in such work, and located in order that they might engage in it exclusively. Such was Sam Jones. Such is Geo. Stuart.

In the early days circuits were large and population scattered. Preachers were few and their visits infrequent. The local preacher was necessary in the sounding of the gospel message, and in maintaining the forms of stated worship. Now the circuit where a junior pastor or a local preacher is needed to help fill the appointments is so rare as to be of no appreciable moment in our economy. The local preacher has adjusted himself to changing conditions by supplying works of a certain character and helping pastors in protracted meetings. Some pastors hold their own meetings. Pastors frequently help each other. Doubtless the ideal is for pastors to hold their own meetings without foreign help, pastoral or local, though no q. e. d. could be written after such a statement. But admitting that it is the ideal state of affairs, where in the world to-day are conditions ideal? That conditions are not ideal makes preachers necessary at all. That conditions are not thus "ideal" in the church causes the pastor to look abroad for somebody to help him in his meeting.

The pastor's situation is becoming acutely overcrowded with anomalous demands upon time and strength. He is the moral teacher and the ethical leader of the age. He ought to be and he is. He has to train the young, to steady the youth, to direct the mature, and to cheer and comfort the aged. He must repair parsonages and churches, and drive well-satisfied congregations to build new ones. He has to administer finances, conduct one of the most complex organizations in the world, and share all the sorrows and joys of his community, and maybe two or eight other communities. He has to support colleges, maintain orphans' homes, found hospitals, take care of rescue work in cities he never saw, and bear upon his heart the agony of the world's salvation. And this is but a tithe of what he has to do. He has to keep abreast of the age. He must be a student, well read in past history and literature and conversant with all that is going on in the world to-day. He must be a man among men, able to sympathize with the tastes of those who abhor books, and enter into the keen though humble joys and sorrows of those who never read them.

In some instances this gifted man is not adept in the art of persuading men to immediate decision for Christ. Persuasion is a rare talent, and demands constant cultivation besides. Great civil lawyers usually fail before the jury when they undertake criminal cases, because their cares and studies have drawn away their powers from the delicate art of persuasion. They are used to convincing the reasons of judges rather than stirring the hearts of men. Then some men just have not got the gift of persuasion, just as Moody, the master-persuader, had not the gift of song, and could hardly, in Sankey's phrase, "carry a tune in a basket."

It is always difficult and frequently inconvenient for pastors to assist each other in meetings. It is doubtful if any true-hearted pastor ever spent a week from home that he did not feel that each hour's absence would necessitate a whole day's work when he got back. In this age of Baraca, Adah and other classes, Leagues, associations, brigades, societies, and what not in the way of organization, a man must be on the ground to look after the running of the complex machinery of the church.

From these conditions two results have arisen: A field of usefulness has opened to the local preacher, and the pastor has turned to the so-called evangelist for help in his meetings. That such a state of affairs is necessary is proved by the fact that it exists at all. It is demonstrated beyond peradventure by the fact that it exists as it does. The very

men who urge that pastors should always conduct their own meetings, use "evangelists" occasionally themselves. The term "evangelist," sanctified by the glory of the gospel story, has been brought to mean anything but what it ought by some irresponsible sensationalists, and still the thing persists.

Bishop Hendrix, remarks in his article on Gipsy Smith that some self-constituted evangelists ought to be fumigated. I agree with him. But I would call attention to the fact that "self-constituted" is hardly a happy term, so far as the so-called "evangelist" in our church is concerned. The evangelist is usually a licensed preacher, in many instances he is ordained and can administer any sacrament a pastor can, and in every instance he has the consent of the pastor when he enters his charge. He comes with the invitation or consent of the pastor before him, and the authority of the church behind him.

When the church needs work of a certain kind, so much that this work will get itself done whether or not, and even in a most undesirable manner rather than go undone, it seems that the time has come for the church to provide some means whereby the work might be carried forward by men whose methods are not objectionable, and who are properly "constituted." For the work is doing, and will be done, whether it is done constitutionally or not.

It might be well for the church to recognize the long-standing fact that helping pastors in meetings is a legitimate field for local preachers. And these helpers should be called what they are, local preachers. The term "evangelist" is, to say the least, capable of constructions which a humble follower of the Master would hesitate to apply to himself. And the wisdom of the church might do well to plan some simple legislation whereby conservative and loyal men in the local ministry may exercise their gifts without suspicion, while the pastor who desires such help may be protected in employing it.

I am far from asking for any special privileges for local preachers engaged in helping pastors. I would rather see the privileges they have defined more clearly, and perhaps, limited. I merely present a problem which many see with clearer insight than I do, and which is to be solved by larger brains and greater authority than I possess.

Haynesville, La.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line. Chickens, Parrots, Guinea-Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators, and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

W. L. Ellis, Prop.

Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Phone Main:

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.
Unlimited Meals.

NEW ORLEANS, LA.
Alvin Porter, Mgr.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

REV. REYNOLDS S. TRIPPETT, D.D.

On Friday, Feb. 26, 1899, Dr. Trippett left the ranks of our Louisiana Conference, Veterans and passed to his eternal reward. Born in Doncaster, Doncaster, England, April 26, 1822, he died at his residence, No. 51, Spring Gardens, Doncaster, and after services held in the Priory Place Chapel, the interment took place at the Abbey Churchyard, the Vicar, Rev. A. M. Balland, officiating.

Brother Trippett sprang from old and honorable families on both his father's and mother's sides, and in September, 1844, he married Miss Crowther, who died in 1905. He is survived by two daughters, one of whom is Mrs. Clem L. Paulk, who, though her home is near Monroe, La., was happily on a visit to her father, and so present at his death.

The "Doncaster Gazette" of March 7 has the following in regard to him: "In the early forties Dr. Trippett emigrated to the United States, making the journey, as usual in those slow-going days, on board a sailing vessel. In that country he allied himself with the Methodist Episcopal Church, South, and became one of its ministers, and was, in fact, connected with that body for nearly sixty-seven years. His ministry commenced in the pioneer days, and he was selected to preach out of doors for his Church in the Southern States. He could tell some thrilling experiences in this connection. He had to ride hundreds of miles on horseback, over country without proper roads, through rivers and swamps. Often he and his family had to live and sleep in a wagon for weeks together. As his reputation and worth became known, his attendance sent him to some of the hardest stations, places where able and eloquent men had failed. It was in these places that he won his greatest success, owing largely to his shrewd common sense, rare tact and patience, which were so largely drawn upon. Speaking in after life of the early camp meetings, he became most enthusiastic, and would long for a return to those days. The great Civil War broke out while Dr. Trippett was in America, and he found himself on the side of the South. Indeed, he officiated as Chaplain to the Confederate forces. The memory of that struggle was a bitter one to him, and he could not often be brought to speak of it. And no wonder for in it he lost all he had. As he used to say, 'what one side left the other side took.' They took his library, consisting of hundreds of books, a library accumulated in the progress of his ministry as the reward of his labors. A Methodist preacher in those days took with him into remote parts a selection of books in his saddle-bags, mainly books of devotion, biography and missionary enterprise. These he sold in the homes of the people visited and among members of the flock, and the Conference paid him for his efforts by gifts of books, in place of money commission. Thus a preacher, diligent in selling books, could accumulate for himself a good library. All this, in Dr. Trippett's case, was swept away by the Civil War. The late Doctor had a marvelous memory, and could give particulars and dates of occurrences which happened seventy years ago. Consequently, he had a large fund of anecdotes and incidents to draw upon in connection with his life and work in the Southern States. He was always ready to narrate some of these experiences, and had a keen sense of humor. At one time he was pastor of a very large church, with a congregation of 3000 colored people, in New Orleans. This congregation were famous for their quaint and hearty singing, and well known people from the old country—including Thackeray, Charles Dickens and Jenny Lind—visited the church to hear them sing. At one period of his ministry the yellow fever broke out with great violence, and large numbers succumbed to it. Whilst it was raging, Dr. and Mrs. Trippett never spared themselves, but nursed and ministered to the afflicted people night and day. After it was all over, and life again settled down to normal conditions, many of the young people who had recovered from the fever sent for the Doctor to unite them in the matrimony that had been so long delayed. So widespread was the appreciation of his devoted work, that a gold hunter watch, costing \$250, was presented to him, this amount having been subscribed by Jew and Gentile, Roman Catholic and Methodist, some of all creeds and those of no creed, their catholicity provoked by his service and practical sympathy. A life-long abstainer and an earnest temperance worker, the Doctor preached temperance sermons as early as the forties—a bold thing to do in those days—and, of course, raised the ire of saloon-keepers and liquor sellers. So much so, indeed, that his life was repeatedly threatened, and his friends urged him to carry a revolver. This, however, he would not do, always relying that God would take care of him. For a number of years he was State Chaplain to the Freemasons, and held diplomas from that body. He was highly respected by his ministerial brethren, and a general favorite of the Conference. On his retirement, twenty years ago, at the age of 77, he returned to his native land, and settled down in his native town once more. He was on the

superannuated list of the Wesleyan body, and preached frequently until a few years ago. He was a popular preacher, and had occupied the pulpit of nearly every Nonconformist place of worship in the Doncaster District. He maintained his bodily and mental powers unimpaired almost up to the day of his death, and he relished life to the end.

While in the ranks of our Louisiana ministry, our beloved brother was always a frontman in pulpit work. His sermons were models of clear English and polished diction, sound in doctrine, clear in conclusion, delighting his hearers and winning souls.

Dr. R. J. Harp, of Shreveport, or some other who stood with him in the early days, will doubtless prepare for Conference a worthy memoir of him and his life and successful career.

Dr. Trippett, at 87, has gone on ahead, and, crossing the bar, has met his "Pilot" face to face.

JOHN T. SAWYER.

A special dispatch to the Picayune of date Mansfield, La., April 1, 1900, says: "Rev. R. A. Trippett was the first Methodist circuit-rider ever stationed in northwest Louisiana, when this section was a wilderness, and he preached the first sermon ever preached in the town of Mansfield. In 1843, the Police Jury for the then new Parish of De Soto bought 100 acres of land and established the town of Mansfield as the county seat. A log courthouse was built, and in 1848, when the Police Jury met for the first time in Mansfield and accepted the courthouse from the contractors, Dr. Trippett was present and delivered an address. After the Police Jury adjourned he preached the first sermon ever delivered in the town, while standing on the steps of the new courthouse, there being only one other building in the place. One of the principal streets was named Trippett, but on account of some objection on the part of denominations the name was never put on the map, and one of the principal streets remained without a name until after the battle of Mansfield, when it was named Montou Street, after Gen. Alfred Montou, who was killed in that battle. Dr. Trippett was retired on the superannuated list by the Methodist Conference in 1888, when he returned to his native England and resided until his recent death."

SOME SUGGESTIONS.

By E. F. Arnold, M. D.

In writing an article on any subject and offering some suggestions and in a mild way passing some criticisms, I am aware that I am opening up the gates for the flood-tide of defensive eloquence, and perhaps, severe censure for myself, but I do not object. I prefer to express myself freely and I grant the same prerogative to others.

I may say now that my knowledge of the Bible is very limited and practically all I know about it has been learned in the Sunday School in the last few years, but I am fairly well informed on Methodist doctrine and practice.

I attend both Methodist and Baptist Sunday School, in fact, endeavor to teach a class in each, so that in a general way, I am familiar with the Sunday School literature of both churches.

Now, if I were a Methodist with all my soul, I would get out and be something else just as quick as I could. I am full fledged in our doctrine, endorsing everything from infant baptism to the possibility of apostasy and have no excuse to render or exemption to plead why I am rooted and grounded in this faith and think it should become necessary I could defend it with at least reasonable success.

I have heard some Methodist preachers apologize in a round-about way for teaching on doctrine as vital as Methodism itself. I do not know about our city Methodists, but I do know that those in small towns and rural districts stand to-day in need of good, strong and vigorous doctrinal preaching.

I do not see that other denominations never tire of their repeated phrases upon certain controverted doctrinal points, and I dare say that you couldn't go to a Baptist protracted service without hearing that haltingly repeated quotation, "buried with him in bap-

tism." I have often asked their members why the minister didn't quote the entire sentence or go on at least to the comma and they invariably replied they thought they gave it all.

I regarded it as a kind of religious duty to turn to the Scripture, let them read it, ask a few questions, and then show that it could not be physical baptism, but spiritual, Holy Ghost baptism.

I heard Rev. J. A. Bowen preach on baptism during a Methodist protracted meeting, too, when he got to this particular quotation, he merely quoted it three times saying with emphasis, every time, "unto death," and the good effects of that sermon on baptism, 2000 in this community got.

If I were a Methodist preacher, when I had an opportunity to stick down a doctrinal point I would do it, but of course, without offending anyone, unless they took umbrage at the plain Scriptural facts.

I am thoroughly convinced in my own mind that the doctrine of our Church is in accord with the spirit and teaching of the Bible and it appears to me without Sunday School literature teaching this doctrine and the preacher inculcating and driving it home, we have thus larger opportunities for good.

In our Sunday School literature thus far for 1900, where there were exceptional opportunities for inculcating doctrinal points, there is offered no suggestion or word relative to the same. It has so many points of excellency that it seems a pity for a layman with such limited Sunday School training to be calling attention to it, but I feel there is one deficiency and hence the suggestion.

Take the Baptist Quarterly for the same period and they have not even failed to teach immersion on the day of Pentecost at Jerusalem where there was "neither river, pond nor sea." They say there was plenty of water near at hand, and the immersion of so large a number by the eleven apostles could be quickly done.

When they came to the baptism of the Ethiopian, that is just such a plain case of immersion (because Scripture don't say it, I guess), they just say so and go on. Our literature fails to give us even a hint as to how these things were done.

I am not criticising our Baptist brethren for bringing to the front in an emphatic way their doctrinal points, in fact, I rather commend them for their sagacity in this particular.

I suppose our people feel that Methodists understand these things, and that the spirit with which a thing is done counts all, and the more way but little, and that they have matters of greater importance, their space limited and they only crowd in essentials.

This may be true, but the course appears to me fraught with some dangers, the chief of which is that some of our own people may draw the conclusion that we are afraid to bring forward and endeavor to fortify our doctrine. I understand this is not true, but all our people do not read, not near all of them take the Advocate, hence we need something in our Sunday school literature and from the pulpit along these lines, for they look for and expect it. We have wise editors, and I may be mistaken, but after considerable experience I am convinced that our people in rural districts need to be kept more in touch with our doctrines. They do not read the Bible to any extent, and if they fail to get it from our Sunday School literature, church papers or from pulpits they will not get it at all.

I have been attending services at Methodist churches all my life, and have heard only one sermon on baptism, nothing on apostasy except in the most casual way, no extended comment on the Lord's Supper and no sermon on infant baptism. Some may reply, let the people read "Fairfield," "Methodist Armor," "Boland," "Binney's Compend," "Bible Tools for Busy People," "Circuit Rider" and so on, which advice, I grant, is good, but putting into execution is quite another thing.

If Methodist doctrines are true, and I believe they are eternally so, let us not apologize for bringing them to the front whenever and whenever suitable opportunity occurs, and discuss them in a way that will leave people broader and wiser.

I have no fight to make on any denomination for its religious belief and practice, but I do fear that we as a Methodist people are neglecting in our duty in this one particular. I won't put have any one draw the conclusion that I am unfriendly to the preacher, because such is not the case, as many pastors in North Mississippi will attest, but I would have them draw the conclusion that I think our preachers need teaching in on the issues indicated, and I would like to see these questions discussed in detail in our paper. I think, too, that a good department would encourage our young people to close study by referring abstract Biblical questions to it for elucidation.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE GO TO

The United Hardware Co., Ltd.,

1005-1007 Canal Street, New Orleans.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

CHRIST AND HIS CHURCH.

The Church is the bride of Christ—the Lamb's wife. They cannot be separated. Every soul that belongs to Christ by virtue of the new birth belongs also to his Church. The union is spiritual, but it brings every child of God under obligation to recognize the Church in its organized capacity and to submit to its authority. This is universally accepted by intelligent and orderly Christians notwithstanding there is no literal "thus saith the Lord" on the subject, no more than there is an explicit declaration to the effect that Christ organized the Church while he was in the flesh. From the beginning of our Lord's ministry up to the day of Pentecost we do not read of persons uniting with the Church; but the fact, according to the history that "the same day there were added unto them (the disciples) about three thousand souls," and that from then on until the dispersion "the Lord added to the Church daily such as should be saved," indicates that the disciples were brought into harmonious co-operation. And further reading of the history indicates that authority was lodged somewhere for the government of believers.

As Methodists, we believe that the Church is of divine origin. We do not always stop to say whether it assumed shape in the days of Abraham or Moses or Christ. If it was first organized with Abraham and his family, or under Moses as God's mouth-piece, it is quite as divine in origin as if organized under the direct supervision of Jesus, and its obligations just as binding on Christians.

The divine origin of the Church we impress on every individual who comes knocking at our door. We say to each: "Brethren, the Church is of God, and will be preserved to the end of time." We think it necessary to impress this fact, and put great stress on it, otherwise many would be easily tempted to believe that the Church is nothing more than a band of men and women united together simply because they desire it, and that the ties or vows are nothing more sacred than the promises made in uniting with a social club. With all the sanctity which we teach the people belongs to the Church, and the great importance we attach to membership, instructing them that "all of every age and station find in the Church the means of grace which it alone supplies," we fear that many misunderstand, else take it for granted that the preacher misunderstands, and impose upon them an intolerable burden. At any rate, we see many professed Christians—members of the various churches of the land, who, so far as outward life is concerned, are no more exemplary than "men of the world who have their portion

in this life." Not a few assume the solemn obligation to "renounce the devil and all his works" one day, and the very next are found doing the things that please the devil and encourages him in his destructive work.

So lax in opinions and loose in their lives have many members of years standing in the Church become that they can see no harm in things which heretofore they looked upon with horror, and can do things without "a sense of guilt or sting of conscience" which heretofore they felt would taint their souls and blacken their character as Christians. Many Christian women—some of them leaders in Church circles, or if not leaders are in good standing—do not hesitate to attend theatres, no matter what kind of a play is on the stage, go to balls where promiscuous dancing is indulged in, and think it an innocent pastime to play cards for prizes. The men, though not so much given to frivolities, allow themselves to be immersed in worldly things, and spend their Sabbaths behind their counting desks and reading the daily papers.

What is the result? Neglect of the means of grace, coldness and indifference, and finally the entire loss of taste for spiritual things. From then on worship to them must be without warmth, the sermon an address on ethics instead of gospel truth, the music operatic, the Church a club, and a place in society the ultimate aim. These are serious things—the outgrowth in part of lax notions concerning Christ's authority in the Church and over the hearts of men.

Jesus purchased the Church with his own precious blood. Nothing in all the universe is so dear to him as the Church—his bride, by whom is to be born sons and daughters. He would have his ministers to be clean-handed and clean-hearted, and his people a holy and peculiar people, devoted to him as their Lord and Master. He demands loyalty to himself and to his Church. It is a mistaken idea, held by some modern enthusiasts that if one is loyal to Christ, he may, if he chooses, disregard and have nothing to do with the Church. But, if Christ loves the Church and purchased it at the price of his blood, it must be true that disloyalty to the Church is disloyalty to him.

Brethren, do not be afraid to preach these things. The future of the Church depends on maintaining them. Let the people know what the Church stands for—its influence, its authority and its power as the saving element in the world. If the Church loses its hold on men, we will look elsewhere in vain for help. All the societies in the world will be of no avail.

NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference was held last week in Felicity Street Church. The business was finished Thursday evening. Up to this hour, Tuesday noon, the 6th, we have received no report of the session. From different brethren we learn that the meeting was very pleasant and successful. The preachers of the district, including the presiding elder, Dr. F. N. Parker, were never busier, never more hopeful. Their good work is bearing fruit. All the churches are prospering. The mission work of the city received special attention, and the report of Rev. N. E. Joyner was very encouraging. Rev. C. B. Carter, Commissioner of Education, represented Centenary College, and Rev. R. W. Vaughan, agent of the Louisiana Conference Orphanage, spoke in behalf of that institution. Some changes in the charter of the Sea Shore Camp Ground were proposed and adopted. The exact nature of the changes we have not learned. The scope of the work to be done there is to be greatly enlarged, and to protect the work it is desired to change the charter so as to conform to the

laws of Mississippi, the camp ground being in that State.

Bishop Ward conducted the business of the Conference, and as usual, he was affable, and his presidency acceptable. He maintains his hold on the churches in the city.

PERSONALS.

Rev. A. I. Townsley is holding services in Second Church, and hopes to have a revival before the series of meetings come to a close.

Dr. Jno. T. Sawyer is this week engaged in revival services at Felicity Street church with Rev. A. S. Lutz. The prospect is for a successful meeting.

The brethren of the Pinola Circuit, Mississippi Conference, are well pleased with the new presiding elder, Rev. J. R. Jones. He has just held their first quarterly conference, and brother Nolen says, "it was a good one."

All the interests of the church are prospering in the church at Houston, Miss. Rev. L. W. Cain, pastor, who will begin a series of meetings the second Sunday in May. He will be assisted by Rev. T. H. Dorsey, of West Point.

We are glad to learn through a note from Mrs. A. R. Hoffpaul that her husband, whose serious illness we noted, is now "improving," and that the "doctors are hopeful of his recovery." This will be welcome news to his many friends.

Dr. Lambuth, in the "St. Louis Advocate," sounds a note of warning in regard to certain Syrians who travel through the country. Not every one is to be trusted, and our brethren everywhere should be on their guard before giving them encouragement.

Rev. J. W. Hodges, writing from Seminary, Miss., reports his work in "fine shape." He has received thirty-five persons into membership up to date, and has "contracted for pews for the church at the cost of \$604." They are to be installed about the middle of this month.

Rev. Jno. P. Lowry is with Dr. W. C. Black at Eastend Church, Meridian, engaged in a meeting. He began Sunday last, and at the very beginning encouraging signs were seen. Great hopes are entertained of a great meeting. May expectations be fully realized.

Rev. W. J. O'Bryant, of Crenshaw, Miss., is having much sorrow. He has lately suffered the loss of a grandchild and a daughter-in-law. Another is sick at home, while a third one is in a hospital. Rev. W. M. Young, his presiding elder, asks for him and his wife the prayers of the church.

Bishop Ward was in fine health and spirits last week while in the city, and presided over the District Conference with great satisfaction to the brethren. He looked well into the work of the District, which shows signs of progress in all departments. The Bishop grows all the while in favor with the church.

An unknown donor has sent to Mrs. A. F. Watkins, Hattiesburg, Miss., New York exchange for one thousand dollars for the benefit of the Mississippi Conference Woman's Foreign Missionary Society. Even Mrs. Watkins does not know the name of the generous giver. The act is an exemplification of the Lord's advice: "Where thou doest thine alms, let not thy left hand know what the right hand doeth."

Rev. C. B. Carter, Commissioner of Education for the Louisiana Conference, attended the District Conference in New Orleans last week, and at this writing, Monday afternoon, is still in the city working in the interest of Centenary College. The institution is doing well, has all the boarding patronage that can be accommodated at present, and the school is in its first term since its location at Shreveport.

Dr. H. M. DuBose has just completed a biographical study of Francis Asbury, the pioneer Bishop of Methodism in America. It will come from the press some time during the summer. The subject is first-class, always full of interest to students of Methodism, and it goes without saying that Dr. DuBose has made a book that will add luster to the name of the old hero. No man among us is more competent for such a task than Dr. DuBose.

The "Choctaw Plaindealer" of recent date speaks in high terms of the work done at the first quarterly conference at Ackerman, especially of the preaching and administration of the presiding elder, Rev. N. G. Augustus. The reports were good on all lines. The pastor's salary (Rev. J. D. Simpson) was increased by \$145 over last year, making it \$1000. Verily, that country is coming to the front.

This is further evidence. Ackerman is entering a ten-thousand-dollar church.

Rev. W. G. Harbin, now in Nicholasville, Ky., holding a meeting, tells us that Rev. C. K. Dickey, of Middleboro, Ky., will prepare an article for our columns—possibly two of them. Brother Dickey, who is a reader of this Advocate, has made of Middleboro, which until a few years back was part of a difficult mountain circuit, "one of the desirable stations in the Kentucky Conference." The church there has doubled in membership under his ministry. He will be a welcome contributor.

Dr. A. F. Watkins, now ministering to a company of saints at Hattiesburg, honored our office with his presence two days ago. He is in fine health and happy. Matters prosper in his charge, temporal and spiritual. The children of the Sunday school are coming into the church. Recently he received thirty-one. The new church building, to cost \$60,000, is under way, and will be completed at the earliest day practicable. The District Conference meets with his church this week. We thank him for a pressing invitation to attend.

We beg leave respectfully to say to "A Subscriber," who sends us what purports to be a copy of "A Letter from Christ," with a request to publish it in the Advocate, that the only authentic words we have from our Lord are found in the New Testament—the gospels and the epistles. Two thousand years from the crucifixion is too long a period for a sacred epistle from him to remain concealed in old family trunks, or hid under rocks. The epistle does not read like the words of our Lord as recorded by the evangelists. The internal evidence condemns it.

The assistant editor attended the annual meeting of the Woman's Foreign Missionary Society of the Louisiana Conference in Monroe, La., April 3-6. As the meeting does not adjourn until after the Advocate is in type, the full report will not be given until next week. The Advocate representative was given an abundant holding with many words of cheer and commendations of the work of the society. The writer was delightfully entertained in the home of Brother J. J. Herring. We pray the richest blessings of heaven upon him and his wife and their two bright boys.

A few of the leading members of St. Paul's Church, St. Louis, united together and published a biography of Rev. Theo. Copeland, D.D., their pastor. This is quite a compliment to Brother Copeland, who is yet a young man. We have not seen a copy, but notices of it which have appeared in some of the Advocates speak in high terms of the work. Brother Copeland is one of our warmest personal friends, and we are glad to know that he has been so highly honored by members of his flock. We hope yet to have the pleasure of reading the volume. His many friends in this city would likewise be pleased.

Rev. G. W. Hively, transferred last year to the Los Angeles Conference, was appointed to the San Simon (printed in the General Minutes, San Simon) Valley Mission in Arizona, where he has organized two societies and is planning to build a house of worship at Apache, work on which will shortly begin. The General Minutes show in the Directory that Brother Hively is a member of the Little Rock Conference, but his name does not appear in the appointments, nor is he announced as having been transferred. He is reported in the Minutes as "a supply." He was transferred by Bishop Hendrix to Los Angeles.

Rev. G. W. McLain, of Mooresville, Miss., who sent us a short account some time since of his work, says that we "left out" what he said about one of his churches. "Allen's Chapel was omitted." We beg Brother McLain's pardon, and also the pardon of the good people of Allen's Chapel. The omission was not intentional, but an oversight. Brother McLain found good people at this church. They had the misfortune of losing their house of worship by fire, and he is giving them special attention, "hoping and expecting to report a new church at that place at the next Annual Conference." We sincerely wish that his hope may be fully realized.

Dr. A. F. Watkins, Rev. W. M. Williams and Major R. W. Millsaps, as a committee representing the Methodist Orphans' Home of Mississippi, were in New Orleans on Monday last to arrange for increasing the facilities of the Home—among other things, to erect a school building. Through the generosity of one, whose name has not been made public, the Home will receive ten thousand dollars, provided the church will raise ten thousand dollars additional. Already one man has given \$1000, and one woman \$500. There will be little difficulty, we trust, in securing the amount. This is good news. Everybody knows how the orphanage is succeeding under the direction of Brother Williams. We thank him for reporting the good news to this office in person.

NOTICE

The thirty-third annual meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Greenwood, Miss., June 12-16. A large attendance is expected.

MRS. S. M. THAMES,
Conference President.

SPECIAL REQUESTS.

I would like for every presiding elder in the Mississippi and North Mississippi Conferences to make a place on the programme for their District Conferences for me to represent the Orphans' Home. I also request of the presiding elders in the Mississippi Conference to arrange for me to represent the Church Extension Board. I have been appointed by the Conference Board to do this work.

W. M. WILLIAMS.

BOARD OF EDUCATION.

The Education Convention of the M. E. Church, South, to be held in Richmond, Va., April 21-23, will meet in the Broad Street Methodist Church, with perhaps one night meeting in the auditorium. The Board of Education will hold its business meetings in a room of the same church.

For further local information inquiries should be addressed to Rev. W. A. Christian, 1009 W. Grace St., Richmond, Va., Chairman of Committee on Arrangements.

J. D. HAMMOND,
Secretary.

UNION DISTRICT LAYMEN.

Brother Johnson, Lead-er, \$10.50 from Greenwood Laymen's Movement and H. M. Thompson, treasurer, \$8.50 from Carrollton Laymen's Movement, and guarantee an- other \$10.00 during the year. Also Brother Johnson is going to Greenwood will "come again." He is requested to report faithfully to secure results in any other charge in the District so far.

J. R. BINGHAM,
Leader for Winona District.

NEW ORLEANS PREACHERS' MEETING.

The pastors reported as follows: First Church—Fourteen accessions; arrangements made to raise some of the church debt; Conference collections have been presented.

Algiers—Three accessions; work moving on pleasantly; League improving; have placed a new black board in Sunday school.

Epworth—Five accessions; congregations splendid; Junior League organized.

Second Church—Seven accessions; Men's Club growing; everything hopeful.

Italian Work—Rev. Zito reports thirty-six applications for church membership; Bibles have been distributed; hope to open work at Bogalusa and other points.

Parker Memorial—Two accessions; highest record in Sunday school is 213; League is taking on new life; Foreign Missionary Society is reorganized.

Carrollton—One accession; have organized young men's class in Sunday school.

Mary W. W. Mission—Two accessions; have had conversions; am planning for revival in McDonoghville.

St. Mark's Hall—Have finished preparation for

work; English classes have been organized.

Felicity—Six accessions; new lighting has been placed in church; class rooms in Sunday school have been fitted up.

Rayne Memorial—Eight accessions; everything is moving on smoothly.

Visitors present: Rev. Robt. W. Vaughan reported for the orphanage at Boston. The main building will be completed in six weeks and we need \$2500 to meet our debts on it. Rev. T. D. Lipscomb, of Trout, La., has visited the Preachers' Meeting while on a visit to relatives in the city.

ALBERT S. LUTZ, Secretary.

MINISTERIAL RELIEF ASSOCIATION.

If the brethren of the North Mississippi Conference really want the Association, let them, one and all, send a postal to Rev. J. C. Park now and have their names enrolled.

T. W. LEWIS, President,
Columbus, Miss.

NORTH MISSISSIPPI CONFERENCE.

To Pastors of Winona District: Please send to me the names of the delegates to District Conference to be held at Schluter, Miss. Let all those who can possibly do so come on the afternoon of the 21st. We have only one train a day. Those who come via Webb can come on the morning of 22d. Write me for any information concerning schedule, etc.

God's praying for spiritual power and great reviving.
W. M. CAMPBELL.

NATCHEZ DISTRICT MISSIONARY INSTITUTE.

Gloster, April 14-15.

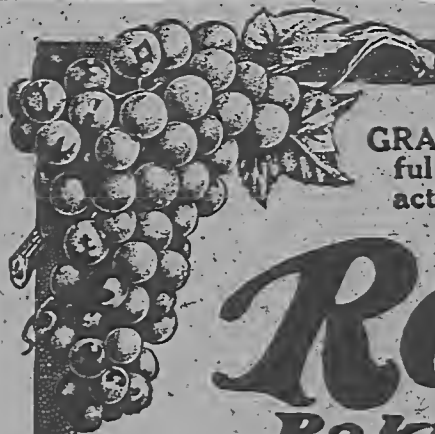
APRIL 14th, P. M.—2:15, Opening by the presiding elder, 2:30, Discussion of the question: "How can we meet the requirements of the day concerning Sunday School Missionary Societies and the opportunities?" D. Scarborough, W. H. Saunders and H. A. Sibley, 15, each fifteen minutes; General discussion, thirty minutes. 3:15, Discussion of the Problems of City Missions; H. P. Lewis, Jr., and H. W. Van Hook, each twenty minutes; General discussion, twenty minutes. 4:45, Miscellaneous matters, forty-five minutes. 7:45, Opening services by H. P. Lewis, Sr., followed by discussion of the Laymen's Movement, by Judge A. G. Norrell.

APRIL 15th, A. M.—3:30, Opening services, by H. P. Lewis, Sr. 9, Discussion of the question: "How can we make our country charges now helped by the Conference Board of Missions, self-supporting?" J. W. Campbell, J. L. Red, W. W. Simmons, C. H. Herring, J. A. McBryde, W. F. Baggett, H. P. Lewis, Sr., and Ira B. Robertson, each ten minutes; General discussion, one hour.

APRIL 16th, P. M.—2:15, Opening by Ira B. Robertson, 2:30, Discussion of the question: "How can we secure full collections in all of our charges?" W. H. Lane, J. M. Corley, I. V. Bennett and H. C. Brown, each fifteen minutes; General discussion, forty minutes. 4:10, Address on the Laymen's Movement by R. Selby. 7:45, The Woman's Foreign Missionary Society and the Woman's Home Mission Society, discussed by representatives of these Societies.

N. B.—Let every pastor in the District secure the attendance of as many of his laymen as possible. See Discipline, paragraph 362.

H. W. FEATHERSTUN, Presiding Elder.



GRAPES, from their most health-ful properties, give ROYAL its active and principal ingredient

ROYAL
Baking Powder
Absolutely Pure

It is economy to use Royal Baking Powder. It saves labor, health and money.

Where the best food is required no other baking powder or leavening agent can take the place or do the work of Royal Baking Powder.

The Home Circle.

LITTLEST PEOPLE ON EARTH.

There have been a great many little people in the world, who, with the stature of a child, have gone through life with all the perceptions, powers and faculties that go with growing up.

Looking at these midgets, we cannot help thinking what a different world it would have been had it been peopled from the start with these little people instead of with average-sized human beings, giants in comparison.

The animal world could never have been held in check by a race of men to whom a dog would appear as large as a horse does to the normal man or who would be frightened by a cat.

These wee ones would never have attempted to cross the great oceans, or to traverse vast plains; to carry on international commerce or to be pioneers in new and wild countries.

There has always been a sort of superstitious awe attaching to these peculiar children of men who never attain to the stature of the grown-up, an awe which has resulted for the most part in their being treated kindly by the larger and stronger.

Dwarfs have played a not unimportant part in the history and literature of the world, for away back on the sky line of history we read of the poet Philetus who was so small one had to look twice to see him, and it is said that he wore leaden shoes to keep himself from being blown away.

It seems to have been almost a universal custom to have a dwarf at every court, as jester or page, and we read of Lucius, 24 inches tall, the court dwarf of Augustus, who stood high in the favor of the royal tyrant. This little man weighed only 17 pounds, but he managed to have his own way and to wheedle and command the ruler of the Romans as no grown man would have dared to do.

Another famous court dwarf was Sir Geoffrey Hudson, dwarf of Queen Henrietta Maria. He was 18 inches in height, and he laughed and wept his way through a comparatively long life. The poor little man had his troubles just the same as bigger men do, for they accused him of some connection with a treasonable plot, and put him in prison for a time, shortening his life and breaking his heart, it is said. When he died the whole court mourned for him.

The last court dwarf in England was Coppern, who in the dignity of his 28 inches dictated to his royal mistress, the Princess of Wales, mother of the third George, and he mourned and refused to be comforted when she died.

Not so small as Sir Geoffrey Hudson or Coppern was Richard Gibson, the famous portrait painter of the time of Charles I. This little man was one of the most famous dwarfs of history, and the poet Waller was pleased to mention him in verse, especially as he was happy in finding a wife just his own size, both being under 34 inches. King Charles did what was a most unusual thing in those days, he honored the wedding with his presence. Nine children were born of this remarkable union, but none of them seem to have been in any way remarkable, as their names are lost in oblivion.

The longest lived of the littlest people was the Hungarian Count, Joseph Boruwaski, who was born in 1739, and died in 1837. His height was 32 inches. The Count was a fascinatingly clever talker, charming in his personality, and a man who spoke several languages fluently. He is considered one of the most remarkable of dwarfs the world has produced owing to his brilliant mentality and his marvelous memory.

Great excitement reigned for a short time at an exhibition in London in 1850. The midget,

"Fairy Queen," only 16 inches high, was lost and diligent search failed to reveal her. "Did some one steal her—what could have become of her?" Finally a gentleman who had laid his hat upon the table where her little highness had been exhibited, took it up, and behold—the little lady had been hidden entirely behind the chapeau. "Fairy Queen," for her other name is lost, was forty odd years old when she closed her little blue eyes on a world which had ever been kind to her, and it is said she looked like a tired baby in her tiny white casket.

Without a doubt, however, the smallest people the world has ever known were the Davitt family, the man 20 inches, the wife 18, and the child, who lived to be 17 years old, was only 16 inches in height. The bodies of this remarkable family were embalmed and are kept in the Chemical Library at Rastadt. Whether they were developed mentally or not the records do not show.

Imagine if you can a little man who stood but 2 feet 3 inches in his stocking feet being one of the vainest creatures in the world, a Beau Brummel in miniature, a dandy, fond of good clothes; withal a man of pleasing personality and entertaining by reason of his wit. This same little man would fly into a perfect rage if a waistcoat did not suit his fancy or if his tailor disappointed him. The little Chevalier Dessesau will go down in history as a man of inordinate vanity, and in spite of being so small, a well proportioned and handsome man.

Perhaps the little man who battled hardest against this big world was one Matthew Buckinger, who besides being a dwarf, was born without hands or feet. Matthew was but 2 feet 8 inches tall, and had peculiar fins growing out of his shoulders where arms should have been. Endowed with a brain above the ordinary, and energy and determination worthy a man several times his size, he learned to write, draw, thread a needle, play the hautboy, and do a number of other things.

There was a little Mexican lady, Lucia or Luzie Zarate, who was 23 inches tall, and when she was 18 weighed but 10 pounds. Her parents were people of average size and more than ordinary intelligence. Luzie could speak two or three languages, and although very diffident and easily frightened, was very charming when she overcame her fear of strangers.

None of the famous "littlest people" is better known to the average person than is "General Tom Thumb" of modern fame.

In this connection it is interesting to look into the origin of the name "Tom Thumb," which this dwarf took, instead of his own name of Charles S. Stratton.

The name "Tom Thumb" dates away back to the time when King Arthur had his court and there was among his subjects a dwarf of that name, a poor little man who was afraid of big things, and who came to his tragic death by poison from a spider's breath. The name "Tom" is not, as is generally supposed, a diminutive of Thomas, but comes from the Swedish word "tomt," the last letter silent, meaning a dwarf or nixie.

The nursery story of "Tom Thumb," while it is taken from the French, is undoubtedly of Anglo-Saxon origin.

"General Tom Thumb" was a most delightful small person, attractive and entertaining. He was born in 1837, the same year that the celebrated Count Boruwaski died.

He married a midget the same size as himself, twenty-five inches tall, whose real name was Betty Bump, but who was exhibited under the more pleasing name of Lavinia Warren.

The "General" died in 1883, mourned by all who knew him.

Mrs. Tom Thumb was just as interesting as her little husband, and they were very happy together; nevertheless, two years after his death she married again, and she must have felt that her new husband was quite a tall man, for he was seven inches taller than the "General" was, the Italian Count Primo Mogri.

Mrs. Tom Thumb had a sister an inch taller than herself, Minnie Warren, who was also well known.

This does not by any means exhaust the list of the littlest people, for there is that handsome little Jewish "Admiral Dot," a clever little singer found by Parum in California. There are the Adams sisters, very pretty and dainty little ladies from Massachusetts; "General Mite," from New York; "Commodore Foote" and his sisters, from Indiana, the Reice family of midgets, a quaint little trio who made themselves universally known, and a host of others, none of whom attained to the height of 3 feet.

Perhaps some of these people, whom we think of with a certain pity, missed something in life because of their lack of stature, but let us hope that if this was the case that they were unconscious of his loss in that ignorance, which is bliss, and where it would be folly to be wise.—Emily Raymond McBride, in *Daily Picayune*.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



DOCTOR Tichenor's Antiseptic

THE GO-BETWEEN

whether it be a Burn, Bruise or Scald—

DR. TICHENOR'S ANTISEPTIC

affords instant relief. Its cooling effect prevents congestion and the antiseptic qualities prevent swelling, blistering and supuration afterwards.

"It draws the fever"—you cannot afford to be without it at home.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT.

SOUTHSIDE MERIDIAN AND POP- LAR SPRINGS.

Our work is prospering much in advance of what we expected. Our Sunday school has grown beyond the capacity of our Sunday school room, and hence we have to open and close in the auditorium. We have enrolled 297 scholars already at Southside, although we have not quite 200 members. Brother W. D. Hawkins is an up-to-date superintendent, assisted by some zealous good teachers. We have had thirteen accessions and others will follow. Our audiences are increasing, so we shall have to enlarge our church to accommodate them.

At Poplar Springs, we have had eight accessions and good audiences. Our Sunday School, under the leadership of Brother Barker, assisted by good teachers, is doing well. Our church building there is too small also. We are so thankful that the cause of our blessed Lord here is prospering so well in our hands. Dear Dr. Boswell, and all the rest of our brethren will please to pray daily for us.

Our good Brother Alford did a great work here.

ISAAC L. PEEBLES.

A GOOD LETTER FROM BOONE- VILLE, MISS.

Dear Advocate: I hope you will pardon me for asking space in your columns again so soon, but I feel today like I want to say how much I enjoy reading your paper and what an inspiration it is to read the communications from such men as Brothers J. W. Honnoll, T. W. Lewis and W. M. Young, who have served us as presiding elders on the Corinth District and to whose strong spiritual sermons we have listened to in the past. These are true men of God, and are doing a great work and will receive their reward at the proper time.

In my last letter I told you something of the work being done here, and the good work is still going on. Last Sunday was a red-letter-day with us. Our Sunday school lesson was a temperance study, and after careful consideration of the text we had a short temperance exercise. Our State senator, Hon. James A. Cunningham, made us a short, strong address on temperance, and the work being done by the Business Men's Class, which is bound to bear fruit. Brother Cunningham is one of the rising young men of our town, and has a great hold on the people.

We are still pulling for the five-hundred-mark and expect to reach it before the end of the second quarter. We now have enrolled 437, a gain of 150 in the last quarter. All teachers were present last Sabbath and fully in the work. Our beloved superintendent, Brother J. J. Taylor, is making the effort of his life, and to his efforts much is due for the success we are having.

Mrs. Mollie Allen has charge of the Business Men's Class, which numbers sixty-nine, and she is putting her whole soul in the work and each Sabbath brings new scholars. Every pupil seems full of interest and enthusiasm and they talk Sunday school all the week, and we are expecting great results to our town from the work and influence of this class.

Brother Holder grows in favor with the people all the time. He is so gentle and sweet-spirited, so watchful of his flock, never scolding, but in a Christ-like spirit, telling us of our faults and admonishing us of our duty. He is a strong preacher and none more faithful. His whole soul is in the work and his daily prayer is that Booneville may be saved.

We are already arranging and working for the union tent meeting to be held in May, which is to be conducted by Brother W. M. McIntosh, and we are looking for and ex-

pecting great results. Pray for us, brethren.

Our District Conference will convene here, July 21, and you, Doctor, have a special invitation to attend. Brother Jacob reports the District in a fine condition and many forward and upward steps have been taken. We expect this to be the best year in its history. Brother Jacob is a worker, and he will succeed in whatever he undertakes.

HARDY REES.

FROM FLORENCE, MISS.

Dear Dr. Boswell: Our work for the year opens up nicely and gives promise of great success. We are trying to plan wisely and lay foundations for great things. As far as getting members into church is concerned, we cannot hope for larger increase, because of the scarcity of material. I do not suppose there is a work in the Conference that has been so successfully gleaned and where material is so scarce. Our great hope and expectation is to broaden and deepen our people in spirituality and produce a great inspiration and quickening on the subject of missions.

You know that we have in our church and midst that prince of laymen, the Conference leader in the Laymen's Movement, Judge Norrill. His presence and counsel among us is a great inspiration.

We have with us now Rev. J. J. Smylie, who has been transferred from the Missouri Conference back to Mississippi. He came with his family some weeks ago. They were all in a wretched state of health. The climate in the West proved too severe for them, so Bishop Morrison transferred him to the Mississippi Conference, and appointed him junior preacher on my work with the privilege of doing revival work.

Brother Smylie is known throughout the connection and needs no introduction or recommendation. His health is sufficiently restored that he can now engage in revival meetings. The brethren can communicate with him here. He is located among us.

W. W. MORSE.

Florence, Miss.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back. 50 cents. Druggists or by mail, Royaline Medicine Co., Ltd., Dept. B., New Orleans.

LAYMEN'S INSTITUTE.

Editor New Orleans Christian Advocate: We held a Laymen's Missionary Institute for this charge (Chunky) the first Sunday in March. We had invited several preachers and one layman, noted for their eloquence, outside of this charge to be present and make addresses for the occasion, but they did not come. However, we utilized our own talent in the programme, and had a very interesting institute. We had a very large audience, and we think good was done in trying to get up an interest in the missionary cause and educating the people in regard to the Laymen's Movement. Besides the information in the papers and addresses, a good number of copies of "Go Forward" was distributed, and also a number of good tracts which I had sent for for the occasion. We have two copies of "The Call of God to Men" in this church, and I will soon send on a club for "Go Forward." Why not have these institutes in all of our circuits and stations, and also a District Institute at an early date?

E. B. PARTIN, M. D.,
Lay-Leader.

Chunky, Miss.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of Income. It will pay Taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. H. BURKE, Secy.
Capital \$250,000.00
Assets 470,000.00

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Sunday School

By W. B. Campbell.

LESSON FOR APRIL 11.

Subject: "Peter Delivered from Prison," Acts xii, 1 to 19.

Golden Text: "The angel of the Lord encampeth around about them that fear him, and delivereth them." Psalms xxxiv, 7.

The rest that the churches had, as related in the 31st verse of Acts ix was of not long duration. This rest was from the persecution of Saul, the Pharisee; after an interval there came the persecution of Herod, the shrewd politician of the Sadducean party. Not that Herod had any pronounced religious views, but that he was influenced more by the material doctrines of the Sadducees than by the deeper spirituality found among the pharisaical scholars. In the heart of him who is spiritual there dwells a conscience; but he that views things in a mortal way is less influenced by principle. Herod stood as a mediator between the Jews and their Roman rulers; not a mediator as reconciling one party to the other, but as trying to gain the favor of both for himself. He was king by the consent of Rome; he should have also had the hearty support of his native people, but it was a question whether he was a Jew or a Samaritan. He vexed the church because it pleased the Jews, knowing that the Roman authorities cared only that the tax-gatherer did his duty. His part in the martyrdom of James, the brother of John, was upon the same line of responsibility as that of Pontius Pilate in the crucifixion of our Lord; both were personally responsible, yet the greater sin lay at the door of the people that God had chose to work out his great plan of the redemption of man.

It was a cruel blow to the church to take away one who had been called, with Peter and with John, to be with our Master in his ministry. At times when all the halcyon of mankind was excluded; at times like when he left below the worldly, and with the beloved three, ascended to heights where he was transfigured before them.

Jesus said to James one day, "Ye shall indeed drink of the cup that I drink of." Now it had come like a dart thrust through the heart of the church. The little flock was scarcely recovered from the blow when there came another. Simon Peter was arrested and thrown into prison. To make the prison more secure he was placed under the guard of four soldiers, which they called a quarternarian, two of them were chained to Peter and two watched outside at the door. There were four quarternarians detailed on this guard, four reliefs in the twenty-four hours. Hence there was no communication of the prisoner with friends outside; it was the same in this respect as if he were confined in a dungeon. The church was in deepest distress, and without ceasing, prayer and supplication was made unto God, a power the tyrant king had not taken into account. The prison was strong, but its massive walls could not hold this prisoner; when God's time came, liberty to the captive came. After the solemn feast of the Jew's Passover Herod had in mind a diversion for the people; he thought to bring forth Peter and inflict some terrible torture or death more probably, as he had done to James, and thus show how much concerned he was for the pleasure of his subjects. On the night before the day set for this intended characteristic act of Herod, Peter was peacefully sleeping in his prison cell. He lay, perhaps, dreaming of another time, when an angel came in the night and opened the prison doors and set him and the other apostle free. His faith in God made him forget the

chains that bound him to his guard. The soldiers kept guard outside, and within the captive, with his captors, slept on. Behold, an angel came again to this servant of God. A bright lamp shown in the cell that made the prison lamp fade to a dull and sickly gleam. This angel was in haste as he smote Peter on the side and raised him, saying: "Arise up quickly."

The chains that were fastened to Peter's hands loosed themselves and fell to the floor. The guards slept on. "Gird thyself and bind on thy sandals," commanded the angel. Peter obeyed and then the heavenly messenger told him to "Cast thy garment about thee and follow me." Peter was in a daze, hardly half-awake; he could scarcely believe that he was being taken out of the prison, but thought it was all a vision. Still he followed the angel, past the guard, the ward or the regular outside prison watch, until they came to the great iron gate that opened on the way that led to the city. At once inanimate iron gave evidence of life, the ponderous gate opened of itself, for there was one approaching with such power that all things in earth or under the earth can but obey. The angel led Peter through one street, perhaps only a block away from the prison, and there he left him. The suddenness of the miracle made it hard to realize that he was no more a prisoner; he was bewildered; events had followed each other in such rapid succession. When finally he fully realized all that had been done for him, his thoughts turned naturally to God, for no power of man could have accomplished so much in so short a time. "Now I know of a surety that God hath sent his angel and hath delivered me." So saying, the apostle turned away and went in haste to where the church had assembled to pray for him, the house of John Mark's mother. Arriving there he knocked at the door, which, in fear of the widespread persecution, was securely fastened. Rhoda came to the door and heard Peter call. She recognized his voice, and without opening the door, ran back to the assembled disciples and told them that Peter was then at the door. They did not believe her. The answer to their prayers had come in a practical form, and they were not prepared to receive it. Prayer is often made, and in the same train of thought the answer is planned to come in a certain way, when God sends it in an entirely different way. Jesus said once, "According to your faith be it unto thee." If God made our faith the measure of the blessings he bestowed they would be lean indeed. The need is such that the Spirit helps our infirmities of prayer "with groanings that cannot be uttered," and the answer comes "exceedingly above all we can ask or think."

There was great rejoicing among the disciples as Peter told them of the wonderful deliverance from the prison, but he did not tarry long, for fear that they would arrest him if found in that city; he went to another place. No power can stand against the power of God, and he shows his strong hand in this day and time as much as he did in the days of the apostles. He has guided us all our lives, and as we look back over the many times he has so wonderfully delivered us, we stand dazed, just as Peter was, and we give God the glory as Peter did. It may be in that awful solemn hour when the life of the saint has been wafted away, like the silent closing of a summer day, the spirit is born by angels to its eternal home, the gates have opened, the soul has entered, just from a world of sorrow, just entered a world of bliss; he stands dazed until some sweet white-winged guide comes and leads him to the presence of one, all clothed in white, but in his hands and on his brow are marks that assure him that he, "of a surety," is among the number that have been "bought with a price."

LOUISIANA CONFERENCE.

New Orleans District—Second Round.
Slidell, at Slidell Apr. 10, 11
Epworth p.m. Apr. 11
Carrollton Avenue Apr. 18
Plaquemine Apr. 24, 25
Covington, at Tallisheck May 1, 2
Second Church a.m. May 9
Algiers p.m. May 9
Felicity May 16
First Church May 23
Rayne Memorial May 30
F. N. PARKER.

Crowley Dist.—Second Round.

Eunice, at Iota Apr. 10, 11
Bell City, at Hayes Apr. 17, 18
Lake Arthur Apr. 18, 19
Crowley Apr. 24, 25
Patterson May 1, 2
Prudhomme, at Branch May 5
Morgan City May 8, 9
Indian Bayou, at Bethel May 15, 16
Rayne May 22, 23
St. Martinville June 5, 6
Jeanerette June 12, 13
Lake Charles June 19, 20
Longville, at Lake Charles June 19
Sulphur, at Sulphur June 26, 27
The District Conference will meet at Jennings, May 27-30.
J. E. DENSON.

Baton Rouge District—Second Round.

Denham Springs, at Live Oak April 10, 11
Baker, at Bethel April 11, 12
Port Vincent, at Maurepas April 14
Jackson, at New Hope April 17, 18
St. Francisville, at Star Hill April 24, 25
Baton Rouge, Second Church, at Antioch May 1, 2
Baton Rouge, First Church May 2, 3
Amite City May 8, 9
Kentwood May 9, 10
Hammond, 7 p.m. May 11
Independence, at James' Chapel May 12
East Feliciana, at Olive Branch May 15, 16
Mt. Hermon, at Tangipahoa May 22, 23
Ponchatoula, at Springfield May 23, 24
Zacharie, at Slaughter May 31
St. Helena, at Darlington June 5, 6
Franklinton, at Fisher's June 12, 13
Bogaloussa June 13, 14
New Roads June 16
Pine Grove, at Pipkins' Chapel June 19, 20
District Conference at Slaughter, June 1, 2, 3 and 4.
C. C. MILLER, P. E.

Alexandria Dist.—Second Round.

Master's Chapel Apr. 6
Columbia, at Boeuf River Apr. 10, 11
Jena and Harrisonburg, at Harrisonburg Apr. 17, 18
Trout, at Good Pine Apr. 24, 25
Le Compté and Melville, at Melville May 1, 2
Colfax, at Atlanta May 8, 9
Chicot May 12
Glenmora a.m. May 15, 16
Boyce, at Fellowship p.m. May 16, 17
Natchitoches May 20
Eden, at Jonesville May 22, 23
District Conference at Jena May 29, June 2

Preachers-in-charge are urged to appoint at once a lay leader for their charge and report names to Mr. S. E. Schmink, Opelousas, La., who has been appointed lay leader for the district.
PAUL M. BROWN, P. E.

Ruston District—Second Round.

Plaindealing, at Emma Apr. 10, 11
Houghton, at Dolline Apr. 10, 11
Ruston Apr. 25, 26
Blenville, at Burk Place Apr. 30
Haynesville, at N. Salem May 1, 2
Vernon, at New Prospect May 8, 9
Gihlsland, at Athens May 14
Homer May 15, 16
Winnfield May 22, 23
Jonesboro, at Jonesboro May 29, 30
Ringgold, Yellow Pine June 4
Lanesville, at Lanesville June 5, 6
Lishon, at Harmony June 12, 13
Bernice, at Dubach June 13, 14
Arcadia June 19, 20

Cotton Valley, at June 25
Minden June 26, 27
R. W. TUCKER, P. E.

Monroe District—Second Round.

West Monroe, at DeSiard Apr. 19, 20
Mangham, Little Creek Apr. 17, 18
Collinston Apr. 24, 25
Oakridge Apr. 25, 26
Noyd, at Oak Grove May 1, 2
Gilbert, Holly Grove May 8, 9
Tallulah May 15, 16
Winnsboro, Growville May 22, 23
St. Joseph May 29, 30
Fertiday May 30, 31
Farmersville June 6, 7
Downsville June 12, 13
Brookland June 15
Cathoon June 26, 27
S. S. KEENER, P. E.

Summer School

June 9 to Aug. 4, 1909.

PEABODY COLLEGE FOR TEACHERS,

NASHVILLE, TENN.

REDUCED RAILROAD RATES.
LOW TUITION FEES.

Sixty Courses Offered in More than Twenty Subjects.

A Large and Carefully Chosen Faculty.

For full information write to

ROBERT EWING, Sec'y,

Peabody College for Teachers,
Nashville, Tenn.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVES TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Free Beauty

We refund money if a ten-cent jar of De-Luxe-Satin Facial Cream does not improve your complexion. Address:

Woodman-Davis Company,
111 Walked Bldg. Worcester, Mass.

WANTED, Cultured, Christian Southern lady, taking select party to Europe, desires several ladies or gentlemen to complete number. References exchanged. Address 935 North State Street, Jackson, Miss.

BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

What you intend to be is important, for it largely affects your future; but the world cares nothing for it. What you are, and what your deeds prove you to be now alone has weight with men.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for Constipation.

Epworth League

TOPIC.

By Rev. R. H. Wynn.

April 18. The Appeal of Our Needs. Mark viii:1-9; Matt. xiv:14; Mark ii:13-17.

The need of the world, the need of the individual, was ever on our Saviour's heart. He often turned a deaf ear to men's desires because they were not true needs, but his soul was more sensitive to real human need than the eye to the ray of light.

The needs of man make the same strong appeal to the living Christ of the present, and to "our Father in heaven." They should make the same kind of appeal to each disciple. The personal need of Jesus was never considered except as related to the needs of others, and so our very deepest needs can only be met in service of others.

I. The appeal of the hungry.

"I have compassion on the multitude." The crowd whom Jesus fed were rude and inconsiderate; they had broken into a needed vacation in a quiet spot; they had no spiritual longings; they were likely noisy curiosity-seekers—but they were very hungry, and Jesus could not send them away unfed. We may be sure that Jesus has a profound sympathy for the multitudes of half-housed and half-fed in our cities who lie down every night sad and hungry, and that he expects his followers to grapple with the social conditions that make such a thing possible.

We do not pray, "give me," but, "give us this day our daily bread."

II. The appeal of the sick.

"Was moved with compassion to ward them and he healed their sick."

The church has not remembered sufficiently that Jesus was a healer of diseases as well as a forgiver of sins. The heart of man feels that much of sickness is not the will of God, and in these latter days numerous healing sects have arisen without the church. Christ's followers should certainly count it a great joy to do whatever is possible to assuage the physical pain of the world. "Silver and gold have I none, but such as I have give I thee."

Christ is the leader of medical missions, and his spirit inspires the scientist who constantly makes new discoveries which will prevent or cure disease.

III. The appeal of the sinful.

"How is it that he eateth with publicans and sinners?"

The deeper hunger, the deeper sickness of the soul, must be reached before any permanent cure is found for physical want and suffering.

Men who were besotted by sin were attractive to Jesus by reason of what they might become through forgiving grace. The living Christ is now in sympathy with every moral aspiration and is ready to give all needed help. He desires that we shall keep our ears open to the cry of the world for that help which he gives through our hands and feet and tongues and hearts.

"IT WEARS THE CROWN"

Royaline Oil for Burns and Bruises.
Royaline Oil for Pains and Wounds.
Royaline Oil for Colic and Diarrhoea.
Royaline Oil, the Best Antiseptic.

REVIVAL AT SHUQUALAK.

Mr. Editor: We have had a great meeting in Shuqualak. It was a union meeting, and all the denominations in the town joined in it. There are three churches, Methodist, Baptist and Presbyterian.

We began the meeting Wednesday evening, March 2, in the Baptist Church. Brother Thompson, the

pastor of the Baptist Church, and I did the preaching, each of us preaching turn about, a day at a time. We continued this plan till the following Thursday. Then Brother W. L. Lagrone, missionary evangelist of the North Mississippi Conference, came and did all the preaching for a week in the Methodist Church, we having moved to the Methodist Church at the end of the first week.

Brother Lagrone preached three sermons each day. His preaching was strong, spiritual, exegetical and dealt with holy living. We had full houses from the beginning, and after Brother Lagrone came the house was filled at every service and crowded at most of them and people were turned away for want of room. No such meeting has ever been known here in the extent and intensity of interest.

Shuqualak has the distinction of having nearly all its population members of some Christian church, therefore we did not expect a great ingathering of members. Ten joined the Methodist Church, eight the Baptist and one the Presbyterian.

Our people were lacking in spirituality, and a sad state of worldliness had taken possession of the town, and our young people were becoming sadly demoralized. It was to meet this condition that we were induced to make an effort to have a revival. It all seems to be checked, and a deep spiritual influence seems to pervade our churches. This we hope to conserve by discipline and vigorous personal work.

Brother W. V. Frierson, pastor of the Presbyterian Church, was with us a portion of the time, and helped us much. He is manager of the Palmer Orphanage in Columbus, and was compelled by duties there to leave us; otherwise he would have been with us throughout the meeting.

Q. A. OATS.

HIGH SCHOOL RALLY.

Baton Rouge will entertain, from April 30 to May 1, fully one thousand high school pupils from the different high schools of Louisiana, who will be the guests of the citizens of the capital city during the State High School Rally.

Fifty high schools will be represented in the different contests. Five hundred children are expected to come as contestants, and as many more as "rooters" for their schools and spectators of the event.

The railroads in Louisiana will give a rate of one fare plus twenty-five cents for the occasion, and all of the children, who attend, and the teachers, who accompany them will be entertained in Baton Rouge homes without cost.

The details of the programme, now being worked out, provide for two classes of contests, literary and athletic. In the literary contests will be debates, spelling matches, compositions, declamations. In the athletic programme will be races, shot putting, high and broad jump, pole vault, and championship games of all kinds. Scholarships, cash prizes or medals are offered to winners in all events.

A. G. REED,
J. W. TAYLOR.

LINCOLN MEMORIES.

"Among the Lincoln features of the April 'Century' will be the first publication of the letter written by Edwin Booth to his close friend, General Adam Badeau, immediately upon the death of Lincoln. 'For the first time since the deplorable intelligence stunned me... am I able to write,' begins the pathetic document. The letter is dated Boston, April 16, 1865, and was mailed in New York the following day. The original is owned by William H. Lambert of Philadelphia. In connection with publication of the letter Robert T. Lincoln tells how Edwin Booth once saved his life when Robert was a young lad.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Man 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too.

Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, fainty spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

Do You Hear Well?

The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now Be Tested in Your Own Home.

Deaf or partially deaf people may now make a month's trial of the Stolz Electrophone at home. This is an unusually important new device for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone. This new invention (U. S. Patent No. 753,575) renders unnecessary such clumsy, unsightly and frequently harmful devices as trumpets, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises, and also so constantly and electrically exercises the vital parts of the ear that, usually, the natural, unused hearing itself is gradually restored.

Prominent Business Men's Opinion.
STOLZ ELECTROPHONE CO., Chicago.—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it preferable to any I have tried. As I have tried all of them, I can recommend it to all persons who have defective hearing. M. W. HOYT, Wholesale Grocer, Michigan Ave. and River St., Chicago.
Write or call to our Chicago office for particulars of our personal home test offer and list of prominent endorsees who will answer inquiries. Physicians cordially invited to investigate. Address, or call (call if you can).
STOLZ ELECTROPHONE CO., 1765 Stewart Bldg., 7th floor, Chicago.
Branch Offices: Philadelphia, Cincinnati, Indianapolis, Pittsburgh, Los Angeles, Seattle, St. Louis, Toronto, Louisville. Foreign Office, 22-25 Fleet St., London, Eng.

Mrs. C. Lidecke, 228 12th Ave., Maywood, Ill., wears an Electrophone. Less conspicuous than eyeglasses.

CATARH MEDICINE FREE
If your ears ring or roar, or your hearing is affected, if eyes ache, water of burn, or sight is failing, if you choke, spit, cough or have bad breath, scabs in nose, irritation in bronchial tubes, lungs or stomach, your name and address will bring to you absolutely free a 22 days course of medicine prescribed to meet your individual requirements and complications.
We have cured many who have tried various so-called Catarrh cures with little or no benefit, and we make you this liberal offer to introduce our splendid treatment in your section.
REMEMBER send only your symptoms, name and address, NO MONEY.
—and without cost you will receive a 22 days course of medicine prescribed especially for you.
GERMAN-AMERICAN INSTITUTE
75 RIDGE BLDG. KANSAS CITY, MO.

BLINMYER B. CHURCH BELLS
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

A STANDARD BIBLE DICTIONARY.

"Of the making of many books there is no end," and in the long list are found many Bible dictionaries. The latest is published by Funk & Wagnalls Company, New York, edited by Biblical and theological scholars from seven different denominations of Christians. In introducing this great work to the public the publishers say:

"Since there is no one book extant in any language or in any country which can in any degree be compared with the Bible for antiquity, for authority, for the importance, the dignity, and the variety of the matter it contains, it is but fitting that it should be the subject of many dictionaries designed to explain its contents. During the past few years great dictionaries of the Bible have been given to the world, but these are in many volumes, costly to buy and cumbersome to consult. Besides, they bear the stamp of speculative theory so deeply impressed upon them that they have proved acceptable to members of only the most advanced school of Higher Criticism."

"A work of very different type in one volume has recently been published by the Funk & Wagnalls Company, of New York. It is a 'Standard Bible Dictionary,' and is designed as a comprehensive guide to the Scriptures. It embraces the languages, literature, history, biography, manners and customs and the theology of the Scriptures. The book is the joint product of thirty-seven Bible scholars who represent no less than seven denominations of the Protestant Church in America, Great Britain and Germany. The editors in selecting their collaborators were guided by the eminent fitness of the theologians for the tasks allotted to them, and the result of their combined labors is a work which for the homogeneity of its contents have never yet been equaled. Quality of matter rather than quantity of contributors seems to be the keystone on which this, the very latest Bible Dictionary issued, has been built."

This dictionary "is not a book of speculations nor one in which the fads and fancies of any editor are nursed. It is essentially a dictionary of the Bible, not one about the Bible." Of course, we have not thoroughly read the book—it is too bulky, 950 pages, and we have not the time—but we have looked into it sufficiently to know its value. And we can well afford to trust what other great and wise men say. For instance, the statement of Bishop John H. Vincent: "As to the new 'Standard Bible Dictionary,' even judicious and cautious men can afford to speak with confidence and congratulations. The writers, the compilers, the publishers justify great expectations."

Sunday school teachers and advanced scholars, as well as preachers, will find this new dictionary a great help in the study of their weekly lessons. A new dictionary, with new maps, is a desirable thing in this day of new things.

This great book is published by Funk & Wagnalls, New York. Prices, cloth-binding, \$6; half morocco, \$10; full morocco, \$12; thumb index, 50 cents extra; carriage charges, 47 cents.

TETTERINE FOR POISON OAK.

J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I enclose 50 cents in stamps for a box of Tetterine. I have poison oak on me again, and that is all that ever has cured it. Please hurry it on to. Yours respectfully,

M. E. Hamlett

Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankerred Scalp, Bunions, Corns, Chills, blains, and every form of Skin Disease. Tetterine 50c. Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

CONFERENCE FOR EDUCATION.

The fourth General Conference for Education of the Methodist Episcopal Church, South, will be held in Richmond, Va., April 21-23, 1909, in connection with the annual meeting of the General Board of Education. It is believed that a programme has been prepared of general interest and of great practical value to those interested in the advancement of Christian education. The theme for discussion is "Illiteracy," as to its causes, its retarding influence, both in religion and civilization, and the best methods of its removal. All topics are grouped around this central theme and will be discussed by men and women especially qualified by their experience and relation to this subject to speak with authority.

The exercises will begin with a public session Wednesday evening, April 21. At this session the Rev. J. C. Kilgo, D.D., president of Trinity College, Durham, N. C., will preside, and the Hon. Claude A. Swanson, governor of Virginia, will deliver the address of welcome, to which Dr. Kilgo will make response. After these gentlemen have spoken there will be an address by some distinguished publicist or educator. This will be followed by public sessions Thursday morning, afternoon, and evening, and Friday morning, afternoon, and evening. During these sessions such speakers as the following will take part in the discussion of the general theme, viz: The Hon. Lawton B. Evans, Superintendent of Schools, Augusta, Ga.; Edwin Mims, Ph.D., professor of English Literature, Trinity College, Durham, N. C.; Benjamin W. Arnold, Jr., Ph.D., Professor of History and Economics, Randolph-Macon Woman's College, College Park, Va.; Gus W. Dyer, assistant professor of Economics and Sociology, Vanderbilt University, Nashville, Tenn.; Miss Mary N. Moore, president of Athens College, Athens, Ala.; Henry N. Snyder, LL.D., president of Wofford College, Spartanburg, S. C.; Rev. R. G. Waterhouse, D.D., President of Emory and Henry College, Emory, Va.; Professor Bruce Payne, University of Virginia, Charlottesville, Va.; the Rev. James Atkins, D.D., Bishop of the M. E. Church, South; Prof. W. R. Webb, Bellbuckle, Tenn.; Rev. J. H. Light, Front Royal, Va., and others.

Opportunity will also be given for general discussion, open to any who may be present and desire to take part. Papers, addresses and extemporaneous discussions will be limited according to the discretion of the Conference.

Entertainment may be secured at approved hotels and boarding houses. Those desiring to secure accommodations in advance should write to Rev. W. A. Christian, 1009 West Grace Street, Richmond, Va.

J. D. HAMMOND,
Secretary Board of Education.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief.

All Safety Razor Blades.

We sharpen Gillette and other safety razor blades for only 2-1-2c each. You can't afford to throw away old blades when we will sterilize, sharpen and make them better than new at this trifling price. We return your own particular blades. One trial will convince you of the merits of our service. Stamps taken in payment. State number and make of blades and we will send a convenient mailing package free. Write now. Keenedge Co., 250 Keenedge Bldg., Chicago.

Tired Women

Women's delicate nerve organism suffers much from worry, excitement, over-work. Headache, nervousness, backache, stomach trouble, and general debility are the natural result. For all such Dr. Miles' Nervine will be found to be a splendid nerve tonic. It soothes the nerves, and brings refreshing body-building sleep and rest.

"I have been extremely nervous for some years—Dr. Miles' Nervine has done me more good than any medicine I have ever taken. I have used it whenever I needed it and it always quieted my nerves, and strengthened me so that I feel first rate."
MRS. W. H. BOZARTH, Hamilton, Mo.
If first bottle fails to benefit, money back.
MILES MEDICAL CO., Elkhart, Ind.

HOOPING-COUGH GROUP.

Roche's Herbal Embrocation

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors: W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Rogers & Co., 80 Beekman St., N. Y.

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalogue & WALTER E. GAYNE and S. CANTREB BOWLING.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$1.50 for 15; from the Partridge Cochins, \$2.00 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

Don't break your Back

In sweeping up the dust. This dust pan has a long handle and its edges fit the floor tightly. No danger of spilling contents because it tilts back automatically when raised. Will outlast ordinary dust pans. Sent postpaid on receipt of 25c. stamps. FREE—A useful article will be given free to any housewife for a minute of her time. Address for particulars.

Acme Supply Co., 1538 Euclid Ave., Phila., Pa.

Fish Will Bite like hungry reason if you use MAGIC-FISH-LURE. Best fish bait ever discovered. Keeps you busy pulling them out. Write to-day and get a box to help introduce it. Agents wanted.
J. F. GREGORY, Dept. 69, St. Louis, Mo.

ILLINOIS CENTRAL
The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 8618.

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING.
 515 Carondelet Street, New Orleans, La.
 PHONE 3880 MAIN

Mrs. A. C. FELDNER
 Successor to H. W. Feldner
Sign and Ornamental Painter
 716 POYDRAS ST.,
 Near St. Charles, NEW ORLEANS, La.
 ADVERTISING SIGNS A SPECIALTY.

ASK YOUR GROCER FOR
"Greole Brand Coffee"
 Twenty-Five Cents per lb.

—And—
"HO-YA PACKAGE TEA."
 We have an established reputation on these goods that is unexcelled. Write for particulars.

The Smith Bros. Co. Ltd.,
NEW ORLEANS.

200 Business Cards—good quality, printed 50cts.
 200 Noteheads 50cts.
 200 Billheads 50cts.
 100 Good Envelopes 50cts.
ROYAL PRINT SHOP,
 634 Camp St., New Orleans.

Jewel Barber Shop,
JOHN SCHNEIDER, Prop.,
 604 Gravier Street, New Orleans.
 Opposite Canal-Louisiana Bank.
 Hair Cutting Twenty-five Cents.

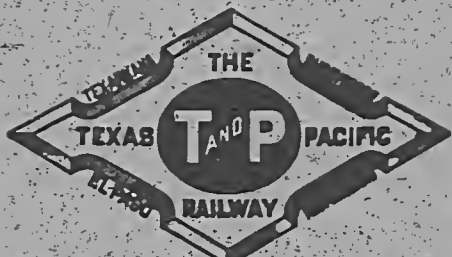
C. C. Hartwell Co., Ltd.

Sewer and Water Connections made on easy payments.

213 BARONNE STREET,
 Phone 44.

VISIT
MINERAL WELLS
 —For—
HEALTH AND PLEASURE
 AND
WEST TEXAS

—For—
FINE AGRICULTURAL LANDS.
 REACHED VIA



EXCURSION TICKETS ON SALE
 DAILY.

Write for Free Booklet.

E. P. TURNER,
 General Passenger Agent,

DALLAS TEXAS

LADIES! If you have superfluous
HAIR ON THE FACE
 send for new information how to remove it easily and effectively without chemicals or instruments. (only safe way).
 Correspondence confidential in plain sealed envelope.
 MRS. M. N. PERRY, B. 2 Box 412, Long Beach, CAL.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

In the early morning of Feb. 26, 1909, at Natchez, Miss., the spirit of Mrs. KATE DONIPHAN HOLSTEIN winged its flight to its eternal home. God gave her life in Natchez, Nov. 19, 1846, the daughter of Col. T. A. S. Doniphan and Sarah Cartwright. On Feb. 15, 1871, she was happily married to Mr. K. G. Holstein, a gentleman of culture and prominence. To them were born ten noble sons and daughters, who were their hope, their joy and comfort. The husband and two grown sons preceded her to the other shore. The happy years of her widowhood were spent on Sicily Island, La. Here she was a potent factor for good. She was a co-worker with her pastor. Though by nature gentle and unobtrusive, her simple piety and unaffected goodness were everywhere recognized. She was a woman of untiring energy and had the gift of accomplishing things—a modern Dorcas, her little hands were always busy doing beautiful things for others. Faithful in all the duties of life, devoted to her family and friends, brave, patient and even cheerful under the cross, her life is an example worthy of our emulation. May her dear children follow in her steps as she followed the Savior and be reunited with her in the home eternal.
 MRS. C. W. CRISLER.

LYNN HARRISON PLATTS, son of Fred L. and Etta M. Platts, was born at St. Lawrence, S. D., Dec. 17, 1890, and died at Lyman, Miss., March 22, 1909. His parents came to Mississippi in 1900, since which time this State has been their home. Lynn was an exceptionally fine young man. He had no bad habits—if so, they were unknown to his neighbors. He was an obedient son, a loving brother, a true friend. He had many friends and no enemies. Even the bad boys of the town seemed to respect him for the sturdiness of his character. He was ready always to take an active part in those amusements which were not of a doubtful propriety; but whenever a doubt arose he quietly withdrew. He was a home-boy. He never seemed to care to loiter on the streets. He is the first of the family to pass over the river. It will be lonely in the home, but sweet for the loved ones to remember the many good qualities in the character of the loved one who has passed on before, and will await them on the other shore. Peaceful may his ashes sleep, and rich will be the reward inherited.
 G. A. GUICE.

JOHN P. DAILY was born Dec. 23, 1837, in North Carolina, came to Louisiana in 1861, and went in business with Dr. Gale in Tensas Parish. In 1862 he enlisted in the Confederate army, going out with Captain Gallop's company of Harrison's command. After the war closed he settled in Oak Ridge, Morehouse Parish, La., where he became acquainted with Mrs. N. E. Brown, to whom he was married and they lived in this happy state for forty-three years, until death separated them, Feb. 16, 1909. He leaves a sad and sorrowing widow to mourn his death. Brother Daily united with the M. E. Church, South, long years ago. I have known him nearly forty years, have been intimately associated with him, was his pastor four years, living in the parsonage next door to his home. I always found him a true friend and brother. He loved his church and pastor, was always delighted to have him visit him in his home and read God's Word, sing and pray with them. How often I have gone over at night and spent a while with him singing

the old Methodist songs, which he loved so well, and prayed together. He was always ready to help when anything was to be done for the church. He cared for his minister, and was ever ready to protect him from whatever threatened to harm him; he would counsel with him and advise him when he saw what he thought to be wrong tendencies. He was congenial, pleasant, always full of life and sunshine, a friend to all, both white and black. He was a devoted husband, always thoughtful of his wife's comfort, would shield her in every possible way. How she misses him! May God bless and brighten her life. He often spoke to his wife about death. She says he seemed to realize that he was not going to live long; would say, "Wife, I love to sing these old songs; they are so good," and he would sing them over and over, and say, "This is my favorite, 'Perfect submission, all is at rest; I, in my Savior, am happy and blest.'" We believe he is at rest. He will be greatly missed in the community. His genial face will be seen no more in the walks of life, but may we find him on the happy golden shore of the bright forever.
 T. S. R.

Hickory, N. C. paper please copy.

After a journey of three score and ten years, our beloved sister, Miss SUE WOODWARD, fell asleep in Jesus at 12:25 a.m., March 18, 1909, at her home in Philadelphia, Neshoba County, Miss. Words are inadequate to portray our grief or to console the younger sister and brother, who are left sad and lonely in the home. The children, her squirrels and flowers seem to realize they have lost her loving care, and mutely say, "We miss her, but do not mourn for her as forever gone, for we know she will

be restored to us when life's great work is done." In the morning of her life she cast in her lot with the M. E. Church, South, and lived under the shadow of its wing in her declining years. To the loved ones we say, Be not cast down; she has "crossed the bar" without moaning, and the parting will not be for long—the reunion forever.
 M. S. W.

TRIBUTE OF RESPECT.

Whereas on the 4th day of February, 1909, our heavenly Father saw fit to take to her reward our friend and neighbor, Mrs. MARY T. PARKS, who came to this section of country forty-two years ago with her husband and family, where she has lived, continuously, ever since, and reared a family of eight children, six of whom survive her, and of these six three are worthy members of our Lodge, one being our worshipful master; therefore, be it

Resolved, That in view of her harmonious and useful life of seventy-two years we commend to them the practice of her many virtues that it may be said of them, as of her, to know her was to love and respect her. Also be it further

Resolved, That we extend to her family our heartfelt sympathy. Also be it further

Resolved, That a copy of these resolutions be spread on the minutes and a copy furnished to all her children, and a copy sent to the New Orleans Christian Advocate for publication.

Committee appointed by Dr. T. E. Scott, S. W., acting as master.

C. P. STANCHILL,
 K. D. MAY,
 A. L. SAGE.

Drew, Miss.

\$196.00 MILL FREE to any one who can offer an improvement on the DeLoach Saw Mill.

The original saw mill giving two motions from one disc. Four horse-power engine guaranteed to cut 2000 ft. board lumber in ten hours, and larger sizes in proportion. Friction set works and receder. Triplex steel dogs, diamond track, steel spreader wheel, screw saw guide.

J. A. Hodges, Oak, Ga., is now using first DeLoach Mill ever made (23 years ago) and says it is still doing good work.

Send for catalog of the celebrated DeLoach line of Saw Mills, Edgers, Shingle Mills, Planers, Water Wheels, Corn Mills, Engines, Rollers and Gasoline Engines. Agents wanted in every county. DeLoach Mill Mfg. Co., Box 777, Bridgeport, Ala.



To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, Inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write: D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winfield.

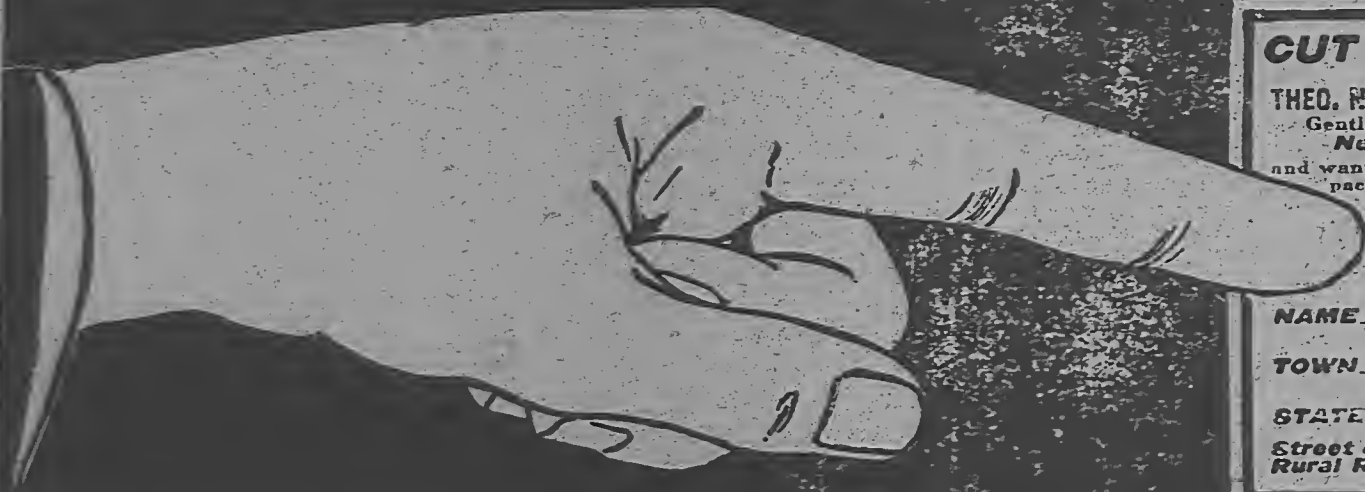
FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than carload shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
 Assistant to President, General Superintendent
 E. C. D. MARSHALL,
 General Freight & Passenger Agent, Shreveport, La.

USE THIS COUPON



CUT OUT THIS COUPON

THEO. NOEL CO., Vitae-Ore Bldg., CHICAGO.

Gentlemen—I have clipped this coupon from *New Orleans Christian Advocate* and want you to send me a full-sized One Dollar package of Vitae-Ore for me to try. I will not pay you one single penny if it does not benefit me. I am to be the judge. The following is my address, to which trial package is to be sent by mail, postpaid:

NAME _____

TOWN _____

STATE _____

Street or
Rural Route _____

We Do the Rest.

Get your scissors or knife and cut out the coupon. Write your name and address plainly on same and mail it to us. We do the rest. This is all we ask, all we need, for we just want to know that you need it and will use it when it comes to you. If you want to write a letter, telling us something about your case, we will be glad to receive it and read it carefully, but you don't need to unless you want to, for the COUPON TELLS IT ALL. You don't need to send any money, don't need to send any stamps, for the trial is AT OUR EXPENSE—NOT YOURS. We believe in Vitae-Ore and are willing to back our belief with OUR MONEY and don't ask you to believe until you have seen, until you have felt, UNTIL YOU KNOW. That's the kind of remedy Vitae-Ore is—that's the kind of people we are. If you want to try such a remedy, if you want to deal with people who don't want your money unless you are benefited, if you want to get cured without waste of money, and in the shortest possible time, USE THE COUPON TODAY and start the treatment which your neighbors and thousands of others have followed to success.

Not New, But True

DANIEL WEBSTER once said about a certain political idea, "There are lots of new things about it and lots of true things—the trouble is the NEW things are not TRUE and the TRUE things are not NEW." There is nothing new about Vitae-Ore—you have heard of it before—you couldn't help hearing of it. Its name has appeared in this paper, year after year. You may not have read our offer, nor answered it, but you ought to have done so. Our offer in this advertisement, the claims we make for Vitae-Ore, the arguments we give, are not new, but IT IS ALL TRUE. You have but to write, to send for it, to direct that it be sent to you—and it is sent to you. NO QUESTIONS, NO QUIBBING, NO MONEY. If you want to pay for it, all right. If you don't, YOU DON'T HAVE TO. Enough are SATISFIED, enough want to pay, ENOUGH DO PAY to make Vitae-Ore's fame grow from year to year like a green-bay tree, and it is because IT IS ALL TRUE. Your fellow readers who have sent for a package and tested it have proven this. ITS HISTORY IS AN OPEN BOOK and all will find it ALL TRUE.

TOOK MEDICINE 20 YEARS.

Doctor Said He Had Kidney and Liver Trouble, Catarrh and Bronchitis, But Did Not Help Him.

APALONA, IND.—I feel it my duty to tell what Vitae-Ore has accomplished for me. For the last twenty years I have taken all kinds of medicine, but at no time received more than a slight temporary relief. Three years ago I took treatment from one of the best doctors at Leopold, Indiana. He examined me and gave as his opinion that I had Liver and Kidney Trouble, Catarrh and Bronchitis. I was at that time taken with a severe pain in my back which he diagnosed as Rheumatic Lumbago. I doctored with him continually and persistently for five months' time, getting relief for only a very short time, and gave up hope of ever getting well again. Vitae-Ore was recommended to me by a friend who had used it and spoke of it very highly. I procured a full treatment and began immediately to use it according to directions. As a result, my suffering is now a thing of the past, and my cure is a permanent one, as this occurred fifteen months ago, during which time I have felt as well as I ever did in my life and continue to feel so. I am forty-four years old. My wife also has reason to praise it as strongly as I have, she having been cured by its use of a Stomach Trouble. I conscientiously believe that Vitae-Ore has saved my life.



JOSEPH L. MEUNIER

IF YOU ARE SICK AND AILING,

and your family, your friends and those about you, refuse to accept? WE TAKE ALL THE RISK! Read our trial offer, and mail the coupon today!

Suffered 10,000 Deaths.

Doctored 15 Years with 11 Doctors for Stomach, Heart, Kidney and Female Troubles.

DAWSON, TEXAS.—I bless the day that I sent for a trial treatment of Vitae-Ore, for my health is better now than it has been for years. I have suffered so long and so much for fifteen years, at times almost death. I had consulted and doctored with no less than eleven doctors during that time, the best that could be had in this vicinity, but they couldn't help me at all. Each one treated me for a different ailment and none seemed to make out just what my trouble really was. Some said it was Female Trouble and I was therefore operated on for same, but got no relief. I then doctored for Stomach, Rheumatism and Heart Trouble with the same disappointing results. I suffered ten thousand deaths. My Kidneys were in an awful fix; they would act often, but very scant and thick with sediment and blood. I would have sinking spells and my heart would palpitate so terribly that I thought my time had come. A terrible pain would start in my left hip and go down my left leg and I would froth at the mouth like one in a fit. I would vomit every day for weeks at a time and often could not retain even water on my stomach. Two packages of Vitae-Ore did more for me than \$100.00 worth of the other medicine I had taken. I feel better than I have for fifteen years, sleep like a child, can eat well and have gained in weight, now weighing 147 pounds. I am thirty-three years old. My periods are no longer painful, although formerly they caused me such pain that I would have to lie in bed; my kidneys now feel sound. I am forever trying to induce sufferers to use Vitae-Ore and thus repay some of the debt of gratitude I owe to it.



MARY E. ROBERTS

This is Our 30-Day Trial Offer!

WE WANT TO SEND you a full-sized One Dollar package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a word from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you. If you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good, otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it? That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what Vitae-Ore is, and write for it today.

WHAT VITAE-ORE IS.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring and are necessary for the creation and retention of health. One package of this mineral substance, mixed with water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters drunk fresh at the springs.

For Both Internal and External Use.

An Aid To Nature

Nothing is more wonderful than the economy of nature, the natural forces that work in the body, day and night, waking or sleeping, to regenerate from exhaustion, to eliminate what has served its purpose, to supplant decayed tissues with healthy material, to supply new strength and energy for that which has been expended. It is the same vital force that is at work in all forms of life in the whole universe, both vegetable or animal, and no better term can be applied to it than "the economy of nature." For it is truly "management without loss or waste." And it is an economy which is not parsimony; for nature gives generously, for all the normal duties of life, when her generosity is not abused. But it is an economy, which like all other economies, must have all its workings in perfect harmony, and is of little value when there is a LEAK somewhere, when there is a DRAIN which unnaturally depletes the resources. Its usefulness is impaired when some organ refuses to perform its share of the work and does not properly co-operate in the great natural mechanism which so ably controls life, health and all vital energy.

When this bodily condition presents itself, and nature, by some abnormal manifestation, is proclaiming her need of assistance, Vitae-Ore steps into the breach as an effective aid to nature, to assist her in her work of regeneration, to help whip recalcitrant forces and organs into line, to provide nature with materials she demands and to help her in her reconstructive work. As all know, if we bruise the skin on any part of the body, nature immediately starts her healing processes, but if the blood is poor and vitality low, if the proper materials for nature's work are not in the body, the wound heals slowly and complications may ensue—help nature, and the work is speedily accomplished. Nature is a perfect mechanic and a most wonderful artisan, the like of which all man's inventive genius has been unable to successfully counterfeits, but like all mechanics, she needs proper materials for her work or she cannot perform it.

As an aid to nature, Vitae-Ore is an ideal creation. It contains substances which, when the body is in ill health, are needed by nature for her work of regeneration, and in supplying such materials it promotes health in those organs upon which health in the entire body is dependent. Whenever there exists an abnormal symptom, Vitae-Ore assists nature to remedy the disturbance, which causes it. It is a vitalizing, tonic, healing, corrective and strengthening force that arouses nature to correct action in vital functions. It acts always in a natural way, by assisting nature to properly perform functions which are always properly performed in good health, thus establishing good health. It cures the trouble at its ROOT, a method which should appeal to all rational people.

You Are To Be The Judge

IF YOU SUFFER FROM Rheumatism, or any Kidney, Bladder or Liver Disease, Dropsy, a Stomach Disorder, Female Ailments, Functional Heart Trouble, Catarrh of Any Part, Nervous Prostration, Anaemia, Sores and Ulcers, Constipation, Piles or Other Bowel Trouble, Impure Blood, or are just Run-Down or Worn-Out, send for a 30-day trial treatment of Vitae-Ore right away and see what this remedy will do for you. ADDRESS US AS FOLLOWS:

THEO. NOEL CO., N. O. Dept. Vitae-Ore Bldg. CHICAGO, ILL.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, APRIL 15, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 15.

"LOVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2777.



REV. J. J. SMYLIE,
Of the Mississippi Conference, Now Engaged in
Evangelistic Work.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 515 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A great deal has been said recently in one of the New Orleans daily papers in regard to the attitude of Roman Catholics toward their Church and the government. The Roman Catholics on their part have affirmed that "the faithful" can be loyal citizens of the government, and at the same time true to the Church. They have also affirmed that the Church authorities do not interfere with the free exercise of the political rights and privileges of their people. While the controversy was at its height, we happened to read in the Christian Advocate (New York) the following paragraph, and clipped it for future reference. It reads as follows: "Members of the Roman Catholic Church in Wisconsin who are affiliated with the Socialist Party must choose between that party and their Church. The rector of St. Mary's Polish Catholic Church, in an address from the pulpit, broadly intimated this. He read a circular letter from the Pope, which he said was the basis for his statement, and similar addresses will be made by all Catholic priests of the State. The climax was forced by the nomination by the Socialists of a member of the Catholic Church for city treasurer; but this gentleman has withdrawn from the ticket and it is said will sever his connection with the party." If the Society of the Holy Spirit, who seems to be the mouth-piece of Rome in this city, will trace the above statement to its source, and show that there is anything wrong about it, we will take pleasure in referring it to Dr. Buckley, the New York editor, for correction.

The proposition now being considered in New York to legalize the sale of liquor on Sunday between one o'clock p. m. and eleven o'clock p. m., is a monstrous proposition, and cannot be justified on any ground, not even if the measure should be favored by every man, woman and child in the city. It is true, no doubt, that many saloons—perhaps a majority, sell liquor on Sunday—some with open doors, others with doors closed, but all in violation of the law of God and man, but it cannot be right, morally, to make lawful a trade now carried on in violation of the statute. Besides it would be an acknowledgement that those who say "the law against Sunday selling cannot be enforced, therefore, let us do away with the law," are right in their contention. This thing vexes other cities than New York, especially cities like Atlanta, Nashville, Richmond, Memphis and others, in which the Protestant view of the Holy Sabbath prevails. Even in such cities as these it is said: "The law cannot be enforced." This is a serious reflection on the city authorities, particularly the policemen. According to our understanding, all the States, with possibly three exceptions, have laws sufficient for the protection of the Sabbath. If they are not enforced, neither the people nor the law-makers are at fault, but those who are elected or appointed and sworn to execute them. But if it be true that the laws

against Sunday liquor selling, and selling to minors, etc., cannot be enforced, then the business is in the hands of an incorrigible set of law-breakers. What do the people think about this?

There is a slight indication in Congress that the liquor business in the readjustment of the tariff will be called on to yield additional revenue. In the Payne Bill liquor was left untouched. But Senator Cummins, of Iowa, has come to the front with a proposition to impose a tax on the interstate transportation of liquors. He is of the opinion that much revenue could be raised by it, and that at the same time it would tend to curtail interstate business in liquor. This matter of the regulation of interstate shipments of liquor has been widely agitated in Congress—that is, unsuccessful attempts have been made to get legislation passed to give the States the right to control interstate shipments of liquor after those shipments get within their borders. It is not doubted that the imposition of a tax on interstate shipments of liquor would be constitutional. It would naturally tend to lessen the interstate business in liquors and for that reason would be acceptable to prohibition States. There will also likely be some changes in the schedule regarding the necessities of life. Congress has heard from the country—its protest against taxing food-stuffs—and the intimation now is there will be no duty on coffee and tea. This, it is reported, has been practically settled by the finance committee. Another proposition for revenue is to raise the tax on immigrants from four dollars a head to a larger amount—some favor as high as twenty-five dollars. A raise to that amount for revenue would beat anything, if it did not prove prohibitive. The raise will not go that high, but it will doubtless be much increased.

A correspondent, Rev. H. S. Johns, chaplain of the Louisiana State prison, whose letter appears on another page, takes us to task for speaking as we did in an issue of March 25, concerning the abuse of the pardoning power in "this State." If our correspondent will read the paragraph again, he will see that our remarks were not aimed especially at Louisiana. All that we said about Louisiana was that it is said the average length of imprisonment for convicts sentenced for life is fourteen years. As far as we know, the pardoning power is less abused in this State than in some others. We acknowledge, he force of the reasons set forth by Chaplain Johns for the pardon of a certain class of convicts, and could not well condemn the Pardon Board for trying to equalize the sentences. But why should any governor or Pardon Board turn loose so many dangerous convicts almost immediately after reaching prison? And in cases where a fine only is imposed, why remit it? Pistol carriers, Sunday-law violators, gamblers, and illicit whisky sellers, often go unpunished. The escape of every one of this class of criminals is an encouragement to others of like tendency. Nobody we suppose will undertake to say that such criminals are not dangerous to society at large. It would check them, and help all around, if they were required to endure the punishment inflicted by the law. And is it not a fact that men sometimes take chances at violating the law under the comfortable assurance, that if convicted, they will be pardoned? In cherishing sympathy for the unfortunate, the family and friends of a criminal, and often the criminal himself, the world loses sight of the general good, just as misguided parents lose sight of the good of their children when they decline to punish them for their misdoings. To say that a man is entitled to his liberty, and allowed to do as he pleases, or to say as we have seen it intimated recently, that conviction itself is humiliation and punishment sufficient, is a species of anarchy well adapted to override and overthrow all law and order. And we insist that the abuse of

the pardoning power encourages crime, and is detrimental to the interests of the people.

N. B.—Since writing the above we have heard of a thing that looked like a farce—or mock at law. Three men convicted by a competent court of violating the anti-race track law, were sentenced to a penitentiary term. They were carried to the prison, but never donned the stripes—pardoned on the spot. These men are no doubt now "laughing up their sleeves" at the farce.

"BIG THINGS MAKE BIG DEMANDS."

By Rev. C. V. Breithaupt.

Every presiding elder feels that he has stupendous responsibilities and that his district is burdened with its own troubles and demands. I do not believe God has any little things in his work, and when one of his followers goes to looking for little things to do he loses respect for himself, and if he is not careful he loses his love for God. But I do feel that after we have the Board, the Crowley District and a few of the good women (God bless them), that the majority of our people look upon the French Mission differently to what they should. Of course, everybody wants to see the work go, but the trouble is getting them to "want to" hard enough. Let me ask: How did we establish ourselves in Arcadia, Lafayette, St. Landry, Vermillion, Iberia and, in fact, all of the French-Catholic parishes? I can tell you. We went into places like Crowley, Lafayette, Opelousas, Abbeville, New Iberia and Lake Charles. These men worked like Trojans, under difficulties no one but God and those who have been in like places know of. To-day these places are thriving.

When I was a barefoot boy, in 1892, I lived in Vermillion Parish, twenty miles from Crowley, among the mosquitoes and cranes of the marsh, which was one-half mile from my father's house. In 1896, I remember well, we moved back to north Louisiana, and this place had then just begun to develop. To-day the lands have been drained by canals and the place, which a few years ago was a pasture is now a thriving town. Roads are graded and nearly every foot of land is in cultivation. A boll weevil would stand about as much chance with "the man in the moon" as he would anywhere down there. If a man was to mention financial panic he would be interdicted. Our preachers are riding all over that country preaching the gospel. The four years I lived there preachers were not heard of.

What is true of Vermillion Parish and the establishment of Methodism in the towns, and working out in the country from them, is true of the other towns and parishes mentioned to a great extent. Those of you who read an article written by me a couple of weeks ago know that no parish in the State has the resources of the Parish of Terrebonne. In addition to that, if you have kept up with the daily papers of New Orleans, you are aware that we are the possessors of a gas field that is going to rival the celebrated Caddo field.

In 1888 we owned a church house and lot here in what is now the heart of town. The town has grown from a population of twelve hundred in 1888 to six thousand in 1909. The lot sold for \$650 at the time we deserted Houma. To-day \$4000, I am told, would not buy the plot of ground where we once stood and no place in Houma is more desirable for a church.

Loved ones of north Louisiana, if your idea of this place is what mine was before I came here, you are far wrong. One has to go as far out in the country here as he does in north Louisiana before he finds bare-footed people. I listened to Bishop Ward preach an elegant sermon in Felicity Street Church, New Orleans, to a congregation dur-

ing the late District Conference, to a smaller congregation, eliminating the preachers who were in attendance at the Conference, than I could give him in Houma. My congregation would have been as intelligent and as wealthy, with some as poor. In other words, Houma is an English-speaking town of nearly six thousand souls, who love God and the Gospel, with Catholicism predominating as in New Orleans.

We must establish ourselves before the Protestants, who have been members of our church and are at this time connected with the Episcopal and Presbyterian churches, are going to quit these churches which are established. The Board is doing everything possible to make the work go, but they cannot do what is needed, without the support of our people. We must organize here in Houma and work out from here, doing French mission work. If we do not the time will come when we, as Methodists, will sigh with regret and wish we had. The Intercoastal Canal will pass through Houma beyond a doubt, if it is established, as the well-known Barrows Canal, cut from the Mississippi river to the Bayou Terrebonne, has its terminal at this place, and the proposed water-way will take advantage of this fifty miles of dredging which is already navigable for large boats, and thereby save time and money.

With the town of Houma, situated as it is in one of the richest parts of Louisiana, with the assurance of oil within fifteen miles and gas, as stated by the "New Orleans Item" a couple of days ago, almost assured of a pressure equal to the Caddo fields, and with drainage canals being installed in the marshes near Lafourche Parish, in a very, very short while the population will go from six to ten or twelve thousand.

Our church has at this time one man to cope with this part of the situation. I am the man. My church house in town is a fireman's hall, full of apparatus with which to fight fire. I have to hire a negro to move out and then replace these things. My equipment is two dozen Methodist Hymnals, bought from the Publishing House and charged to myself, and my Bible. For out-of-town work we have a launch, which claims about five dollars of the French Missionary's salary. I am the particular missionary to which this claim is presented.

Before I entered the ministry I would not live in a town where there was no Methodist Church, if I could help it, and since I have a family to care for and have cast my lot in the Methodist forces, I know I will not live in a place this size without a church.

Brother pastor, could you make good under like conditions? Does not this look like a big problem to you? Will you not think over the matter and occasionally offer a prayer for this part of the work? Brother presiding elder, will you not mention this French Mission at your quarterly conference along with the Foreign and Domestic Missions?

Brother layman, cannot you think over the matter and occasionally, around the family altar, ask God to bless this work? Without prayers and money in after years you will look southward and say, "We sent three missionaries to the southern part of the State and they did not do anything. If you heard from the other brethren, who are in other parts of this work, they would tell you of needs like mine.

Will we succeed? I think so, if you do your part. Truly this is a great work—one of the big things of our Conference. Will you do your part? I think you will!

CHANGE OF DATE.

The date of the Missionary Institute for the Meridian District is changed from April 27-28, to April 26-27. I find it necessary to have it a day earlier than I first announced. W. H. LEWIS, P. E.

IS THIS RIGHT?

By A Pastor.

I think Dr. Boswell might very well start a regular Advocate department with the above permanent heading. Last week "Courtland" used it for a good talk on Sunday trains. Let me apply the same query to another matter, and that is the making of unkind remarks by preachers concerning their brother preachers. Is that right?

The matter is in my mind now by reason of a conversation with a consecrated young woman of our town yesterday, who had just returned from a visit to another part of the state. In that town she met the pastor, an elderly gentleman. Among the first things she told him was about a great meeting in her town recently held by a Methodist minister. Two remarks from that pastor made a lasting impression on her. The first was that he did not believe in evangelists, for their work was over when they left. The dear brother, of course, is welcome to that opinion, though I doubt the propriety of these broad assertions to people, many of whom know better by experience. The second remark, and the one I especially decry, was in regard to the evangelist himself: "Yes, he is a good preacher, but I don't think he is sincere!" Brethren, was that right?

That girl had been blessed and had seen many others blessed in a meeting held by that preacher. She knew what God had done through him. Was it right for him to poison her mind, to insinuate a doubt where hitherto full confidence had existed? Was it right? Was it fair to his brother preacher? Was it wise or safe towards this young stranger? I cannot find fault with him for his doubt. He may have had reason for it. But nothing on earth would have justified him in making such a remark to a stranger.

I am opposed to Sunday trains, too. It is not right! When our civilization grows too large for the decalogue to be applicable and too advanced for the ten commandments, whither shall we look for a guide? What Moses will spend forty days and nights on the mountain until God writes us a new law?

But I do not think it takes as mean a man to do that as it does to stab a brother preacher's character on some shadow of a suspicion in his own mind!

Dear brother, if these lines should find their way to your eyes, as you kneel to-day to pray, have you no vision of a brother's name hurt and a strange Christian woman's faith attacked? Can your sleep be sweet, and do the angels ascend and descend upon the ladder between you and God with no rebuke for your unkindness upon their celestial faces? Does the Christ still smile upon you, never uttering the warning, "Whosoever shall offend one of these little ones?" Does God's Spirit still bear witness with yours without a single reproof of sin or of judgment? I say with "Courtland," "If it is right let us all do it and tear everything to the contrary out of our Bibles." But, if it is wrong, for our Master's sake, let us quit it.

"STUDIES IN MISSIONARY BIOGRAPHY."

By Rev. W. S. Harrison.

This was our lesson last Sunday. Points of similarity in the lives of two great missionaries was the theme. Let us note these parables.

1. St. Paul was the great missionary of the first century; Young J. Allen of the nineteenth century. Therefore, they lived and labored eighteen centuries

apart. Yet they preached the same gospel, the same atonement for sin, the same repentance, the same saving faith, the same witness of the Spirit, the same hope of blissful immortality. What vitality is here shown in the gospel of Christ! When Paul lived Roman dominion was the pride of statesmen, heroes and scholars. The thirty thousand gods of the empire divided the worship of the world. When Allen preached the very same gospel Roman grandeur was a memory, the heroes were lost in oblivion, the very language of the scholars was dead. The gods were all gone from the living thoughts of men. Even Jupiter had not a single worshiper in all the world. Yet the gospel as preached by Allen was as young and vigorous, had as much saving power, as much vitalizing energy as in the days of Paul. Here, then, is a force that binds the distant ages together, that quickens into one impulse of worship the distant nations of the earth, world-wide and history-long! We may well believe it is the force to regenerate the race and spread a glow of universal righteousness on the mellow age of the world.

2. They were both soundly converted—one in Damascus, Syria, the other in Starsville, Ga. The one in the forenoon of the first century; the other in the corresponding period of the nineteenth. Each experienced pungent conviction, deep repentance, saving faith, a bright, unmistakable conversion, which became a source of joy and a well-spring of energy to the end of life. They enjoyed alike the conscious presence of the Holy Spirit.

3. They were both divinely called to the work of the ministry. This was the key in each life to steadfastness in the midst of suffering. Nothing else gives such steel-like edge to purpose as the assurance of the divine hand leading the life. That put them in a class with Moses as men who endured as seeing him who is invisible.

4. They were both well educated. Without this fine human accomplishment they might have been useful preachers, but never could have performed the work they did in the high destiny of the world.

5. They were both distinguished authors. They accomplished more by their writing than they ever could have done by preaching.

6. Each sent a mighty impulse into the rise of a higher civilization in a great continent. The influence of St. Paul has been felt in European life through all these ages. The gospel which Allen and his compeers carried into China is to-day full in mighty heart-throbs of a better civilization in that great empire.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Do you want to buy some lots in Gulfport at Reasonable Prices? The hard times have toppled some prices, but have not hurt real values. I have some extra choice bargains, and will be glad to submit you descriptions and prices upon receipt of a letter or postal card request.

GEO. L. CARLEY, Real Estate Agent, Gulfport, Miss.

IS IT TRUE?

By Dr. J. M. Weems, of Mississippi.

Is it true that the Episcopacy and the Itinerancy in Southern Methodism are drifting apart in spirit and in administration? And if true, what are the causes and what is the remedy? If it is not true, then there is much unnecessary unrest and distrust in this age of the Church. And if true, it should be calmly considered and wisely averted.

That it is believed to be true by not a few of the wisest and most conservative of our preachers is beyond doubt. And so deeply and even convincing is this opinion that both the causes and the remedies are being freely discussed in a quiet but impressive way. May we not without passion or prejudice look into this matter?

One cause of the disruption comes of the unintentional injustice done to both preachers and churches by these last-day methods of disposing of both by some presiding elders. Both have not only the legal but the moral right to be discussed and known in the presence and by the Bishop before they are joined together. But this is not, and it cannot be done, where arrangements have been made for exchanges months before the session of the Annual Conference. Nor can such trading on the Bourse be kept from the involved, nor the hurt it does be cured by the effort to shift the responsibility.

It is not too much to assume that the trouble complained of clusters about the office and work of the presiding elder. As a Bishop said to me not long since, ninety-five per cent of our preachers loyally submit themselves to the constituted authority of the church. Is it too much to ask of our Bishops that they do likewise?

We do not object to hearing from our laymen—we want to hear from them; but like our preachers, let them be heard from through the constituted authority of the church. But to accept and act upon information secretly given, and without giving the involved an opportunity to be heard, is not one whit short of the man who "taketh up a reproach against his neighbor."

Our preachers are loyal to constituted authority, and as a rule submit to its conclusions. But when a presiding elder is forced to acknowledge that other forces were at work, and that information was acted upon which was kept from him, discontent sets in and becomes infectious. This is not asking that our Bishops shut themselves in from the church; but that they give both the church and the preacher the constitutional and moral right to be heard before final action is had.

It is in the power of the Bishops to correct any administrative evil that may be found in the office and work of the presiding elder. Will they do it? Or will they force on the church a corrective legislation? And it is equally in their power to bring themselves and the whole church in touch with the letter and the spirit of our itinerant system. And will they do that?

One of three things must come to pass: Either we must get back into the old paths, assume a congregational form of government, or there will have to be some radical and undesirable legislation. If the old must give place to the new, the preachers will not consent to be the sole sufferers in the transition.

REV. MILTON TERRELL.

Rev. Milton Terrell was born March 30, 1855, and died June 20, 1908. He was reared by Baptist parents, and at the age of 15 united with that church. He remained in that church until 1879, when during a meeting at Adams Camp Ground, conducted by Rev. H. P. Lewis, Sr., the pastor, he united with the M. E. Church, South.

He was married October 22, 1876, to Miss Loujena Overby, of Copiah County, Miss. Nine children blessed their union, four girls and five boys, all of whom, together with the mother and eleven grandchildren, are left to mourn their loss.

He was licensed to exhort at Adams Church Oct.

22, 1881, licensed to preach, at Johnson Station, Nov. 22, 1881, Rev. H. P. Lewis, P. C. and Rev. H. F. Johnson, P. E., licensed to preach, at Johnson Station, Nov. 6, 1886, by Revs. B. F. Lewis, P. C., and J. M. Weems, P. E.

In 1892 he served the Pleasant Grove Circuit, and in 1898 the Auburn Chapel. The records show three new churches built during 1898.

Brother Terrell was a good man. He had the confidence of the people. He joined the church, lived and died in this community, and no people loved and appreciated him more than his home people. He lived the gospel he preached. Filled with the Holy Ghost, and free from fanaticism, made him a useful worker.

He was a good preacher. Though uneducated, he was endowed with rare gifts. The learned, with the unlearned, were blessed by his ministry. He knew the Bible and the Holy Spirit was his teacher. Thus he interpreted and explained the truths therein in that way that caused sinners to see the need of a Savior.

Then, he was not only a good preacher, but a busy preacher. Though a continual sufferer for several years before his death, he never failed to grasp the opportunities to do good. He was ready to work anywhere and any time. He looked well after the interest of his family, then he was off about his Master's work. After the crop was laid by he would visit, preach and sell books. His last report to the District Conference stated that he had given away over \$50 worth of Bibles. When he found a home that had no Bible he would sing, read the Word of Life, pray with them, tell them about the great love of Christ, give them a Bible, and go on feeling that God would honor his efforts. Eternity alone will reveal the good he did.

This writer has never known a truer and more faithful local preacher. He loved his church, and was willing to give his life for it. When the writer was sent to this charge, he came and offered his help, and asked for appointments. God honored and loved him.

Farewell, dear brother! When shall we see your like again?

God bless the loved ones. Surely, in the morning of the resurrection many will rise and call him "blessed."

J. V. BENNETT.

THE LAYMEN'S MOVEMENT IN OPELOUSAS.

It was my good fortune to attend a social meeting of the laymen of the Methodist Church in Opelousas on Friday night, March 29th, at the Masonic Hall. The object was to inaugurate the Laymen's Movement in that place. There were about forty men present, many of whom were Methodists, while quite a number were members of other churches, though all were interested in the moral welfare of their city, and came to this meeting because it was worthy of their time and consideration. Brother Turner had prepared his laymen for the meeting by discussing fully the meaning and purpose of the Laymen's Movement. It was not the object to attempt an organization, but merely to get the men together in an informal social gathering, discuss certain questions of interest to the Church and thus prepare the way for something more definite.

The place for the meeting was very appropriate, for while very few present were Masons, there is something about a Masonic Hall that suggests fraternity. This lodge is one of the oldest in the State, having been organized in 1820. The pictures of all the past masters were hanging on the wall, and somewhere in a secret place is the ancient "Goat" we have heard so much about. This was the first meeting of such a nature ever given by the Church in Opelousas and the men seemed puzzled—they were looking for a sermon sometime during the evening. But it did not come. After singing some



LUZIANNE is a money-saver---
has twice the strength of ordinary brands—goes twice as far.

LUZIANNE is a palate-pleaser---
has a smooth, rich, satisfying flavor.

LUZIANNE is of perfect freshness---
always crisp and savory in its airtight, easily-opened can.

LUZIANNE is popular---
the most popular brand on the Southern Market—six million pounds sold annually.

AT ANY GOOD GROCER'S.

THE REILY-TAYLOR CO.,
New Orleans, U. S.

of the good old songs—the songs that men love—Brother Turner announced that we were to go down stairs and spend the balance of the evening in partaking of a Creole lunch. It consisted of "Couvillon" and "Bouillon." That does not sound Methodist, but it would be a severe critic who could find fault with these wholesome Creole dishes. There were several short talks on "Why Men do not go to Church." One minister said it was altogether the fault of the men; another, that the ministers were largely to blame, while a good layman suggested that the Church was lacking in the social spirit. Wonder who was right?

Brother Turner has started a good Movement in his church. The men enjoyed themselves immensely, and the people in Opelousas are still talking about it. The pastor is planning for an aggressive missionary campaign, and while he is doing that he proposes to cultivate the social spirit among the laymen. If the first meeting is a fair indication there is a better day ahead for Methodism in Opelousas.

A. F. VAUGHAN.

Lafayette, La.

THE MISSION-STUDY CLASS: ITS VALUE, AND HOW TO ACCOMPLISH THE BEST RESULTS.

By Miss Hattie.

The day has passed when much time is required to convert people to missions. There has been such a complete change of mental attitude and feeling in regard to foreign missions within the last few years, that not only Christians, but all classes are believers in missions. In the daily papers among the items of world-wide interest, the missionary news is included. Our best magazines do not fail to acquaint their readers with the missionary situation. Prominent men of the country, travelers, politicians and statesmen are on record as entertaining unmodified endorsement of the plan of missions; they acknowledge that the messengers of the Gospel have been the fore-runners of commerce.

The doors of the un-Christianized world are wide open; the opportunities for its evangelization are great. As expressed in the words of another, "The time has come for the full mobilization of the army of the cross. The time is come for the universal recognition of the fact, that the chief end for which the church ought to exist, and for which the individual members ought to live, is the evangelization of the world. Those millions of heathen are very precious to the heart of Christ, and he wants the church to help him to save them. He wants her

money; he wants her ablest men, the very pick of the churches. He wants the deepest sympathy and heartfelt co-operation of all her members. Though they may not be able to go forth as missionaries themselves, they are bound, as disciples of Jesus Christ, to send out others, and when they are gone, to follow them with their loving sympathy and heartfelt prayers. This is a great spiritual work and the members of our Church must identify themselves with it, and infuse their spiritual life into it, if they would see it triumphant.

The basis for future missionary progress and success in the church lies in a systematic and thorough missionary education. Nor can the missionary sermons, lectures, or newspaper articles, as useful as these agencies are, be sufficient to this end. As some one has said, "Education is more than agitation, and implies the text-book, the teacher, the class, class-hour, study and instruction." This is what has been provided for in the plans of the Mission Study Class of the Epworth League.

It is hoped that from the study of missions each member will be led to feel the great need of the world for Christ, and will be made to so realize his own responsibility that he will take some definite steps towards bringing the world to a personal knowledge of Christ; he will go himself, or lead others to become interested, and follow those who do go with his prayers, money, and interest. Besides this, the study of missions will broaden one intellectually, will furnish instruction concerning missionary achievements, and lead one to a better appreciation of the blessings of Christianity.

If the best results are to be accomplished in the Mission Study Class, the leader must first have a personal knowledge of Christ; must have a deep interest in missions, and a burning desire to interest others. The leader must be one who will take time for thorough preparation by prayer and study, one who possesses some ability for teaching and getting others to work. The class should not be too large, from six to twelve members. It should be composed of those interested or who desire to become interested in missions; those who will attend regularly and do assigned work. It is very important that the class have a permanent place of meeting and that they assemble regularly and promptly. It is advisable to meet weekly or bi-weekly, in order to secure continuity and interest. Open each meeting with prayer. This will help to impress the class with the spiritual import of the work. Let the meetings be informal, pleasant and interesting, as well as instructive, and make each member feel thoroughly welcome.

Subjects assigned for short papers and talks are good to bring in additional information on some topic in the lesson, and if followed with a discussion will aid in riveting some thought. Maps are indispensable for the study of the country, a large map for class work, and small maps for private use. If home-made, these will prove more effective. A blackboard should be freely used, either during the class-hour, or by having work placed on it beforehand. Reviews are especially helpful. Spend a few minutes before beginning the new lesson, on a general question covering the preceding lesson, or one or two questions that will bring out the most important facts. Then give an occasional blackboard outline on the preceding chapters. In study and in review it is suggested that the questions be such as will draw out individual thought as well as facts. Another method for requiring original thought as well as research work, will be to engage the whole class in a debate. First, and last, the leader must baptize the class and work with prayer; if the methods employed are to accomplish the best results.

MINISTERIAL RELIEF ASSOCIATION.

If the brethren of the North Mississippi Conference really want the Association, let them, one and all, send a postal to Rev. J. C. Park now and have their names enrolled.

T. W. LEWIS, President.

W. H. M. S.

SIXTEENTH ANNUAL SESSION, MISSISSIPPI CONFERENCE.

The Sixteenth Annual Session of the Woman's Home Mission Society of the Mississippi Annual Conference was held in Centenary Church, McComb, Miss., March 17-21. Although this is a railroad town, where people work very much like machinery, the welcome we received would compare favorably with the temperature of the steam that was constantly sent out by those mighty engines.

We were sorry, indeed, that our President, Mrs. T. B. Holloman, could not be with us on account of sickness in the family. In her absence, the First Vice President, Mrs. H. M. Ellis, presided.

The report of the Corresponding Secretary, Mrs. B. F. Lewis, was most gratifying. During the year 21 auxiliaries have been organized. This makes 123 auxiliaries with 1,800 members. There have been raised for connectional work \$2,215.60, and for local work \$10,300.91, making a total for the year of \$12,516.51. This is an increase of \$3,542.20 over last year. In view of the financial pressure through which we have passed, this is a most gratifying showing.

The following appropriations were paid during the year: Boguë Chitto, \$200; Oloh, \$100; Brooklyn, \$100, and Sumrall, \$150.

The talk of Mrs. Dan Gilman on "The Perfect Auxiliary" deserves special mention. On a large white cloth was drawn a tree, representing the Woman's Home Mission Society. The large branches represented the officers, and the smaller branches the duties of those officers.

The important subject, "Immigration in the South," was ably discussed by Mrs. J. Benton Hobbs. Miss Ragland, one of the deaconesses in New Orleans, spoke of the deaconess work, and also of the work recently projected among the Italians in that city. Rev. W. M. Williams, manager of the Orphans' Home in Jackson, was with us part of the time, and told of the needs of the Home, and also gave a very gratifying account of the conditions there. Rev. W. T. Griffin, superintendent of the Seacoast Mission Work, was also with us, and told of the work being done among the seamen at Gulfport. We are always glad to have the ministers with us. Their presence and kind words are encouraging.

When the W. H. M. S. was first organized a minister stated: "This society is an unwelcome baby in the Methodist Church." Could he have been at this Conference, he would have changed his mind.

By vote, the next meeting will be held at Gulfport.

The following officers were elected for the ensuing year, viz: President, Mrs. T. B. Holloman; First Vice President, Mrs. H. M. Ellis; Second Vice President, Mrs. J. R. Whittaker; Third Vice President, Mrs. W. H. Huntley; Recording Secretary, Mrs. C. R. McQueen; Corresponding Secretary, Mrs. B. F. Lewis; Treasurer, Mrs. J. K. Dunn; Superintendent of Presswork, Mrs. J. L. Neill.

The following are the District Secretaries: Brookhaven District, Mrs. B. E. Brister; Hattiesburg District, Mrs. J. A. Bishop; Hattiesburg, Miss.; Jackson District, Mrs. J. E. J. Ferguson; Vaughns, Miss.; R. F. D.; Meridian District, Mrs. S. B. Flynt; Meridian, Miss.; Newton District, Mrs. J. Benton Hobbs; Laurel, Miss.; Natchez District, Mrs. A. C. Yeager; Natchez, Miss.; Seashore District, Mrs. Dan Gilman; Millview, Miss.; Vicksburg District, Mrs. S. J. Lucett; Vicksburg, Miss. MRS. J. L. NEILL.

Supt. Press Work, Mississippi Conference.

Magee, Miss.

NOTES FROM PORT GIBSON FEMALE COLLEGE

A revival meeting which lasted about five days was held recently at the Port Gibson Female College by Brother D. Scarborough, our diligent and efficient pastor at Fayette, whose earnest, stirring, illuminating sermons produced a fine effect upon almost the entire student body. Ten or twelve young ladies professed conversion, a number of bright testimonies were given, and two of the students united with

the Church, one of whom, being from a Baptist family, joined the Baptist Church. The majority of the college girls were already members of the Church, a number having joined during the Harbin meeting here last November. The spiritual life of many of the students was enriched and lifted to a higher plane, and both students and teachers were greatly profited by the meeting.

Port Gibson College for Girls has never been more prosperous in its long and honored history than it is at present under the wise and painstaking administration of Brother H. G. Hawkins. It is worthy of note that while a few students have dropped out since the beginning of the session, others have come in to take their places, so that the attendance is now as large as it was a few weeks after the opening in the fall. In fact, the boarding department is about full, and it is almost certain that additional room will be needed next session. I know of no school that is more home-like, or that is pervaded by a more wholesome religious atmosphere. The teachers impress me as being finely equipped, devout and devoted to their work.

The faculty and students of the college, and a few outsiders, myself included, had the privilege on yesterday of listening to a very impressive and instructive address by Miss Pyle, of the Laura Haygood Memorial School, Soochow, China, who is at home on a furlough, and who was just from the Woman's Missionary Conference held last week at Vicksburg. Her address was greatly enjoyed by all. The students are looking forward with pleasure to a lecture on next Friday night by Miss Belle Kearney, Mississippi's gifted temperance orator.

M. M. BLACK, Pastor.

MANSFIELD COLLEGE.

Dear Dr. Boswell: Mansfield College has had another good year. Our commencement will include Sunday, May 23rd, closing the Wednesday following. Dr. H. M. Whaling, of Shreveport, will preach our commencement sermon.

We have a body of fine girls here this year, as we had last year. Louisiana Methodism ought to rise to a grand effort in the support of this school. I am glad to say that I believe the Church has begun to rub its eyes, even though it be after "sun-up." Yours sincerely, OLIN S. DEAN.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co., Ltd.,

1005-1007 Canal Street, New Orleans.

W. F. M. S.

ANNUAL MEETING FOR THE LOUISIANA CONFERENCE.

In the city of Monroe, La., on the evening of Friday, April 2, Rev. R. H. Wynn preached the opening sermon for the annual meeting of the Woman's Foreign Missionary Society, and tendered to them the welcome of the city and the church.

Mrs. S. A. Montgomery made a most appropriate response to the words of welcome.

The regular business of the Conference was taken up Saturday at 9 a. m., Mrs. S. A. Montgomery, of New Orleans, the president, in the chair.

The first matter before the Conference, preceding its complete organization, was the election of a recording secretary pro tem. Very much to the regret of all concerned, Mrs. Edward Alvis, the former recording secretary, had moved out of the State. Her grasp upon the duties of the office was so complete, and her devotion to her task so thorough that her place will be hard to fill. Mrs. S. A. Clark was appointed by the executive board to serve until this annual meeting, but as she was not at the opening session Mrs. S. S. Keener was elected secretary pro tem.

The report of the Young Peoples' work developed the beneficial results of the work of Miss Daisy Davies in the State. In commenting upon the fact that one or two of the societies organized by Miss Davies had been allowed to fall through for lack of a consecrated woman to watch over them, the president said: "It is a solemn thought that, out of the young people of to-day, must come the church and workers of to-morrow."

All the regular committees were appointed at the first session, and Saturday afternoon was devoted to committee work. One very helpful feature was a Bible reading, conducted each day from 11:30 to 12 m.

Rev. H. M. Whaling, D.D., pastor of First Church, Shreveport, La., delivered the annual sermon at 11 o'clock, Sunday. His theme was "The Universal Note in the Gospel." He stressed the fact that the message of the Gospel was to all men of every age, and that Christ was the universal man. Men of every race look upon him as of their own blood.

At 3 o'clock, Sunday, Miss Ethel Beane made a missionary address to the children, evidently holding their attention and winning their hearts. Miss Beane is assistant to the pastor at First Church, in Shreveport, and is doing a great work there. A night school is conducted for the boys of the town, having about thirty-five in attendance. This school is conducted in the basement of the church. The boys are invited to attend the Wednesday night prayer-meeting, but not required. Frequently every boy will go. Bible stories are a regular part of the school exercise. Miss Beane has a sewing class with children from German, Italian, Russian and Syrian homes. These children delight to go with Miss Beane into the hospital to carry flowers and help her in persuading other children into the school. One especially interesting feature is a class of fourteen foreigners in the regular session of the Sunday school.

Sunday night Rev. H. R. Singleton made a missionary address that was forcible and soul-stirring. An immediate result of the sermon was a collection, amounting to fifty dollars.

Rev. H. Whitehead preached at the West Monroe church Sunday night.

Miss Mary Werlein was appointed as agent for the "Woman's Missionary Advocate," "Go Forward," "The New Orleans Christian Advocate" and for the book, "The Days of June: the Life-Story of June Nicholson," by Mary Culler White.

Monday was principally taken up with reports

from the auxiliaries. At 4 p.m. Monday all members of the Woman's Foreign Missionary Society, visitors and their hostesses were invited for a trolley-ride over Monroe. We were delighted with the many beautiful homes and attractive streets. There are many miles of street car track, paved streets and streets shaded with massive trees in this city of twelve to fifteen thousand inhabitants. After the trolley ride, a reception was tendered at the church, and luncheon served.

The night service on Monday was devoted to accounts of various mission fields. Mrs. J. J. Holmes read a paper on the work in Brazil; Miss Renfro read a paper prepared by Mrs. W. C. Peyton on "Work Among the Indians" and on "Our Work in Cuba." These papers were excellent in their clearness and force. But the most interesting feature was an account of missions along the Mediterranean given by Mrs. S. S. Keener. She enabled us to see the points of interest that attracted her on her trip to the International Sunday School Convention held in Rome.

Prof. Olin S. Dean was introduced to the Conference and gave an interesting account of the good work being done at Mansfield College.

Rev. Geo. Jackson was introduced and allowed five minutes to present the claims of the books he was selling.

Rev. I. T. Reams, pastor of West Monroe, was present at most of the sessions.

On Tuesday morning after the devotional exercises conducted by Mrs. B. E. Eskridge, the reports of the committees were heard and adopted. Methods and plans of work were discussed and the attention of the delegates was called to the posters, charts and maps, which were on display by Mrs. Eskridge and Mrs. Paul Foster.

At the afternoon session Mrs. S. A. Montgomery was elected fraternal delegate to the annual meeting of the W. H. M. Society, which will be held in New Orleans next spring.

Amite and Alexandria sent cordial invitations to entertain the Conference next year, and after much discussion, Alexandria was unanimously decided upon. The election of officers and district secretaries resulted as follows:

Officers: President, Mrs. H. M. Whaling, Shreveport; Vice-President, Mrs. Lewis Clark, New Orleans; Corresponding Secretary, Mrs. S. A. Montgomery, New Orleans; Recording Secretary, Mrs. J. C. Foster, Shreveport; Treasurer, Mrs. J. J. Holmes, Minden; Superintendent of Press Work, Mrs. J. A. Wilson, Shreveport; Superintendent of Young People's Work, Mrs. Briscoe Carter, Shreveport.

District Secretaries: Alexandria District, Mrs. E. G. Sewell, Opelousas; Baton Rouge District, Mrs. B. E. Eskridge, St. Francisville; Crowley District, Mrs. A. P. Holt, Crowley; Monroe District, Mrs. S. S. Keener, Monroe; New Orleans District, Mrs. D. C. Worrell, New Orleans; Shreveport District, Mrs. W. C. Peyton, Shreveport; Arcadia District, Mrs. Dudley, Ruston.

The last session of the thirtieth annual meeting was to have been held Tuesday night, but owing to the downpour which descended at the hour of the meeting, none could be held.

LETTER FROM CHAPLAIN JOHNS.

Mr. Editor: In the Advocate of March 25 I note the comment you made upon what you think to be the abuse of the pardoning power in this State.

I beg to differ from you in this respect, and to say that with the Board of Pardons for Louisiana, composed as it is of the trial judge, the Lieutenant Governor and the Attorney General, there can at most be but few mistakes made.

Often new evidence is brought out, and the reformation of the prisoners make a second chance

in life for them look mighty good. Then it is a subject of general interest for the Board of Pardons to commute sentences from a long term to a shorter one because the sentences imposed are so unequal. For example, one man is sentenced for burglary and larceny to ten years in the penitentiary, while another for the same offense by another judge to one year in prison—the cases being identical apparently in each case. This discretionary power of the judges, however, cannot be attacked.

Another case: One man passes a forged check and obtains \$25 and is sentenced to two years in the prison; another does the same thing and gets \$25, but is sentenced to FOUR years! So I make the plea that when the Board of Pardons pass on a case let their judgment be final.

Now, passing from this, I wish to ask the readers of the New Orleans Christian Advocate to search their homes for Bibles and Testaments for our prisoners here in the penitentiary. I have distributed about one hundred copies of the Bible within the past twelve months, but I need several hundred more to supply the demand. Our religious work is simply "booming."

Nearly eleven hundred have been enrolled in the V. P. L., which is the Volunteer Prisoners' League, of which Mrs. Maud Ballington Booth, of New York, is the head. Over one hundred and fifty have finished their time and gone out, and the present membership of this society is 928. These prisoners are trying to live a religious life, and are in all the ranks and stations of life, white and colored men and women. The V. P. L. constitutes nearly one-half of the entire prison population.

Now, I ask that pastors, Sunday School superintendents, and individuals look around and get up a few in each place and send them by mail to me here.

I have received Bibles during the past year from: Mrs. Ella Christian Keener, Rev. Louis Voss, Miss Sophie Wright, Rev. Dr. J. C. Barr, and the American Bible Society, through the Rev. Glen Flinn, of Dallas, Texas. Yet I need more! Reader, suppose you send one or two.

I acknowledge the donations of Sunday School literature from our Conference Sunday School Board, and a nice collection of song books from Mr. T. V. Ellzey, of Louisiana, and Mr. W. C. Everette, of Dallas, Texas.

Thanking you, I am yours in the work.

H. S. JOHNS, Chaplain.

614 Florida St., Baton Rouge, La.

W. L. Ellis, Prop.

Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET.

(Lafayette Square)

Corner St. Charles St.

NEW ORLEANS, LA.

Unlimited Meals.

Alvin Porter, Mgr.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

The Home Circle.

WHAT A LITTLE GIRL CAN DO.

We find the following interesting little letter, written by a 13-year-old girl, in the *Chicago Inter-Ocean*. It is well worth reading by all the girls who read the *Advocate*:

"To the Editor: It was three years last December, when my dear mamma went to the better land. Just seven days before she died I was 10 years old. I have three brothers—one is 17, one 9, and one 6.

"Papa could not get anyone to keep house, so I simply went to work, and with papa's and the boys' help kept house myself. The 9-year-old brother wipes the dishes, while the younger one carries in the wood. Papa sees that the water is in.

"I go to school, right along, too. On Tuesdays or Wednesdays I stay at home to bake, and on that same day papa helps me do the washing. The baking I do all alone, and have done so for over three years. Papa says we always had good bread at our house, but none better than now.

"I put up 150 quarts of fruit last summer, and it keeps first rate. It tastes so good now.

"I do not make any clothes yet, but I mend all our clothes. And the boys tear them a great deal. I like to do this work, too.

"Sometimes I do not know how to make some things; then I go to the telephone and call up some of the neighbor women, who are very kind to me, and tell me if they can. I also learn how to make a great many things from the good *Inter-Ocean*.

"This spring I will finish our district school, and then I hope somehow I will be able to go to a graded school four miles away, where my oldest brother goes now.

"While I am doing this I am well and strong. I go to bed about 9 and get up at 5:30, and get the work done by 8:30, and then walk to school, one and one-half miles. I would like to hear of other girls who must, by force of circumstances, do as I do, and in that way find out I am not the only one of this kind.

"UNCLE PETER'S RUTH."

THE LIVES THAT LIVE ON.

"The lives men lead live after them, there is nothing more true," said a middle-aged lady, who was actively engaged in assisting in the raising of a beautiful new U. S. flag fresh from the great dry goods store of Lord & Taylor, in New York city. "It is proven by the very flag itself. What does it stand for? Who made it what it is? Who can tell how many men have lived and died for it? I never see the Stars and Stripes anywhere unless that sentiment of something like it passes through my mind. I like to have it understood that I love the flag and that I stand for the principles for which it stands, and this is one small way in which the lives of we members of this Civic Club here on this hill top will live in the lives of the children and the young people growing up around us." "It is the good that abides," said some one standing back to watch the flag as it was caught by the western breeze. "The evil is transient; it passes away."

"I wish that was true of all evil influence," said another thoughtfully. "Let us sit down here on the church steps and see the sunset and enjoy the cloud effects and their reflection upon the flag and talk this matter of influence over a bit; it occupies my mind a great deal, that phase of it regarding my duty to the community where I live."

"Let me relate my experience," said the lady who had started the conversation on this trend.

"Oh, your experience; it will be delightful. And these steps have always seemed to me to have been made as a place where one might sit

to enjoy the view and the sunsets, and the society of congenial friends."

As they found places the first lady said, in the voice that always captivates and holds attention: "I have been living in the city of New York for years. I was a teacher, a hard worker, a part of the drive and roar and bustle. I was a member of a Christian church, but there were plenty of reasons why I did not attend any of its services regularly or identify myself with its daily life.

"Being attracted by an advertisement, I came to this village and purchased the home where I now live, meeting for the only time the owner and former resident, and being impressed; as everyone was, by his wonderful personality. He was a living epistle. He did not preach. He was dignified, gentle, kind, sweet, strong. He spoke of the Church, how dear it was, of the good neighbors, of the healthiness of the village and of the picturesque surroundings. We made the purchase, but when we came to take possession he was gone never to return, but we were not disappointed in the smallest particular in what he had told us.

"We had thought him a very good man, but were much impressed by the fact that every one without exception spoke in loving praise of our predecessor in the comfortable home and of his wife. They were gone, but they had left an influence that could not die, and I could not have escaped from the power of it had I so willed. My life was now tuned by the noble, unselfish lives of those two amiable, harmonious, godly people. When the bell rang for the mid-week meeting and I, partly from force of habit and partly because I was very tired with all the moving and unusual work in getting settled, was tempted to remain in our own snug library, I would say, 'I have an unwritten obligation to keep the grass from growing in that well-worn footpath from our gate to the church, and whatever my inclination or whatever the weather I went, and although I had said that I should call a halt at Sunday School, I did not, but was soon teaching a singing class and training the choir every Sunday.

"Then another inflexible law appealed to me: A blessing always follows obedience. It is invariably so, although you may not credit it; but try it for yourself, and have an experience of your own, for it is true as truth that as you strive to shed a beneficent influence you shall find a new rest and peace and your own life shall be abundantly blessed."—Mrs. Annie A. Preston, in *Christian Intelligencer*.

CHURCH EXTENSION MEETING AT MEMPHIS, TENN.

1. The meeting of the representatives of the Conference Boards of Church Extension will be held in the lecture room of the First Methodist Church, Rev. Lewis Powell, D.D., pastor, Tuesday and Wednesday, April 27-28.

2. Entertainment.—The Methodists of Memphis will entertain the brethren attending the meeting. Names that have been sent to this office have been forwarded to the entertainment committee. Those who have failed to send their names to us should forward them at once to Rev. Lewis Powell, D.D., pastor of First Methodist Church, Memphis, Tenn.

3. Nearly one hundred representatives, elected by the several Conference Boards of Church Extension, will spend two days discussing questions of vital importance to the work they represent. Four sessions will be held, beginning at 9:30 a. m. and 2 p. m. each day. The first thirty minutes will be devoted to devotional exercises in charge of a competent leader. One brother will have charge of all the devotional services.

4. Mass Meetings.—Tuesday evening at 8 o'clock the meeting will be in the interest of Church Extension. Two speakers. Wednesday evening at 8

o'clock the meeting will be in the interest of the Woman's Home Mission Society. Two speakers. These are to be great meetings.

5. The annual meeting of the General Board of Church Extension will be held Thursday, Friday and Saturday, April 29 to May 1, and those attending the meeting of the Conference Board representatives are invited to remain through the sessions of the General Board.

6. During the three days the Board is in session there will be public meetings in the auditorium at 11 a. m., 3 p. m., and 8 p. m. each day. Live questions will be discussed and the gospel of Church Extension will be preached.

7. Sunday, May 2, members of the General Board and visitors will occupy the pulpits of the Methodist Churches in Memphis and the surrounding communities. These services will be in the interest of a Loan Fund for Memphis Methodism.

W. F. McMURRY,
Corresponding Secretary.

INFORMATION WANTED.

Dear Dr. Boswell: I wish to inquire through the *Christian Advocate* concerning the North Mississippi Conference picture taken during our last session at Water Valley. Some of us paid the photographer and we have never received the picture. Can some one turn on the light?

Fraternally,

D. C. FOUST.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

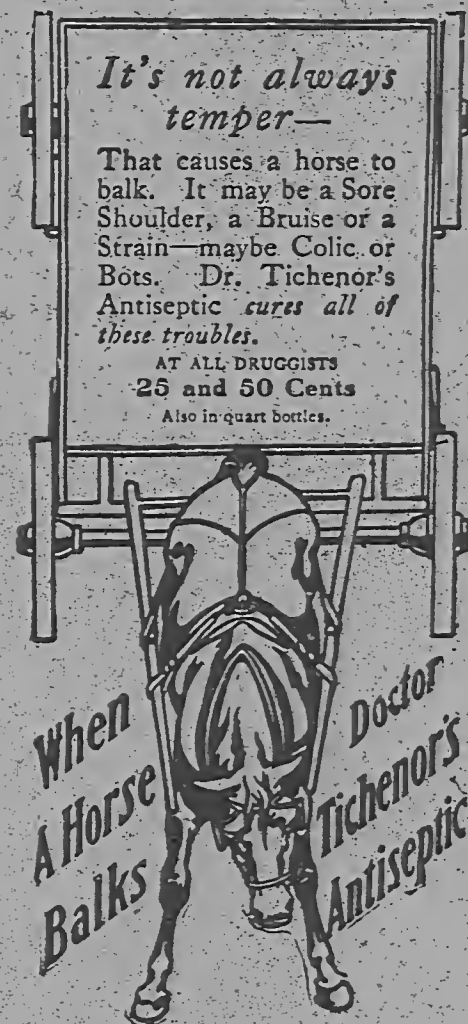
—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.



Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

THE LORD'S PRAYER.

Many of our brethren jealously guard the wording of the ritual of the Church, and properly so, because the right to change it exists only in the General Conference. In reference to the Lord's Prayer, which occurs so frequently in the ritual of all branches of Methodism—not less than six times in the prescribed order of our own branch—Dr. C. S. Nutter, of Boston, a prominent minister of the Methodist Episcopal Church, calls attention to what he designates a "surprising change" in the prayer as it occurs in the Discipline of 1908. And what is more surprising is the fact, so Dr. Nutter says, that in his Church there are "at least three differing forms of the Lord's Prayer: one in the Hymnal, a second in the new Catechisms, and a third in the new Discipline."

The change in the new Discipline is the substitution of "those who" for "them that" in the petition "forgive us our trespasses as we forgive," etc. As the General Conference did not authorize the change, Dr. Nutter asks, "who did?" and is inclined to fix the responsibility on the committee that edited the Discipline. Why did that committee do it? Possibly because the two churches, having a "Joint Hymnal," "Common Catechism," and a "Common Order of Worship," they thought best to throw a little "sop" to the Church, South, by adopting its form, which is invariably, "as we forgive those who trespass against us," and uniform in every other particular except in two places, the prayer stops with the petition, "deliver us from evil." But who authorized the words "those who," instead of "them that," as they appeared in the "Sunday Service," and as they first appeared in the Discipline, or when the change was made, we do not know.

Is this a great matter? Certainly it is not one of life and death, but if we are to have a common order of worship, or if the people are to join the minister in repeating the prayer, it is important that the words be alike in every place. Otherwise, there will be confusion.

BIGOTRY GONE TO SEED.

Full fifty years ago we read about bigotry going to seed. That was a long time back. Since then the seeds were planted and another crop has been grown and reaped. In proof, we cite to a paragraph quoted from the *Arkansas Baptist* of Feb. 17, 1900. The article from which the paragraph is quoted, it appears, was written for the encouragement of a sister who left the Methodists and united with the Baptists, and reads as follows:

"God bless you, I am so glad you now have your eyes open to the truth. I, too, was deceived in that Methodist infidel-incubator, and know exactly how to sympathize with those who have passed through a similar experience. Having seen the dangers of that ungodly system called Methodism, we know there are thousands of poor, deluded souls in the Methodist fold, who need to learn the way of salvation, believe in Jesus Christ and be saved. We know that every mother's son of them, who believes in that soul-destroying, infidel-making, God-dishonoring doctrine of apostasy, are lost, blind-folded and led captive by the devil at his will, and if something is not done to rescue them they are going straight on down to hell. If all Baptists would stand firm for the truth and rebuke the preachers who preach these damnable heresies, Methodism would surely die. It ought to be dead now, for the world would be better, much better off without it."

We can see how a man holding opinions honestly drawn from the Word of God, as he believes, can not only zealously defend them, but likewise just as zealously attack opposing opinions, but we cannot understand how one who professes to have imbibed the spirit of the Thirteenth Chapter of First Corinthians can apply such opprobrious epithets to a whole body of intelligent Christian men and women. It can be explained only on the supposition that the man looks upon the less intelligent as deceived, and upon the leaders as imposters. But no man save one blinded by bigotry would say such a thing. The brother who wrote the above paragraph went a step beyond that—he presumed to sit in judgment on the consciences of others, declaring them "lost, blind-folded and led captive by the devil at his will." What did Dr. Gambrell, the great leader of Southern Baptists, say of such men? He said they are "fool-Baptists."

We are glad to know that the *Arkansas Baptist* writer, editor or correspondent, does not represent the great body of Christians called Baptists. He is a misfit. He is like pebbles in a grist mill—creates jarring and friction. If we mistake not, he is about as much opposed to the great work of the Southern Baptists as he is to the Methodists, in that he is constantly fighting the "organized work of the Convention."

We are sorry that such uncharitable words appear in a Christian newspaper. The writer needs to "learn the way of the Lord more perfectly." They indicate that we are yet a long way off from the millennium.

THE ADVOCATES AS NEWS BEARERS.

Dr. Palmore, of St. Louis, seems to be "out of patience" because the *Christian Advocate* does not reach its readers as early as it should after the matter has left the hands of the editors. When it reaches St. Louis, the Doctor says, "its freshest news has become ancient history." This is said of the *Christian Advocate* edited by Dr. G. B. Winton, managed by Dr. J. M. Moore, and published by Smith & Lamar, in Nashville, Tenn., near the banks of the "curiously curving Cumberland."

Begging pardon for adopting Dr. Palmore's hyperbole, we venture to say that by the time the weekly papers reach subscribers the news they bear is "ancient history"—the *St. Louis Christian Advocate* not excepted. The Doctor often gives his readers "left over" news. In the issue of March 24 we are told that a certain thing was done "last week." As a matter of fact, the thing was done about the 7th of March, more than two weeks before the news appeared in Dr. Palmore's columns.

Why should a weekly *Christian Advocate*, or any weekly periodical be censured for failure to give the freshest news? In the very nature of the case it could not be done unless editors and reporters in sufficient numbers were employed to get up the news in a day, and with type-setters and presses and mailers sufficient to put the paper through in a night and deliver it to the postoffice. And added to this, if it is up-to-date, and anywhere near the equal of a

respectable daily of the smallest dimensions, it would have to buy the press dispatches, else beg or filch from the evening dailies. If there is a *Christian Advocate*, or a secular weekly paper in the United States that follows this plan we are not aware of it.

It is a fact that in this day of telegraphs and telephones and of morning and evening papers, people, especially correspondents, get impatient waiting for the weekly *Advocate*. Often friends favor us with news or matter of importance with request to print "this week," but it does not reach us until Tuesday, frequently not until Wednesday, when all the paper can hold is in type and half of it is printed. Their "valued favors" must wait until "next week." Sometimes the friends complain. They simply forget that the *Advocate* is not a daily paper. Those who complain live in the cities or towns and have the advantages of daily papers.

As editor, we have been connected with the Church press long enough to know the difficulties encountered in meeting the expectations, not to say the demands, of those who volunteer contributions. Not infrequently there is matter on hand sufficient to fill three issues of the paper. And with the exception of Church notices, emergency articles, etc., as soon as the matter for one issue is in type the printer is furnished with copy for the next issue. Anybody can see that the biggest part of all the matter in every weekly paper is at least a week old before it is put in type. On the whole, our notion is that to charge the weekly papers with printing "ancient history" is a waste of space and ink, as well as of the time it requires to write the charge. If the complainer has another object in view, as evidently Dr. Palmore had, viz.: to strike a blow at the publishing agents of the "old Nashville," that is another matter. Why should he whip the agents over the shoulders of the managing editor, and cause many of his readers, who know nothing about the printing business, to believe that the editor is at fault?

By the way, the "Old Nashville" is not the only one of the family that is late in reaching some of its readers. At least one other reaches our office later—a very important one. We have never inquired why. We read it carefully when its turn comes, just as we do the *St. Louis*, and feel that we are fully repaid for waiting.

We have written the above not so much to criticize Dr. Palmore, as to show some of our readers why we cannot always print their communications the same week they are received.

DEATH OF REV. J. W. CHAMBERS.

Rev. J. W. Chambers, of the Mississippi Conference, who, on account of ill health, took a superannuated relation last fall, died at his home at Ellisville, Miss., last Sunday morning about half past eight o'clock. Though in feeble health, his going away was wholly unexpected. He was taken with pain in his head, and lived only about two and a half hours. Brother Chambers had been about thirty-five years in the ministry, was strong in body and mind, well educated, and useful and influential. He held a prominent position among his brethren and will be greatly missed. Sister Chambers and eight children are left in sorrow, but not without hope. One of his sons is a preacher and pastor of the church at Ellisville. Some one, acquainted with Brother Chambers—his life and work—will, we hope, furnish us with a memoir. We join our prayers with those of a host of friends in behalf of the widowed mother and fatherless children.

It always affords us pleasure to record the success of preacher's sons. We take special pleasure in copying the following complimentary notice of a preacher's son from the Jackson (Miss.) Daily News, of April 2. The News says: "Among the

younger members of the medical profession in Jackson, is Dr. E. H. Galloway, a son of Bishop Charles B. Galloway, Mississippi's greatest divine and most beloved citizen. Dr. Galloway early showed that he had inherited much of the talent that won for his father such distinction and renown. Not contented, however, with being merely a great man's son, he decided to carve a name for himself in the medical profession, and he is meeting with exceptional success in that undertaking. Dr. Galloway was born Aug. 20, 1879, graduated at Millsaps College with honors in 1900, and finished the course at the medical department of Vanderbilt University in 1903. He served as interne at the Natchez hospital in 1901, and was surgeon on the steamship Coleridge, plying between New York and Rio Janeiro, during the summer of 1902. His skill and ability is so well recognized that he now holds the dual position of city and county health officer, and in addition has a large general practice. Dr. Galloway is also one of the physicians of the Jackson Hospital and Sanitarium.

PERSONALS.

Rev. W. W. Holmes left the city Monday morning for Lafayette, where he will spend the week helping Rev. A. F. Vaughan in a meeting.

Mrs. M. G. Doniphan, of Sicily Island, La., has been a subscriber to the Advocate for the last forty years, and still loves the "old paper."

Rev. D. M. Geddie, pastor of the Winona Circuit, is diligent in his work, and in a word to this office says: "The parish, as far as I can see, is on the up-grade."

Rev. G. P. White, New Roads, La., reports his work in good condition, "moving along very well." We are glad to report that his little son, who has been very ill, is now getting well.

Rev. W. W. Perry, pastor, writing from Terry, Miss., says, "We had a good day Easter Sunday, preaching at Forest Hill in the morning and at Bryan in the evening—good congregations and good attention."

The Board of Trustees of the Seashore Camp-ground will hold a meeting on the grounds, April 15. They will formulate plans for the new enterprise to be set on foot, and discuss the question of ways and means.

The work at Crystal Springs, Miss., moves along "charmingly" under the wise administration of Rev. J. W. Crisler, now in his third year at that delightful town, the best year of three thus far. "All departments are in full swing."

Miss Nevada Martin favors us with a fine communication concerning the "Scarritt Bible and Training School" at Kansas City, from a student's standpoint. It will appear in an early issue, perhaps next week. We are sure it will be read with much interest.

Rev. R. P. Fikes, Pass Christian, Miss., informs us of the death of his mother, who passed to her home on high Sunday, April 4. He is in great sorrow, and asks the prayers of the people of God. Will the brethren remember him and the stricken family at the throne of grace?

All of our churches in the city observed in a more or less formal way the Easter festival and held interesting services. As far as public accounts indicate, the most interesting services were at Second Church, the pastor, Rev. A. I. Townsley, receiving nineteen persons into membership.

Mrs. C. W. Harper, Napoleonville, La., who has been on the sick list for more than a month, is on the way to recovery. She renews her subscription, and adds: "I can't tell you how much I enjoy reading the Advocate. It is the only thing that keeps me posted on my Church affairs, as we have no Methodist Church in this community."

Rev. W. E. Akin, Pollock, La., is sorely bereaved by the death of his little son, of whom he and the mother send a beautiful tribute. "It is well with the child." Notwithstanding the sickness and death of the little one, Brother Akin is "doing fairly well" in his charge. He hopes to see many souls saved this year. We thank Brother Akin for good work in behalf of the Advocate.

Nobody regrets mistakes in the paper more than does the editor, but in spite of great care they will occur, and sometimes where they are least expected. For example: In last week's issue we had a note from Brother J. R. Bingham about "Winona District Laymen." The printer made it read: "Union District Laymen." Brother Bingham was not to blame.

We made amends as far as possible by printing it again.

Rev. R. P. Neblett, Shelby, Miss., says: "Our work is progressing nicely. The second quarterly conference has been held. The stewards reported in full to date. They look after conference collections, as well as pastor and presiding elder's salary. The missionary assessment is paid and other collections receiving attention. Sunday school and other societies running at full blast. We had a delightful Easter Day."

Rev. D. L. Cogdell announces the dedication of the new church at Dundee, Miss., Sunday April the 25th. Rev. R. A. Meek will preach the dedication sermon. All former pastors are invited to be present, also this editor. The whole charge, Coahoma, "is on the up-grade." The people have been true to the pastor and his wife. Brother Cogdell's present address is Coahoma, Miss., not Memphis. The preacher has been putting in some good work in behalf of the Advocate.

The friends of the Advocate are still faithful; the largest number of subscribers sent in since our last notice comes from Rev. T. V. Peters, of Slidell, La., who sends in fourteen. Others have sent as follows: Rev. W. E. Akin, of Pollock, La., 10; Rev. T. J. Halfacre, of Alvin, Miss., 7, and the following 5 each, Rev. S. L. Pope, of Senatobia, Miss., Rev. R. G. White, of New Roads, La., and Rev. E. P. Craddock, of Shreveport, La. Besides this, there have been a number sending in less than five each. We appreciate all that the friends of the Advocate are doing for it. Not all those who have sent in large numbers have received credit in these columns, but the names are written in a book of remembrance in this office.

Rev. B. P. Fullilove, Abbeville, Miss., says: "Another considerable gale from the southeast on Saturday, April 3, blew directly towards the parsonage, and it blew fifteen bushels of corn into the barn, and it blew into the pantry lard, meat, fruit, molasses, and last, but not least, four pounds of butter. All this came from my Mt. Zion church. May this be our best year, is my daily prayer." Nearly fifty years ago we knew all about Mt. Zion, Abbeville, and sixteen other appointments on the old Oxford Circuit, besides Stew-Pan, where, on the hottest day of the summer, we tried to preach the first sermon ever delivered in the chink and dirt-daubed schoolhouse. We wonder if Brother Fullilove can find Stew-Pan, or Mutton Ham, or Smut, or Chicken Bone, or Grub Toe, or Hell's Half-Acre. They were all there, and familiar names in 1861. Brother Bachman knows.

The Methodists of Amite, La., are rejoicing over the completion of their new church. On Sunday, April 11, the building was formally opened for public worship. At the invitation of the pastor, Rev. L. C. Wilson, the opening sermon was preached by Rev. N. E. Joyner. The congregation filled every available space in the building and some stood outside the doors. Owing to peculiar circumstances, the cornerstone was not laid with the usual public ceremonies. The builder, however, had arranged for the deposit of a box in the cornerstone by removing a piece of flooring and at 3 o'clock in the afternoon a service was held. Judge R. R. Reid, chairman of the building committee, delivering a splendid address, and many articles of historical value were deposited in a box specially made for the purpose by a member of the building committee. Brother Wilson, the building committee and the entire membership deserve much praise. It will be recalled that in April of last year their church was completely destroyed by the fierce storm that devastated their little city. The last service in the old building was held on Easter Sunday of 1908, and it was a happy coincidence that the new building was opened on Easter Sunday of 1909. The building is an honor to the preacher, the laymen who composed the building committee, to the congregation and to Methodism.

BOARD OF MISSIONS.

Report of treasurer of Mississippi Conference Board of Missions to March 31, 1909:

		—Missions—	
Bfookhaven District—		Foreign	Domestic
Hazelhurst	\$5.00		
Silver Creek	20.00		
Magnolia	100.00		\$101.00
Monticello			10.00
	\$125.00		\$111.00
Hattiesburg District—			
Pachuta	\$25.00		
Taylorville	40.00		
New Augusta	20.00		\$20.00
Magee	5.00		5.00
Broad Street	37.50		
Sanford	5.00		5.00
Ellisville			12.50
	\$132.50		\$42.50

Jackson District—			
Pinola	\$5.00		\$5.00
Fannin			2.30
	\$5.00		\$7.30
Meridian District—			
East End	\$20.00		\$11.66
Matherville	5.00		5.00
Seventh Avenue			8.38
	\$25.00		\$25.04
Natchez District—			
Pearl Street	\$12.00		\$10.00
Homochitto	5.50		6.55
	\$17.50		\$16.55
Newton District—			
Forest	\$10.00		
Main Street, Laurel	64.00		\$62.00
Rose Hill	20.00		20.00
Raleigh	4.00		5.25
Kingston	8.00		7.00
Morton	35.00		35.00
Fifth Avenue			20.00
	\$141.00		\$149.25
Seashore District—			
Howison	\$65.00		\$ 25
Main Street, Biloxi	25.00		25.00
Coalville	32.50		10.00
25th Avenue, Gulfport	100.00		100.00
Pass Christian	8.60		10.00
Ocean Springs			25.00
	\$231.10		\$170.25
Vicksburg District—			
Crawford Street			\$50.00
Bolton			25.00
Oak Ridge	\$10.00		10.00
Port Gibson	50.00		50.00
Washington Street	10.00		7.50
Edwards	40.00		
Total	\$110.00		\$142.50
Grand total	\$787.10		\$664.39
W. L. LINFIELD, Treasurer.			

WINONA DISTRICT LAYMEN.

It pleases me to report that W. T. Johnson, Leader, sends \$120.50 from Greenwood Laymen's Movement, and H. M. Thompson, treasurer, \$80.50 from Carrollton Laymen's Movement, and guarantees another \$70 during the year. Also Brother Johnson assures me that Greenwood will "come again."

It grieves me to report failure to secure results in any other charge in the District so far.

J. R. BINGHAM,

Leader for Winona District.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for \$1.50 each.

In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward" instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain; if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

Obituaries.

EDGAR NOLAN BAILEY, surrounded by his loved ones and blessed with every comfort which tenderest care could bestow, died at his home in Stewart, Miss., Nov. 17, 1908, after an illness of a few days. He was born Jan. 28, 1882, aged 26 years, 9 months and 19 days. He joined the church in August, 1904, during the pastorate of Rev. E. C. Sullivan. Brother Bailey was a charitable young man, broad-minded and intellectual. Being a steward in the M. E. Church, South, he took an active part both in the church and Sunday school. He is missed by all who knew him. We have but one consolation to offer to his loved ones: He cannot come to you, but you can go to him. Let us all be faithful to the end. His pastor,

T. E. GREGORY.

TRIBUTE OF RESPECT.

We, your committee appointed to draft resolutions touching the death of our brother and Sunday school teacher, Dr. W. N. Cunningham, beg leave to submit the following preamble and resolutions:

Whereas it has pleased the Almighty to remove from our midst our worthy and much beloved brother and Sunday school teacher, who for a period of thirty or thirty-five years has been teacher of the Bible class in our Sunday school, and ever manifested a deep interest in all departments of the Sunday school work, attending regularly and instructing his class in the precious truths as taught in God's Word; therefore, be it

Resolved, That we, the members of the Sunday school of Mansfield, La., deeply lament his death, and while we bow in reverent submission to the will of him "who doeth all things well," we cannot refrain from this manifestation of our deep sorrow for our great loss.

Resolved, That we ever cherish a fond recollection of his virtues, and hold in just regard the efficient manner in which he ever discharged his duties as teacher, and in every walk of life, and we will ever aim to emulate his Christian example.

Resolved, That we tender the family of the deceased our heart-felt sympathy in this their great bereavement, and that this tribute of our love for our departed friend and brother be published in our local papers and in the New Orleans Christian Advocate, and a copy of the same be furnished to the family of the deceased.

A. F. JACKSON,
W. E. SINGLETON,
J. B. WILLIAMS, Jr.,

HERBERT E. WOODSUM, a man of middle-age and a valued friend and citizen, passed from among us only a few weeks ago from his home on St. Charles St., cor. St. Joseph. He was born in the town of Norway, State of Maine in the year 1879, came to New Orleans in 1903. Besides having acquired a good common school education, he had finished a course in electricity, to which was added a valuable experience. Not long after arriving in New Orleans, Mr. Woodsum met and married a Miss Morgan; a happy period of married life resulted in the birth of one child, a boy. Herbert held to the Christian faith of which he was counted a consistent exemplar. His was a life marked with simplicity, frankness and patience, a generosity that did not hesitate to make a sacrifice for others. While a part of humanity grows pessimistic and bitter through the trials and sufferings of life, a far greater proportion grow more patient and sweeter in disposition, like our departed friend. Of such we may say they are more submissive to the will of him who has promised that our afflictions, if patiently borne, "worketh for us a far more exceeding and eternal weight of glory." It is needless to say that the heartstrings of the mother, a brother

and many friends have been sadly torn by his loss. But when we watched by his bedside after that lamp of life had gone out and saw the impress of a gentle, peaceful smile that seemed to linger upon the quiet features, we could not help but say in our hearts, that what was our sad loss, was his great gain. That smile seemed to us assuring evidence of his soul reconciled to his Redeemer, and that our friend had passed across the river to immortality.

On behalf of mother and friends,
A friend and brother mechanic,
BENTON H. THOMAS,
1011 St. Charles Ave.

JOHN SILAS LEWIS, son of J. A. and Bettie Lewis, was born in Chickasaw County, Miss., Aug. 3, 1872, and in the early morning of March 21, 1909, he passed peacefully to his mansion in the skies. His death was very unexpected. He had been suffering some two or three weeks with his throat, but the trouble was not considered serious. A little more than a day before the end came he was seized with a convulsion from which he never regained consciousness. His brothers, Revs. T. W. and E. S. Lewis, were present at the funeral, his sister and other brothers were too far away to reach him in time. He was gloriously converted and joined the Methodist Episcopal Church, South, at Old Friendship in 1886, under the ministry of Rev. W. D. Bass. Later he transferred his membership to the Church at Houston, Miss., from which he was translated to the Church triumphant. He was married to Miss Mamie Spencer, of McCarley, Miss., October 14, 1908. For some cause this happy union was permitted to exist only five months and seven days. The finite mind cannot comprehend why such a young and affectionate husband, noble and devoted son, true and loving brother, good, useful Christian, and a citizen of the purest type, should thus be cut off in middle life. But,

"God moves in a mysterious way,
His wonders to perform"—

While "clouds and darkness are round about him" and he governs gloriously concealed from human sight, yet "some day we'll understand"—when we shall see him face to face and know even as also we are known. This is the strong belief and encouraging hope of the Christian. Then, let none weep longer. Instead, think of husband, son and brother as having exchanged a life full of temptation and trial for that life without a tear, a permanent home, and a bright crown. Verily, he fought a good fight and kept the faith and has received his full reward. And may all clouds disappear, joy be given in sorrow, and vision through tears.

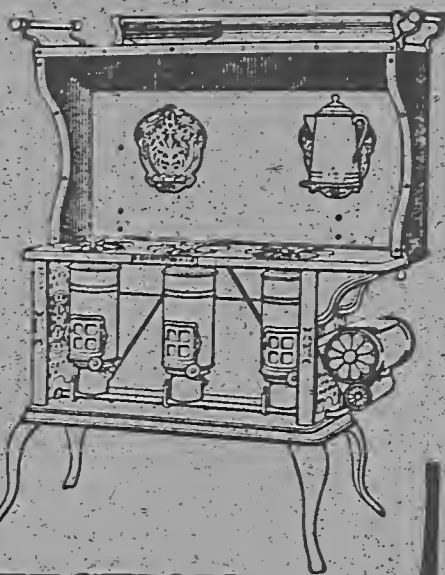
L. W. CAIN.

JAMES MILTON SINGLETARY, son of John Jenks and Matilda Singletary, was born in Livingston Parish, La., April 8, 1852, and died at his home near Bunkie, La., Jan. 25, 1909. He was married to Miss Sue Stewart, near Evergreen, La., in '78, with whom he lived most happily till the union was severed by death. He was a devoted husband and truly a lover of home, seldom leaving it for more than a few hours. His was a quiet life of domestic happiness. Here many beautiful flowers bloomed and shed their rich fragrance on the air, and often did the young people gladden this home by their visits and good cheer; to gather bouquets and have a chat with "Miss Sue." He was an humble, upright citizen. He united with the M. E. Church, South, in 1889 and remained in its communion till death. He leaves an aged, sorrowing companion, who sits in the twilight and longs to hear that voice and see that familiar form and face, and, by faith, anticipates the time when "we shall see him as he is," and with loved ones be at home with God forever.

J. D. HARPER.

Put This Stove in Your Kitchen

It is wonderfully convenient to do kitchen work on a stove that's ready at the instant wanted, and out of the way the moment you're done. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days. The



NEW PERFECTION Wick Blue Flame Oil Cook-Stove

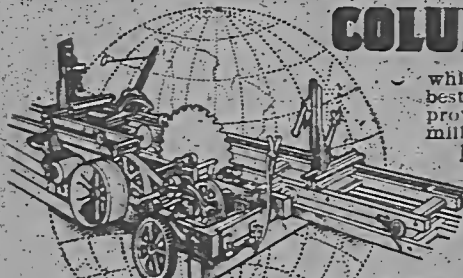
is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.



The **Rayo Lamp** is the ideal lamp for family use—safe, convenient, economical, and a great light giver. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

COLUMBIAN SAW MILL



"WE PUT IT AGAINST THE WORLD"

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

Using the same horse power, we guarantee it to cut one third more lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Tenn.



BRAND NEW \$300 Piano for \$195

A saving of exactly \$105. That's what comes to you in actual cash credit if you become a member of the

Mississippi Valley Piano Club

Membership limited to one hundred. We buy the instruments for all the members in one order and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That means you get a brand new \$300 high-class piano for \$195. You get the piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

On Small Monthly Instalments

These pianos come from the factory of a celebrated maker and are used by musicians of prominence all over the country. They are particularly noted for their easy, responsive action, velvet touch, and mail-to-mail tone and marvelous durability. We guarantee them and give you absolute protection. Come in and try one. If you like it, fill out the attached coupon and mail it to us. If you have an old piano to sell, we'll buy it. Write today. Gentlemen, you may find me full description of your piano plan

Reuben Brothers
Memphis, Tenn.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

LOUISIANA CONFERENCE JOINT INSTITUTE PROGRAMME.

Some Special Features.

As our Joint Institute programme takes definite shape we note these special features:

Col. Stubbs, Lay-Leader of the Southern Methodist Laymen's Movement, will deliver the three following lectures at each Institute: (1) "What the Laymen's Movement Proposes to Do and Our Part," (2) "Why England and America Should Evangelize the World," (3) "How We May Finance the Kingdom." Col. Stubbs plans to have a special day for the laymen and a special effort will be made to rally them at that time and to start them in this most important work of the Church.

Rev. F. S. Parker, the Assistant Secretary of the Epworth League Board at Nashville, Tenn., will in addition to general work and counsel at each of the Institutes (one-half the week at each), give the following lectures: (1) "The Epworth League and Its Place in Methodism," (2) "The Place of Experience in Methodist Doctrine," (3) "The Methodist Conception of the Christian Ministry." Besides these, Brother Parker will conduct two periods in devotional Bible study and discuss practical phases of the Epworth League work as occasion may demand.

Miss Mabel Head, Institute Conductor of the Woman's Board of H. M., will conduct two periods at each Institute at the mission study hour, and deliver a lecture, and perhaps others, on "The Need of Trained Workers for the Home Church of To-Day."

Dr. H. M. DuBose, General Secretary of the Epworth League Board, will deliver these three lectures at Alexandria, Crowley, Amite City, and New Orleans: (1) "Francis Asbury," (2) "The Settlement of the Methodist Doctrine," (3) "The Constitution of Methodism."

"The Pulpit As Seen From the Pew" will be discussed by Capt. Welch at Shreveport, Robt. D. Webb at Monroe, H. H. White, at Alexandria, H. N. Pharr, at Crowley, I. D. Wall at Amite City and Judge G. D. Shands, at New Orleans.

"Fidelity in Church Officials" will be discussed by Dr. J. M. Middleton at Shreveport, one to be selected for Monroe, T. W. Holloman at Alexandria, A. M. Mayo at Crowley, W. S. Holmes at Amite City and one to be selected for New Orleans.

The morning devotional periods will be conducted by Dr. J. A. Parker at Shreveport, Rev. R. W. Tucker at Monroe, P. M. Brown at Alexandria, W. H. Benton at Crowley, J. M. Henry at Amite City and Dr. F. N. Parker in New Orleans. The evening quiet hour devotional services will be conducted by Rev. F. S. Parker and others by arrangement.

The Bible study periods will be conducted by Rev. A. S. Lutz at Shreveport, Rev. S. J. Davies at Monroe, W. H. Coleman at Alexandria, Dr. F. N. Parker at Crowley, Dr. J. A. Rice at Amite City, and Dr. A. F. Watkins in New Orleans. Excepting the first named, these have all been asked to deliver lectures on selected themes. The presiding elders at the points where the Institutes are domiciled will conduct round-table discussions on practical and vital themes with the pastors.

The Sunday School superintendents and teachers, Epworth League and mission workers will likewise conduct

round-table discussions. T. V. Ellzey, Miss Juden and others will occupy the Sunday School period.

Mrs. A. F. Watkins, Miss Ethel Bean, Mrs. S. J. Davies, Revs. L. N. Hoffpauir, T. M. Buley, A. I. Townsley, and others will occupy the Epworth League periods. Miss Mabel Head will be assisted in the mission period by Revs. N. E. Joyner, Martin Hebert and others.

The educational interests in various phases will be discussed by Rev. C. B. Carter, Prof. Weber and Prof. Dean. The Church Extension work will be discussed by Revs. J. W. Harper, H. W. Bowman and J. M. Henry. Rev. R. W. Vaughan will speak on the orphanage work. Rev. H. R. Singleton will discuss Infant Baptism. Rev. W. H. Coleman, "The Young Men's Purity League," and other things will be arranged as time will permit and circumstances may allow.

Our home workers have not all been heard from and some revision will doubtless be made as pertains to them. We hope to have printed programmes for distribution in the hands of the pastors in ample time.

Now, brother pastor and Louisiana Methodist, let me freely speak with you not of the old Patriarch, but of the present needs of the Church for intelligent trained workers. We need them; we must have them. Our Institutes as planned are the best practical way of reaching the desired end, and success or failure in our effort is resting upon your co-operation or lack of co-operation. The list of announced Institutes are many, but ours at home are the most accessible and practical for our own people. They may gather at these centers with no loss of Sunday time and spend the four days in profitable study of practical needs and little expense.

The Southwestern Passenger Association has announced an open rate of one and one-third fare for the round trip, and we are asking the Southeastern Passenger Association for the same. Take advantage of this to visit your central city and meet your Methodist friends.

We have appointed the pastors of the First Churches in the several places where the Institutes are to be held as chairmen, with the presiding elder and other pastors of the same place as members of local committees on entertainment, advertisement and general oversight of the work. Where practical, we trust they may announce entertainment to all visitors, and where this cannot be done at least a cheap board rate for the four days. More anon.

P. O. LOWREY, Chairman.

WANTED. Cultured Southern lady, taking select party to Europe, desires several ladies or gentlemen to complete number. References exchanged. Address 935 North State Street, Jackson, Miss.

FROM ACKERMAN, MISS.

Dear Dr. Boswell: We have just held our first Quarterly Conference at Ackerman, which was a great success, doubtless, the best in the history of the charge. Most all of the official members were present. The spirit of the meeting was very fine. The salary of the pastor was raised from \$855 to \$1000, and one-fourth paid. Brother Augustus, our new presiding elder, does things well. He has preached five times on my charge. My people think he knows all that is in the Bible, and some not in it. His sermon on "How to Study the Bible" should be heard or read by every person. Our prospect is bright for a good year.

J. D. SIMPSON.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.

New Orleans, La.

PIANOS

TO reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street.

New Orleans, La.

LOSSES PROMPTLY PAID.

T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Eveline McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains



28 Doses 25 CENTS.
NEVER SOLD IN BULK.

TAKE ONE
of These Little Tablets
AND THE PAIN IS GONE.

BIG PHONOGRAPH OFFER

The original Thomas A. Edison Phonograph. Unquellable as an entertainer and fun maker. Sold on easy monthly payments. Place your order now. We will send you everything. Price every day. I ship on approval. Write today for my Big Free Catalogue. EUGENE C. FINE, 55 Dearborn St., Chicago.

USE OUR MONEY

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$5.00. We begin with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalogue, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 239-10 W. Adams St., Chicago, Ill.

FITS CURED NO CURE NO PAY

Other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

BELLS.

For All Churches and School Bells. For Rent for Bells. The C. B. BELL CO., Milwaukee, Wis.

BLUMYER CHURCH BELLS
UNLIKE OTHER BELLS
SWEETER, MORE DURABLE, LOWER PRICE.
OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.
Please mention this paper.

ANTI-SALOON LEAGUE.

Dear Dr. Boswell: I write this short note to speak of the address that was made here last night in the Methodist Church by W. D. Parrish, the field man for the Anti-Saloon League of Louisiana.

I have heard a goodly number of addresses by various representatives of that work, but the one made by Brother Parrish last night is the best I have ever heard. It was clean, clear-cut, and free from abusive language toward any.

Brother Parrish is a local preacher in our Church, at one time a member of the Alabama Conference, and before admittance in the Conference was a practicing lawyer in Alabama.

He has had experience in the police courts of Birmingham and was a leader in the recent prohibition fight there.

His experience in the practice of law and as a preacher gives him a wonderful grasp of the theme of prohibition, while in his own experience he is capable of demonstrating the utter foolishness of the statement often made that "if you let whisky alone, it will let you alone."

This is his first appearance in our State, and I heartily commend him to all of our preachers as a safe, sane, practical, and earnest preacher of the Gospel, and wide awake to the great curse of the open saloon.

No preacher need fear to open his pulpit for any hour, or service to him.

H. W. BOWMAN.

Winnfield, La.

FROM BAY ST. LOUIS.

Dear Brother Boswell: Our second quarterly conference was held last Monday night, March 22, after a most instructive sermon by our presiding elder, Rev. W. B. Jones. The reports submitted were very gratifying, showing the work to be progressing most satisfactorily.

A resolution was introduced by one of the stewards, who prefaced the introduction thereof by stating that our pastor, Rev. H. B. Urquhart, had come to this charge from Texas, and is not yet a member of the Mississippi Conference; that it will be necessary that the District Conference recommend Brother Urquhart to the Annual Conference for readmission; and that since he (Brother Urquhart) is an utter stranger to the brethren of this District, it is our desire that the District Conference be informed of the love and esteem we have for Brother Urquhart, and, therefore, this resolution is introduced. The resolution is as follows:

Whereas, Rev. H. B. Urquhart was appointed at the December session, 1908, of the Mississippi Conference of the Methodist Episcopal Church, South, to serve the Bay St. Louis charge, in the Seashore District of said Conference; and

Whereas, the said Rev. H. B. Urquhart has been in our midst for the past three months, serving as pastor of this church, and has by his earnest Christian life and faithful labors among us endeared himself to the people of the church and community; and

Whereas, the said Rev. H. B. Urquhart came to this charge from Texas, and is unknown to the preachers and laymen of the Mississippi Conference; therefore, be it

Resolved, by the Quarterly Conference of the Bay St. Louis charge, Seashore District, Mississippi Conference, in session assembled, That we do hereby heartily endorse the said Rev. H. B. Urquhart, and commend him to the love and confidence of all the brethren of the Mississippi Conference.

This resolution was unanimously adopted.

Much interest is manifested in the church, and we are praying for a great blessing this year.

E. S. DRAKE.

PITTSBORO CIRCUIT.

Dear Dr. Boswell: As I have been silent for some time, I thought I had better speak. At Water Valley the Bishop read me out for Pittsboro Circuit. We have been well received by the good people. "I serve a fine work—that is, a work with fine possibilities." We have a new work—four appointments, with only one church house and no parsonage. We are building two good churches to cost when completed about two thousand dollars each—one at Calhoun City, the other at Derna. We have plan and carpenter for the third church to be a duplicate of the other two, and the place has been selected for the permanent parsonage. Calhoun City is the place. We have secured a lot and deed containing the trust clause, but I do not know when we will build. We hope to have a preacher's home by Conference at Okolona. We expect to make a good report at the Bishop's call on all lines, even to good behavior. "Bill" Jones is doing the best he can. Rev. James H. Felts, P. E., was with me Feb. 29, March 1, and held my first Quarterly Conference, where he did some good preaching. He captured my people, and I am glad. He presides with ease and dignity, he is the right man in the right place. The Board of Stewards made the P. C.'s salary \$800.

All are hoping for the best year of our lives this year. Don't forget that it is "we," for my wife is doing a good part of the work. The man who ignores the help of his wife must be ungrateful.

I have received forty members, made over two hundred visits, filled all my appointments, and spent \$1500 or \$2000 of the good people's money. Believing that I did not evolve, but that God made me, and that a man is responsible for his acts from the day that he arrives at the age of responsibility until the day of his death, both before and after his conversion, therefore I have been doing just about the best I could. "For we shall all stand before the judgment seat of Christ" and witness for ourselves.

So, with best wishes to the Advocate and its good editor, I am your old friend and brother, "Bill Jones," alias.

W. C. CARLISLE.

TRAINING SCHOOL.

The closing exercises of the Mississippi Conference Training School will take place on Tuesday, April 20. The Literary Address will be delivered by Rev. J. C. Chambers, of the Mississippi Conference. Our preachers and people are cordially invited to be present. Entertainment will be provided any member of the Conference who will notify the president.

Any young man or woman wishing to enter the Training School next fall will be given the opportunity for standing the entrance examinations April 16-22. Fraternally,

W. A. BETTS, Pres.

Montrose, Miss.

THE BEST SALVE EVER USED.

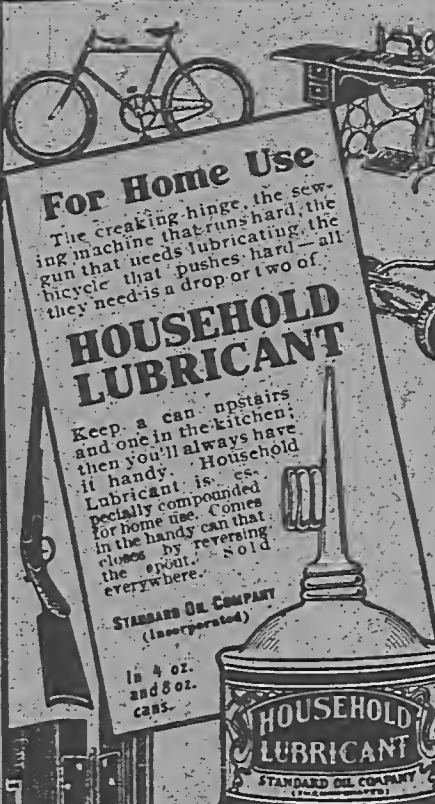
Fort Scott, Kansas.

J. T. Shuptrine, Savannah, Ga.
Dear Sir:—Again I am calling for the best salve I ever used. Enclosed find \$2.00. Send me one-half dozen boxes of Tetterine.

Yours truly, N. J. Kipp.
Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Cankered Scalp, Bunions, Corns, Chilblains, and every form of Skin Disease. Tetterine 50c. Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

Free Beauty We refund money if a ten-cent trial jar of De-Luxe-Satin Facial Cream does not improve your complexion. Address,

Woodman-Davis Company, 111 Walked Bldg., Worcester, Mass.



For Home Use
The creaking hinge, the sewing machine that runs hard, the gun that needs lubricating, the bicycle that pushes hard—all they need is a drop or two of.

HOUSEHOLD LUBRICANT
Keep a can upstairs and one in the kitchen, then you'll always have it handy. Household Lubricant is especially compounded for home use. Comes in the handy can that closes by reversing the spout. Sold everywhere.

STANDARD OIL COMPANY (Incorporated)
16 4 oz. and 8 oz. cans.

HOUSEHOLD LUBRICANT
STANDARD OIL COMPANY

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalog A. WALTER M. GATES and S. CARTER SCHWING.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$1.50 for 15; from the Partridge Cochins, \$2.00 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds Cut Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

Dropsy Cured: quick relief; removes all swelling in 3 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box X Atlanta, Georgia.

ILLINOIS CENTRAL
The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

Jewel Barber Shop,
JOHN SCHNEIDER, Prop.,
 604 Gravier Street, New Orleans.
 Opposite Canal-Louisiana Bank.
 Hair Cutting Twenty-five Cents.

JAMES H. AITKEN
PLUMBING,
HEATING, SEWERING,
GAS FITTING.
 515 Carondelet Street, New Orleans, La.
 PHONE 3880 MAIN

Mrs. A. C. FELDNER
 Successor to H. W. Feldner
Sign and Ornamental Painter
 716 POYDRAS ST.
 Near St. Charles, NEW ORLEANS, La.
 ADVERTISING SIGNS A SPECIALTY.

200 Business Cards—good quality, printed 50cts.
 200 Noteheads 50cts.
 200 Billheads 50cts.
 100 Good Envelopes 50cts.
ROYAL PRINT SHOP,
 634 Camp St., New Orleans.

C. C. Hartwell Co., Ltd.

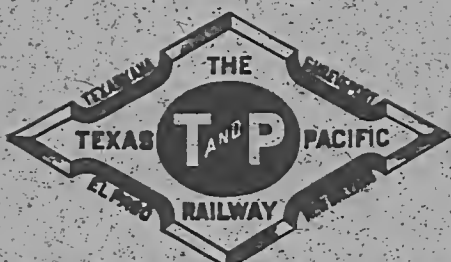
Sewer and Water Connections made on easy payments.

213 BARONNE STREET,
 Phone 44.

Summer School
 June 9 to Aug. 4, 1909.
PEABODY COLLEGE FOR TEACHERS,

NASHVILLE, TENN.
 REDUCED RAILROAD RATES.
 LOW TUITION FEES.
 Sixty Courses Offered in More than
 Twenty Subjects.
 A Large and Carefully Chosen Faculty.
 For full information write to
ROBERT EWING, Sec'y,
 Peabody College for Teachers,
 Nashville, Tenn.

VISIT
MINERAL WELLS
 For
HEALTH AND PLEASURE
 AND
WEST TEXAS
 For
FINE AGRICULTURAL LANDS.
 REACHED VIA



EXCURSION TICKETS ON SALE
 DAILY.
 Write for Free Booklet:
E. P. TURNER,
 General Passenger Agent,
 DALLAS, TEXAS

Marriages.

At the Adams Charge parsonage, Auburn, Miss., March 17, 1909, by Rev. Jas. V. Bennett, Mr. J. R. COKER, of Auburn, Miss., and Miss. MARY McREE, of Brookhaven, Miss.

Feb. 23, 1909, at the residence of the bride's mother, at Purvis, Miss., by Rev. M. L. Burton, Mr. JOHN WICKLIFFE ROBINSON and Miss. MARY LONG PERRY.

At the home of the bride, at Gilbert, La., Dec. 23, 1908, by Rev. J. B. Fulton, Mr. W. H. LEE and Mrs. C. E. MYERS, both of Gilbert, La.

At the home of the bride's mother, Mrs. Thomas Jones, near Minden, La., March 4, 1909, by Rev. J. B. Fulton, Mr. J. R. JONES and Miss. ORALEE PETTY.

EDUCATION IN BRAZIL.

No nation can be evangelized by foreigners. The way is paved by the missionary who brings the good tidings. A limited number are won for Christ. Then these go out among their own, telling the story of the kingdom on every side. But long after the preliminary steps the missionary continues to train for service those who will bear the brunt of the work to be done. Thus it is that teaching forms so large a part of the work to be done on every mission field. Our schools in Brazil have been no exception to this rule. The Granberry College has won especial favor and has been very successful in turning out graduates. It has not offended national sentiment, but has instilled a spirit of patriotism, and a respect for law and a love for country. As a result there has been offers of land and buildings if the church would establish branches of it in other cities. If you want to invest your money where it will bring the largest returns and pay the best interest, put it in the equipment of Granberry College, or in some other of our schools in the mission fields. You will not be able to cash your coupons in the bank, but some day you may stand where you will realize larger returns than on any other investment you have ever made.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
 Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

METHODISM IN JAPAN.

The relations of our missionaries in Japan to the Japanese Methodist Church continually improves. Our missionaries did not join the Japanese Church, but they work with them, and do the things which are set for them. One of the missionaries writes: "The policy of work of our mission up to the present and our relation to the Japanese Church is being better and better understood by Bishop Honda and the Japanese pastors and people, and the better they understand us the better they appreciate our position. They see that we are willing to take hard places and work for the Japanese Church, provided we are given a reasonable amount of freedom and independence in initiative. We are better prepared now to do this than we were ten or twenty years ago, for we have learned some things by experience, and they are ready to concede to us liberty in new work. Above everything else, we need personal helpers, or lay workers, to go with us and occupy these out stations."

Gold Spectacles FREE!

Write and Get a Handsome 10-karat ~~ROZ~~ Pair Of The



Not Only For Trial—But to Keep Forever,
 DON'T SEND ME A CENT

as I am going to give away at least one hundred thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~ROZ~~ Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), Box 331, Haux Building, — — — ST. LOUIS, MO.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

DAVIESS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue. Address: E. B. MILLER, Pres. Owensboro, Ky.

To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, Assistant to President. H. B. HELM, General Superintendent. E. C. D. MARSHALL, General Freight and Passenger Agent. Shreveport, La.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Durant District—Second Round.

West, at Emory April 17, 18
 Black Hawk, at Acona April 24, 25
 Lexington April 25, 26
 Sallis, at Shrock May 1, 2
 Durant May 2, 3
 Rural Hill, at Macedonia May 8, 9
 Kosciusko Circuit, at Ethel May 15, 16
 Poplar Creek, at Salem May 22, 23
 Pickens, at Goodman May 30, 31
 Ebenezer, at Bethany June 5, 6
 Sidon, at Cruger June 13, 14
 Chester, at June 19, 20
 Ackerman, at High Point June 26, 27
 Louisville, at Louisville July 3, 4
 Durant District Conference at Louisville, Wednesday, June 30, to Sunday, July 4, inclusive.

N. G. AUGUSTUS, P. E.

Oxford District—Second Round.

Ashland, at Shawnee April 17, 18
 Watervally, First Ch. April 23, 24
 Grenada Ct., at Bethel April 24, 25
 Grenada April 25, 26
 Watervally, Main St. April 26, 27
 Charleston, at Charleston May 1, 2
 Potts Camp, at Macedonia May 8, 9
 Watervally Ct., Taylor May 15, 16
 Randolph, at Spring Hill May 29, 30
 Toccopola, at Salem June 5, 6
 Red Banks, at Wesley June 12, 13
 Holly Springs June 13, 14
 Waterford, at Harris Chl. June 19, 20
 Lafayette, at Cambridge June 26, 27
 J. E. CUNNINGHAM, P. E.

Sardis District—Second Round.

Olive Branch, at Kelley April 17, 18
 Sardis April 24, 25
 Pleasant Hill, at Pleasant Hill May 1, 2
 Hernando, at Horn Lake May 2, 3
 Byhalia, at Fountain Head May 7, 8
 Wall Hill, at Grubb Hill May 8, 9
 Cockrum, at Palestine May 15, 16
 Coldwater, at Love Station May 16, 17
 Senatobia May 22, 23
 Harrison, at Bethel May 27, 28
 Courtland, at Shiloh May 28, 29
 Eureka, at Terza May 29, 30
 Crenshaw, at Masterdon June 5, 6
 Longtown, at Truslow June 7, 8
 Arkabutla, at Hunter's Chapel June 8, 9
 Tyro June 10, 11
 W. M. YOUNG, P. E.

Corinth District—Second Round.

Corinth Ct., at Burnsville April 17, 18
 Corinth, First Church April 18, 19
 Iuka Ct., at Bethel April 24, 25
 Iuka Station, at Iuka April 25, 26
 New Albany Ct., at Glenfield April 30, May 1
 Myrtle Ct., at Union Hill May 1, 2
 New Albany Station May 2, 3
 Dumas Ct., at Mt. Olive May 4, 5
 Rainey Ct., at Black Jack May 6, 7
 Jonesboro Ct., at Ebenezer May 7, 8
 Ripley & B. M., at Falkner May 8, 9
 Hatchie Mission, at El Bethel May 14, 15
 Dry Run, at Pleasant G. May 15, 16

Kossuth Ct., at Wesley Chapel May 16, 17
 Rienzi Ct., at Saltillo May 22, 23
 Guntown & B., at Baldwyn May 23, 24
 Mantachie Ct., at Friend-ship May 27, 28
 Mooreville, at Briar Ridge May 28, 29
 Marietta, at Palestine May 29, 30
 East Booneville, at Shady Grove June 5, 6
 Wheeler Ct., at Double Springs June 11, 12
 Blue Springs, at Bethel June 12, 13
 Belmont, at New Hope June 18, 19
 Tishomingo, at T. June 19, 20
 Booneville Mission, at String-fellow June 26, 27
 District Conference at Booneville, July 21, 22 and 23.

BEN P. JACO, P. E.

Winona Dist.—Second Round

Minter City Apr. 17, 18
 Schlater, at Schlater Apr. 24, 25
 Webb, at Webb May 1, 2
 Tutwiler, at Glendora May 2, 3
 Ruleville, at Ruleville May 8, 9
 Indianola, at Fairview May 15, 16
 Mars Hill, at Bethesda (Thurs-day) May 20, 21
 Winona Circuit, at Bluff Springs May 22, 23
 North Carrollton, at Bethel (Fri-day) May 28, 29
 Vance, at Vance May 29, 30
 Eupora and Mahen, at M. June 5, 6
 Tom Nolen, at Walthall June 6, 7
 Slate Springs (Tuesday) June 8, 9
 E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Boyle, at New Salem Apr. 17, 18
 Coahoma, at Dundee Apr. 25, 26
 Clarksdale a. m. May 2
 Lyon, at Lula p. m. May 2
 Lake Cormorant, at Poplar Corner May 5, 6
 Tunica, at Robinsonville May 7, 8
 Jonestown, at Belen May 9, 10
 Greenville May 12, 13
 Gunnison, at Kuhn May 15, 16
 Leland, at Benoit May 17, 18
 Rosedale, at Beulah May 22, 23
 Hillhouse May 23, 24
 Friar's Point May 31, June 1
 Shaw June 12, 13
 R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Palestine, at Ebenezer Apr. 17, 18
 Houston Apr. 18, 19
 Pontotoc, at Pontotoc Apr. 24, 25
 Houlika, at Houlika Apr. 24, 25
 Nettleton, at P. Grove May 1, 2
 Prairie May 8, 9
 Vardeman Ct., at Young's Chapel May 15, 16
 Bounds, at Pleasant Hill May 16, 17
 Fulton Ct., at Tremont May 22, 23
 Amory, and Nettleton May 29, 30
 Pittsboro, at Chapel Hill June 5, 6
 New Salem, at N. Bethel June 12, 13
 Smithville, at Smithville June 13, 14
 Montpelier, at Palestine June 19, 20
 Aberdeen Ct., at June 26, 27
 JAMES H. FELTS, P. E.

Columbus District—Second Round.

Hebron, at Hebron April 24, 25
 Crawford, at Trinity April 17, 18

Columbus, First Church May 1, 2
 Columbus, Second Church May 2, 3
 Brooksville, at Soules Chapel May 8, 9
 Macon May 15, 16
 Shuqualak, at Salem May 22, 23
 Winstonville, at Hayshuqua May 29, 30
 Mayhew, at Artesia June 5, 6
 Mathiston June 12, 13
 Cedar Bluff, at Pearson's Chapel June 19, 20
 Sturges, at June 26, 27
 LEE M. LIPSCOMB, P. E.

MISSISSIPPI CONFERENCE

Natchez District—Second Round.

Natchez, Pearl St. April 17, 18
 Fayette, at Ebenezer & F. April 25, 26
 Hamburg, at McNair April 24, 25
 Rosetta, at McNair April 24, 25
 Wilkinson, at Friendship May 1, 2
 Liberty, at Woodland May 8, 9
 Gloster May 9, 10
 Homochitto, at Mt. Olive May 15, 16
 Woodville May 22, 23
 Washington, at Kingston May 29, 30
 Meadville, at Nebo June 5, 6
 Caseyville, at New Hope June 12, 13
 Bayou Pierre, at Sweet Water June 13, 14
 Woodville Circuit, at Macedonia June 26, 27
 Centreville June 27, 28
 Adams, at Johnston July 3, 4
 Barlow, at Blue Hill July 10, 11
 District Conference at Fayette beginning at 4 p.m. on Tuesday, June 1, and closing at 4 p.m. on Friday, June 4.
 H. W. FEATHERSTUN, P. E.
 Gloster, Miss.

Vicksburg Dist.—Second Round.

Anguilla, at S. Chapel Apr. 16, 17
 Rolling Fork, at Grace Apr. 18, 19
 Edwards, at Clinton Apr. 25, 26
 Bolton, at Raymond May 2, 3
 Oak Ridge, at Flower Hill May 8, 9
 Warren May 15, 16
 Crawford St., Vicksburg May 15, 16
 Mayersville May 22, 23
 Harrison, at Mispah May 29, 30
 Rodney June 5, 6
 G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Vancleave, at Mt. Pleasant Apr. 17, 18
 Ocean Springs and Oak St., at Fayard's Chapel Apr. 24, 25
 Long Beach May 1, 2
 District Conference and Missionary Inst., Moss Pt. May 4, 5
 Biloxi May 8, 9
 Purvis May 14, 15
 Lumberton May 15, 16
 Pearl River Mission, at Paine's Chapel May 17, 18
 Columbia May 22, 23
 Hub, at Hathorn May 23, 24
 Gulfport, 25th Avenue May 26, 27
 Gulfport, 29th Street May 27, 28
 Coalville, at Poplar Head May 29, 30
 Moss Point June 2, 3
 Escatawpa, at Caswell Spgs. June 3, 4
 Americus, at Rosedale June 4, 5
 Pascagoula June 5, 6
 Wolf River Mission June 9, 10
 Poplarville June 11, 12
 Carriere and McNeil, at McNeil June 12, 13
 W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Philadelphia Apr. 17, 18
 Eucutta, at Good Water Apr. 24, 25
 Pachuta, at McGowan's C. Apr. 26, 27
 Oloh, at Advance May 1, 2
 Sumrall May 2, 3
 Seminary, at Good Hope May 5, 6
 Hattiesburg, Court St. May 8, 9
 Taylorville, at Mize May 12, 13
 Summerland, at Mt. Zion May 15, 16
 Ellisville, at Ellisville May 16, 17
 Eastabuchie, at E. May 22, 23
 Leakesville, at L. May 27, 28
 McLain, at Pine Grove May 29, 30
 Lucedale, at Shipman May 31, June 1
 New Augusta, at N. A. June 4, 5
 M. B. SHARBROUGH, P. E.

Brookhaven District—Second Round.

N. Wesson, at Matthew Ch. April 17, 18
 Wesson April 18, 19
 Montecello, at Pleasant G. April 24, 25
 Osyka, at Holmesville May 1, 2
 Prentiss, at Bassfield May 8, 9

Gallman, at Mt. Pleasant May 15, 16
 Crystal Springs May 16, 17
 Magnolia May 21, 22
 Bogue, Chitto & Norf'd, at N. May 23, 24
 Pearlhaven, at Bethel May 29, 30
 Hazelhurst June 6, 7
 The District Conference will be held at Magnolia, May 19, 22.
 J. T. LEGGETT, P. E.

Meridian District—Second Round.

Enterprise & Stonewall, at Stonewall April 17, 18
 Meridian, Central Church April 20, 21
 Wayne Mission, at Winchester April 24, 25
 East Clark, at State Line May 1, 2
 Meridian, East End May 4, 5
 Meridian, Southside & Poplar Spgs., at Poplar Spgs. May 9, 10
 Daleville, at Andrews' Chapel May 15, 16
 Scooba, at Spring Hill May 22, 23
 DeKalb, at New Hope May 29, 30
 North Kemper, at Big Oak June 5, 6
 Meridian, 5th Street June 9, 10
 Blinnsville, at Wabalak June 13, 14
 Matherville, at Liberty June 17, 18
 Lauderdale, at Marion June 20, 21
 7th Ave. & Vinville, at Oak Grove June 26, 27
 Shubuta & Quitman, at Quitman July 3, 4
 District Missionary Institute at Lauderdale, April 27-28. District Conference at Shubuta, June 21-25.
 W. H. LEWIS, P. E.

Newton District—Second Round.

Montrose, at Montrose Apr. 17, 18
 Carthage, at C Fri. Apr. 23
 Edinburg, at Edinburg Apr. 24, 25
 Morton and Pelahatchie, at Pelahatchie May 1, 2
 Harpersville, at O Grove Fri. May 7, 8
 Walnut Grove, at White Plains May 8, 9
 Neshoba, at Cooks Chapel May 15, 16
 Lake, at Lawrence May 19, 20
 Laurel, Main St. May 22, 23
 Laurel, 5th Ave. May 22, 23
 Laurel, Kingston, Mon. May 24, 25
 Bay Springs, at B. S. Wed. May 26, 27
 Rose Hill, at Paulding, Thursday June 3, 4
 Newton June 6, 7
 Homewood, at Gasque June 12, 13
 The District Conference will be held at Bay Springs, May 26-30.
 T. J. O'NEIL, P. E.

Jackson District—Second Round.

Deasonville, at Fletcher, 11 a.m. April 18, 19
 Madison, at Pocahontas, 11 a.m. April 19, 20
 Eden, at Phillips April 24, 25
 Jackson, First Church, 11 a.m. May 2, 3
 Jackson, Capital St. 7:30 p.m. May 2, 3
 Florence, at Signi May 8, 9
 Flora, at Bentonla, 11 a.m. May 10, 11
 Benton, at Zeiglerville May 15, 16
 Terry, at Spring Ridge May 22, 23
 Lintonia, at Bethany May 29, 30
 Yazoo City, 7:30 p.m. May 30, 31
 Sharon, at Lone Pine June 12, 13
 Canton, 7:30 p.m. June 13, 14
 Fannin, at Goshen Springs, 11 a.m. June 16, 17
 Camden, at Soule's Chapel June 18, 19
 Pinola, at Pinola June 20, 21
 District Conference at Mendenhall, 9 a.m., June 9, and will continue through 10 and 11. Opening sermon will be preached by Rev. W. W. Perry, at 7:30 p.m., June 8.
 J. R. JONES, P. E.

CHURCH EXTENSION NO. 2.

Rev. W. C. Harris, New Albany, \$42. Brother Harris did likewise for Home and Foreign Missions. G. L. Jones helped him.
 J. R. BINGHAM, Treasurer.

Churches, Aid Societies, etc. Do you want to raise funds easily and do missionary work at the same time? Our Lord's Prayer Book Mark will do it. Send stamp for particulars; sample 25c, Novelty Selling Co., Box 863 Spencer, Mass.

ROYAL
BAKING POWDER

The most highly refined and healthful of baking powders. Its constant use in almost every American household, its sales all over the world, attest its wonderful popularity and usefulness.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, APRIL 22, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 16.

PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2778.

Glances at the World.

The sugar industry of the country is one of immense magnitude. It requires much sugar to satisfy the "sweet tooth" of the American citizen. The American Sugar Refining Company is doing its best to satisfy the demand. It now turns out about 75,000 barrels daily, and is preparing to increase its production. The company will open a refinery in New Orleans about the first of June, says the Wall Street Journal, which will have a capacity of 15,000 barrels a day including Sunday. Thus the great American Company will turn out 90,000 barrels a day. This, we suppose, does not mean every day in the year, but every day during the season. How long the season lasts we do not know. The cost of the refinery at New Orleans was about \$6,000,000. Four thousand employees will be required to run it.

Irrigation, which is provided by the government, is working wonders in the West. It brings into cultivation and productiveness large sections of country which, without it, are worthless. The following, taken from the New York Weekly Witness, gives an idea what irrigation is doing, and is worth. Ten thousand acres of land will be placed under irrigation in the Wenatchee Valley, west of Spokane, within the next two years by the extension of the present canals. There are now 35,000 acres of land in a high state of cultivation which but six years ago were practically arid, owing to the lack of water. Since irrigation started there, 15,000 acres have been developed into one of the greatest fruit districts in the world. The entire valley is now a city of 10-acre tracts. The new canals will irrigate the higher benches along the Wenatchee and Columbia Rivers within a radius of ten miles of Wenatchee, the centre of 25,000 acres of orchard which, it is estimated by experts, will produce 25,000 carloads or approximately \$17,500,000.

The anti-prohibitionists are taking great pains to inform the country that since prohibition went into effect in several southern states, illicit distillers, blind-tigers and such things have greatly increased in numbers. We do not doubt it, at the same time we do not doubt that the figures as to the "great increase" are much exaggerated. But suppose all that is said is true. Should anybody be surprised? Does not everybody know that liquor-sellers, as a class, have little respect for the laws regulating their trade, and never obey them unless compelled. And does not everybody know there is an irresistible temptation on the part of a large class of men to make money in the easiest possible way? And further, that more money can be made on less capital in the whisky trade than in any other business? The enemies of prohibition—whisky dealers, whisky politicians, and anti-prohibition papers, are going to use the fact of the increase of wild-cat stills, blind-tigers, etc., for all it is worth. Let no man who be-

lieves in the suppression of the whole-had business, and saving their boys from the open saloon, be led astray by the big tales of whisky advocates who desire to keep the evil fastened on the country. The good men, and temperance papers and church papers of the country have the same facilities for knowing the facts as the whisky men, and they say that prohibition is a blessing.

Men utilize every force in nature and art to make money—will engage in any sort of enterprise and at great risk, in the hope of "increasing their gains." Every day, almost, we hear of new enterprises. The latest and newest of which we read is a venture at comparatively small cost, to raise a "crop of islands," as the following will show: "The increase in the price of land along the west coast of Florida during the last three years, upon the opening up of a new section of the phosphate region, led to the island planting industry in Florida. Counting upon the opportunity of sales, which would arise when the promised improvements along the new life were actually accomplished, and the docks for the handling of the 700,000 tons of phosphate output at Boca Grande were built, an enterprising native planted islands at the mouth of Coral Creek. The first experiment was with a mattress of twisted reeds. This was sixteen feet square, with seeds of water-growing plants, palmetto and live oak scattered over the sand, and broken shell utilized as top covering. Ropes were tied to the four corners, with large stones as weights. Frequent inspection revealed that sand and silt from the mainland, with the extraneous matter from the Gulf, washed past the protecting piling of the long bridges had materially aided the plan. The success of the first island was such that seven others were planted. Three of these are now more than fifty feet in diameter. Connecting them is a sandbar which promises to form the group into a large and compact body of land."

One method of getting around the prohibition law in "dry" towns and cities, as given to the Monroe News (La.) by a gentleman whose business carries him over a large portion of Alabama, Georgia, Mississippi and Louisiana, is thus detailed by the News: "A group of men form themselves into a club, establish a clubhouse, with a steward in charge. This official has orders to secure a copious supply of liquid refreshment, generally from the Crescent City. At the end of every month, or quarter, he sends to the brewers and wholesalers in New Orleans a list of the names of members, apportioning the amount of liquors received among these individuals. By return mail a receipt for a certain quantity of the beverages supplied to the club is sent to each member. These men doubtless call themselves gentlemen, and would resent an impeachment of their honor—may be they would want to fight if told that they are law-breakers, and giving encouragement to other lawless men. But how are we to characterize a man who, for the purpose of arming himself against the officers of the law, will deliber-

ately accept a receipt as evidence of having paid an individual bill, when as a matter of fact he did no such thing? And to evade a known law of the land purposely? In the face of the disclosure of such conduct on the part of "club men," who are supposed to be the pick and pink of society, it is worse than drivel to talk about "scaring the public conscience" by enforcing the prohibition law. None but those whose consciences are already seared will engage in lawlessness of that character.

Do the American people realize the waste of money in carrying on the governments—state and national? Hardly! We have been told that the average length of time in which government officials at Washington engage in the public business is "three hours a day." How true that is, we do not know. If that is true, it is clear that the government pays salaries to more than twice as many employees as is necessary to do the work. It is something significant that Wall Street Journal should call attention to this "administrative waste" and condemn it. The Journal says: "It has been estimated by entirely competent persons that the waste in New York City alone amounts to something like \$40,000,000 annually. If this is so, what must be the waste of our extravagant Federal Government, and when we add on all the other municipal and state governments the obvious cost to the people of this country is terrifying to contemplate. * * * Surely our statesmen are not all crazy. They must see the chaos towards which they are drifting. The storm is gathering and it is well within the probabilities of the early future that we may see an agitation against administrative waste which will relieve the public corporations from pressure of a political character for a long time to come. What we want is somebody in the spending department who will cut down expenses without waiting for further instructions. A competent borough president in Manhattan, by discharging half his employees and putting the fear of hereafter into the others, could establish such a reputation for himself that he might have any gift in the people's power. It is just such a man as this that no party will support. One political party is just as extravagant as the other. If the Republicans waste money in Washington, the Democrats squander it in New York. The "politician" is not in that malodorous profession for his health; he is there to make all he can, to create as many jobs as he can, to give out as many contracts as he can and to extend his patronage at our expense for the benefit of his own pocket all the time. Here is the problem and so long as the rest of us clamor for public expenditure on expensive luxuries one day and public retrenchment the next, the problem will remain unsolved. Herbert Spencer said that a people gets exactly the government it deserves. We may grow to deserve a better government some day but it is a misfortune of any system of public service so far devised that none of our elected or appointed servants can embark upon effective economies without antagonizing all his fellows."

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 412 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

ORIGIN AND EARLY DAYS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

By Rev. J. W. Cunningham.

I have just read on the fourth page of the New Orleans Christian Advocate of March 23, 1909, an article copied from the "Presbyterian Of the South," touching the organization of the "Methodist Episcopal Church, South," and its right to rank with the Methodist Episcopal Church as a co-ordinate branch of Episcopal Methodism. I am moved thereby to write what may follow concerning the two branches of Methodism as I knew them in the long ago when I was a young preacher.

I entered the Kentucky Conference in September, 1844, when it comprised all of the State, except that below the Tennessee river, included in the Memphis Conference. The General Conference of the Methodist Episcopal Church, held in New York in May and June preceding, adopted a "plan of separation" of the Methodist Episcopal Church, and the matter was referred to the Annual Conferences of slave-holding states, excepting the Baltimore Conference, but including the Conferences in the Indian Territory and the Republic of Texas. The Kentucky Conference was the first to meet after the General Conference of 1844. I witnessed the action of the Conference favoring the movement for a "Church, South," and the election of delegates for a proposed convention in Louisville, in May, 1845. Twelve delegates were elected by the Kentucky Conference with an Ohio river border of about seven hundred miles and opposite the Northern States of Ohio, Indiana and Illinois. It elected two more than the Tennessee Conference without a mile of territory opposite a Northern state, and three, four, five and six more delegates than seven other Conferences. Kentucky was, therefore, by large odds the leader of all the Southern and border Conferences in the movement for a Methodist Episcopal Church, South. That Conference session was held at Bowling Green in lower Kentucky. I was sent as junior preacher, with A. H. Redford, to a circuit two hundred and seventy miles away, bordering on the Ohio river, forty to sixty miles above Cincinnati, Ohio. I made the journey on horseback in eight days. I preached my first sermon as a Conference preacher in the town of Augusta, within a hundred yards of the Ohio river bank, and a few hundred yards from Augusta College, which was the then oldest Methodist College in the world, and whose first president, Martin Ruter, was the first doctor of divinity in Methodism, in England or America.

At Augusta I found Dr. Joseph S. Tomlinson, president of the College, who had been at the Conference at Bowling Green. Two years before, the Kentucky Conference had adopted Transylvania University, a former State institution, and some of the Augusta professors had gone into the University at Lexington. Augusta College was the property of Methodism in Kentucky and Ohio and students came from both States and from the South, but the University movement materially reduced

the number from Kentucky and the South. Pres. Bishop Tomlinson returned from the Conference session until the meeting of his Annual Conference by not opposing the "Church, South" movement, and I, who could declare his adherence to the Southern Augustan Methodists were of like opinion, and on the winter march of Episcopal Methodism, after my second preaching Sunday at Augusta, I was then only a junior preacher on a circuit, and there was a called meeting of the congregation to consider the question of division of the Methodist Episcopal Church. I was present and witnessed organizers from the Methodist Episcopal Church, the respondents. No vote was cast in favor of South. The first Sunday in June, 1845, I went into the division movement set out by the General Conference of Augusta to fill my regular appointment, referred action and endorsed by the Kentucky Conference and the Methodist Episcopal Church, there. I did not. The Western Christian Advocate, of Cincinnati was the Methodist organ for the Kentucky Conference and the church membership with its editor, Dr. Charles W. Washburn, came president of the United States. Elliot, who was then in the fifth year in that office. A man had been on the watch for me for hours. As came out in strong opposition to the Church, such as I dismounted he presented a letter to me from Mount Zion, five miles inland and requested that I read it. It was from six from Augusta, was the strongest Methodist country church, who informed me in plain writing church in all that section. In April 1845 that so-called the Methodist Episcopal Church South had been organized in Louisville that the congregation was about equally divided for and against the Church, South, movement. I witnessed a discussion of the Methodist Episcopal Church in Augusta had been organized as a border society to the Methodist Episcopal Church, and that as trustees of the church building they could not allow me to occupy the church. I answered questions propounded to me. The questions were: First—Do you approve of the organization of the Methodist Episcopal Church, South? Second—Do you adhere to the Methodist Episcopal Church in the United States, or to the Methodist Episcopal Church, South? I said to the latter, "I will reply to that later in the church, and to the church law." I found the house well filled with people, and Dr. Tomlinson in possession of the pulpit. I took my stand in front of the pulpit, within the altar railing. I read the trustees' letter to the congregation and then in response to the questions, I said: "I approve of the organization of the Methodist Episcopal Church, South. I adhere to the Methodist Episcopal Church, South." Then I read the names of the trustees one by one, and asked each man named, as they sat on a front seat, "Can I occupy your church?" The reply of each was, "You cannot." I then bade them adieu, left the house, returned to my horse, mounted him and rode away to the country. While I was in the church at Augusta that Sunday forenoon, the membership of the "Methodist Episcopal Church, South" increased an even hundred per cent. When I went in, it consisted of Bishop Andrew. When I went out, it consisted of ME and BISHOP ANDREW. Not another preacher in all the realm of Southern Methodism had an opportunity to declare adherence to the "Church, South" till the meeting of his Annual Conference, which was the time for adherence in all the Conferences in the South. The Kentucky Conference was to meet September 12, so that I was three months and twelve days in advance of all the old timers of the Conference. I therefore claim, that, since the death of Bishop Andrew, I have been, by priority of adherence, the oldest Southern Methodist in the world. Yet, I am not quite eighty-five years old. There are older Methodists and older preachers than I, but none is older as a Southern Methodist, and not one is living who knew facts as I know them on and near the border line of Kentucky and Ohio Methodism, within the first two years of my Methodist preacher life, within forty miles of Augusta College. Should this be printed, I may write my memories of facts which I am sure none but I had knowledge of.

St. Louis, Mo.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description. Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 730 Camp Street, New Orleans, La. Catalogue sent free.

JUDAS ISCARIOT.

By Rev. J. M. Weems, of Mississippi.

For what purpose was Judas called to be an apostle, and how was that purpose defeated? In this could be found a satisfactory answer to these questions, much complexity of thought and confusion of application would pass away. To assume that he was called to work an evil, and that in doing the evil he accomplished his own good, is not only a reflection upon the integrity of Christ, but lays the foundation for the charge that his kingdom is responsible for the evil as well as for the good that has been accomplished. This would be to so join the two great antagonistic forces of good and evil together as to make them co-ordinate in working out the divine purpose, which our Lord says cannot be done.

The failure to correctly appraise his place and work is lodged in the fact that Judas Iscariot is looked upon as a necessary figure, and not as a mere incident in the sacred history of the cross. That would have been a pass with a villain, but just as would be the case with Christ if there had been no manger in Bethlehem. As the fullness of time had come, and our Lord appeared, the coming forced the conflict to a conclusion, independent of the multitudinous incidents that clustered about it. For the pitiful of this world come, and hath nothing in me, reveals the real cause of the inevitable conflict. That divine providence revealed the accompanying incidents was solely for the confirmation of our faith in the accomplished fact.

Judas Iscariot was called because of his peculiar qualification for a specific work needed to be done in and for the kingdom. To assume to the contrary is to charge the Master with sinister motive, as well as to justify the charge that the kingdom is responsible for the evil as well as for the good accomplished. There is no provision in the kingdom for the office and work of the evil. What comfort hath Christ with Judas? or what comfort hath he that believeth with an infidel?

The thought of the kingdom suggests the temporal as well as the spiritual side of its being. And whether the term be applied to the kingdom militant or triumphant, the harmony of this thought is maintained. The adding of all the things for which the Gentiles seek to him who seeks first the kingdom of God, is further supplemented by the in my Father's house are many mansions.

To have ignored the office and work of the department of the kingdom "then at hand" would have been fatal to all correct thought and the permanent development of the kingdom. Therefore it was, and must remain, that Judas Iscariot was called. Had it been a purely temporal kingdom, with its worldly cabinet officers, he would have been secretary of the treasury. But as a spiritual kingdom, with its temporal side, he was placed in charge of the temporal interest. And there is nothing in the mathematical relation of 1 to 11, or in the comparative dignity and importance of the office to which he was called, that was needed in the fact that it was recognized and provided for by the Master.

And as this side of the kingdom is and will be perpetuated, men and women must be called to look after it. If men and women are called to give their time and energy to preaching and teaching the gospel, then other men and women are equally called to give of their means to build houses for them to live in, preach and teach in, and to support them while they work for God and men. The Master has joined the two together in the organization of the kingdom, and its success depends upon their co-operation.

Then why did Judas Iscariot fail? For the same reason that others have failed, are failing, and will fail in the management of the temporal affairs of the kingdom. Not without reason do we abhor the sin of Judas Iscariot. But is it a greater sin to sell the person of Christ for money than it is to sell his cause for money? Is he any more hopeless with his thirty pieces of silver than can he be used for the kingdom than is the man or woman who hoarded thousands that they will not suffer to be used? Is not infidelity, infidelity on the temporal side of the kingdom as great

as infidelity on the spiritual side? And as sure of punishment is infidelity on the spiritual side? The Master has so joined the two together as to make the success of either impossible without the co-operation of the other.

It was a very subtle path along which Satan led Judas Iscariot to his ruin. It requires a close study of his life to trace the successive steps to his final destination. But the hour and the opportunity came together, and the cultivated trend in his nature was the momentum that plucked him into the betrayal and then into his own place. The poor presented to him an excuse for the economy he would expend upon himself. And not a few there are who are walking in his footsteps under the high pressure of spirits they have not tried, and do not and will not know until it is too late. Judas Iscariot will not be a solitary character out of the kingdom in that awful and dark beyond forever.

NOAH'S FAMILY SAVED BY WATER A TRUE TYPE OF HOLY GHOST BAPTISM.

By Rev. E. D. Phillips.

All types relating to the Christian religion had their appearance far back in the Old dispensation and were confirmed by the Lord himself, generally under the Law and under the Gospel. A type, or any part of a type, that carries no chain of title beyond the time of fulfillment is bogus. To constitute a type on the eve of fulfillment snatches of jugglery and is a reproach in all it implicates.

The parity of the marriage relation, "signifying unto us the mystical union that is between Christ and his Church, is found in the garden of Eden."

The purest symbols of sacrifice administered by faith are found: (1) in the offerings of Abel; (2) there should be no doubt, but Noah also, who "became heir of the righteousness which is by faith," had both the knowledge and spirit of sacrifice in his pristine simplicity; all was for sacrifice that the clean beasts and fowls were taken into the ark, by Noah. As the beasts and fowls came aboard the ark, Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Gen. 8:20. The covenant established between God and Noah's family (Gen. 9:12). It is contained in Noah's family (Gen. 9:12). It is contained in Noah's family (Gen. 9:12).

As the same time, its worldwide relations are mentioned in 11. And then, finally, all are included in the general benefits of the covenant, v. 12. And God set my bow in the cloud and it shall be for a token of a covenant between me and the earth.

The "showing of the sign" is only the token of a covenant which, in its scope and extent, bears special relations to Noah's family, with its special blessing of reaching the whole earth. It is a covenant reasonably certain from all the fragments of Scripture bearing on the facts of the case that Noah and his seed were in close covenant relation to God when the ark was entered. "Noah was a just man and perfect in his generation and Noah walked with God." And Noah begat three sons, Shem, Ham and Japheth. (Gen. vi. 9-10). While the ark was a preparing, wherein few, that is eight souls, were saved by water. (1 Peter iii. 20). We are not to infer that the few saved while the ark was preparing, much less in some mystical relation after they had entered the ark and the storm was on, had single that during that period, and before that time they were in covenant relation to God by water and saved, so far as water baptism is related to salvation. Noah himself had a better experience than can reasonably be ascribed to his family, but the salvation of the whole family is reckoned only on the basis of the water covenant. Eight souls were saved by water.

The ark was prepared for saved people, just as baptism is prepared for saved people, only, of course, the ark is on a plane so much lower than heaven as to hardly admit comparison. So, if we would enter heaven, we must obtain what the water represents. They were, however, saved from the flood because

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Do you want to buy some lots in Gulfport at Reasonable Prices? The hard times have toppled some prices, but have not hurt real values. I have some extra choice bargains, and will be glad to submit you descriptions and prices upon receipt of a letter or postal card request.

GEO. L. CARLEY, Real Estate Agent, Gulfport, Miss.

they were saved before the flood. The announcement of the flood comes immediately after the announcement of the birth of Noah's children, at which time they were considered in a saved relation to God, as compared to the rest of the world; otherwise no provision for them would have been made.

The reference to 1 Peter, iii. 21, is to the effect that we are saved not by water, as were the eight souls, but we must have in conscious reality what the water in Noah's time (and in all time) symbolized, which, in its highest relation, is Holy Ghost baptism. In a word, Noah had a true "type" of which we must have the "antitype." The Revised Version sustains this position. This is also apparent in both versions from what follows in verse 21: "Baptism doth also now save us." What? Water baptism save us? Most assuredly not. Peter, with many others, had for years enjoyed the blessing of Holy Ghost baptism. "Not the putting away of the filth of the flesh." This negative statement, coming before an affirmative, is thrown in as an offset to the carnal washings of the Jews as having any relation to the ordinance. "But the answer of a good conscience toward God by the resurrection of Jesus Christ." Is water baptism the answer of a good conscience toward God? If so, how could a baptized person be convinced of sin?

Water baptism belongs to the primary department of grace, and is administered in the way of promise. Holy Ghost baptism is the full deliverance accruing through the faithfulness of previous engagements; and is the answer of a good conscience toward God by the resurrection of Jesus Christ. The divine plan is to give first the signs of promise, and afterward, on conditions of faith, the fulness of the blessing.

The Baptists, on their notion of "believers' baptism," flourish their sign after one is presumed to be saved. In this they present their "type" (immersion after its "antitype" (spiritual baptism), which as a rule is without law or precedent. I mean to say that there is no law or precedent by divine appointment for their practice, though there may be individual exceptions. All types of divine appointment in their highest significance, point forward. They never look backward for fulfillment; but we look back to their historical relations. If given, or confirmed under the law, they point to the gospel fulfillment. If given under the gospel, the eye of faith is turned heavenward. The blessings of the Abrahamic covenant began even before the token of the covenant was given, but the great blessings of promise looked to the distant future, and, in fact, the best results of the covenant have yet to be accomplished in the evangelization of all nations.

The institution of the Lord's Supper was conducted in a way to preserve the historical relations of the paschal lamb, together with the broken body and shed blood of Jesus; but for blessing we look not to a wooden cross or an empty tomb. Our Advocate is on high. From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.

The gospel carries no symbol of Joseph's sepul-

John's baptism was prospective. His subjects were not born of the Spirit, but were directed to Christ, of whom he said: "He shall baptize you with the Holy Ghost and with fire." Peter instructs the 3000 at Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The repentance and baptism in this case is full of promise: "and ye shall receive the gift of the Holy Ghost." They were convicted, and Peter puts them in the way to be saved. The great commission is to the same effect: "Go ye therefore and teach all nations, baptizing them," etc. In this text (Matt. xxviii, 19) there is no limit

to baptizing, either expressed or implied. The word "teach" in this verse spends its force on "baptizing them." But "teaching" in verse 20 is quite different from "teaching them to observe all things whatsoever I have commanded you." The full instruction comes after baptism.

The Baptists, in their teaching and practice, have limited what God, in mercy and love, has left unlimited. By their own statute of limitation they have forever barred themselves and their children from the full benefits of redemption and from equal participation in the evangelization of the world. If every adult on earth was to turn Baptist, with every dollar on earth at their command, with every drop of water at their service, and a baptistry in every church and home on earth, they could not, under their present practice, baptize the smallest nation on earth in ten thousand years. The reason why they could not is obvious: they limit and exclude from the ordinance the best subjects of every nation on earth.

This in all hindress.

THE FAMILY ALTAR LEAGUE.

By Rev. Walter G. Harbin.

The revival meetings of the last few years have been characterized by establishment of many family altars. I know that this is of God, because workers in this field have made a common effort for the establishment of Home Altars without consultation or agreement with each other on the subject. In my own meetings, in which a large number of home altars were pledged last year, and some the year before, I drifted into this work by almost imperceptible degrees; yet as I look back I can recognize the guidance of a divine hand at every step.

A letter came from a friend to-day, in which is quoted from the pastor the statement that the home altars established in the meeting in that city last autumn had made the work there much more accessible to him.

It is quite evident that what some call the world spirit, but whom we know as the Spirit of the living God is at work in this matter, and all over the land home altars are springing up, newly-formed or re-established.

It is wonderful, too, how responsive the people are becoming to these appeals. Last night, in the meeting here, I merely asked those who had family altars to stand up, as a preliminary to calling for family altars later in the meeting. As a result of that two family altars were established, and one of the men who established a family altar came to the service this morning and received a mighty blessing. His wife said that she had prayed for years that he might establish a family altar in the home.

Among the many recent efforts to bring about the establishment of a family altar in every home is the organization of the American Family Altar League. This organization is financed by philanthropic men, and membership costs nothing. A card is furnished free of charge, on which the person pledging the home altar writes his name. The card is in three sections. The evangelist or pastor forwards one to the home office of the League, another is given to the pastor for his own record, while the third the signer retains. This he may forward to the home office, and he then receives, free of cost to him, a handsome card, suitable for framing, on which is printed a certificate of membership in the American Family Altar League. Those who so desire may pay for the printing and postage of the cards, which enables the League to extend its work more rapidly. However, payment is not obligatory or even solicited.

The Secretary of the League has written me that I may supply membership cards to those who established home altars in my meetings last year. If pastors whom I assisted in meetings, who read this, will announce it to their congregations, and later let me know the result, I will be glad to send the number of cards needed for each charge, and the pastor can attend to all the rest. Pastors who want to further this work can themselves address The Amer-



LUZIANNE COFFEE

is a prime favorite with our best Southern cooks, and we need not tell you that for exquisite cooking our old-time Southern cooks had no superior.

If you have never done so, try a full 1-lb. can of LUZIANNE COFFEE; if it does not please you perfectly, your money will be returned.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO., New Orleans, U. S. A.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

Ican Family Altar League, 602 Lakeside Bldg., Chicago, Ill.

HATTIESBURG DISTRICT CONFERENCE.

The first session of the District Conference for the Hattiesburg District was held in the Main Street Church, Hattiesburg, April 7-9. Rev. B. M. Sharbrough, the presiding elder presiding.

The usual routine work of a District Conference was interspersed with sermons and addresses.

The pastors' reports indicate healthful and hopeful conditions throughout the district.

One young man, Henry Marvin Ellis, was licensed to preach. R. M. Belew and G. G. Yeager were recommended to the Annual Conference for admission on trial. W. F. S. Tatum, L. R. McGilvray, W. P. Meador and W. N. Collins were elected principal; and John A. McLeod and W. T. Windham, alternate delegates to the Annual Conference.

Lucedale was chosen as the next place of meeting for the District Conference.

Several visitors appeared in the Conference from time to time; among these Rev. Robert Selby, Conference Secretary of Education; Rev. W. M. Williams, of the Orphanage at Jackson; Rev. W. L. Hightower, of the Joint Board of Finance; Rev. L. E. Alford, of the Conference Board of Church Extension; Dr. W. B. Murrah, of Millsaps College; Revs. M. L. Burton and D. E. Keller, of Purvis; Rev. W. J. Ferguson, of Brooklyn, and Rev. G. W. Bachman, representing the publications of our House. Also Rev. W. T. Griffin, of the Gulf Coast Mission.

The brethren representing the Boards and Institutions of the Church were heard with reference to their work.

The entertainment at Hattiesburg was faultless.
J. A. MOORE, Secretary.

We were very much interested in a statement that we heard an ex-saloon man make on a train in Louisiana. He said that he had quit the business because it did not pay. He had to draw money continually to meet expenses. That since he could not sell to negroes over the same bar that he sold to the whites, he had been losing money. He stated that his white trade, generally bought a drink and then quit. They held on to their money, but the colored man, who could stand at the bar, never quit till his money was gone. We are glad that the law has robbed even one saloon of its profit, but we do not understand how any man can make enough out of this evil traffic to compensate him for the loss of his own soul.

W. H. M. S.

GREETING

To the Woman's Home Mission Society,
Annual Meeting recently convened at Mansfield, La.

By Mrs. L. C. Sadler.

Sisters, we have met to-day,
Met to work and sing and pray—
Met the Master on the way,
As our steps we turned.

Did we see Him as we came?
Did we know His blessed name?
Yes, and He is still the same—
Our hearts within us burned.

He has blessed us everywhere,
Gave us strength to do and dare,
And our burdens helps us bear
Every day and hour.

Not by might do we succeed,
Not by strength, tho' that we need,
But our only blessed creed
Is the Spirit's power.

Sisters, let us labor on:
The marvelous work that we have done,
The problems great will soon be won,
If we go forward still.

Our founder's name is with us yet;
Her deeds are told where'er we've met;
Awake! Awake, lest we forget
To do the Master's will.

The Master calls! Yes, 'tis His voice,
And we have made the better choice,
O blessed Savior, we rejoice,
Meet vessels here to be.

God with us, why should any fear?
His hand doth in our work appear,
His smile is on this closing year,
As all who look may see.

Go forward armed by faith and prayer,
Home missions be our zealous care,
"The Unknown God" let us declare,
Then lay our burdens down.

To those who come to us for light,
Let lamps be trimmed and burning bright,
Then will we conquer in the fight,
Then will we wear the crown.

Blessed be the tie that binds
Each Auxiliary that finds
Inspiration for their minds
In this endless chain.

Welded to our work with zest,
Another year calls for our best—
No ease in Zion, be the best;
No ease, be our refrain.

Pearl River Auxiliary:

W. F. M. S.

Echoes from the Annual Meeting of the Woman's
Foreign Missionary Society of the Mississippi
Conference, held in Vicksburg March 24-28.

By Mrs. A. C. Yeager.

This assembly convened in the Crawford Street
Church, Vicksburg, March 24. The first session was
devoted exclusively to the various addresses of wel-
come and the response, all of which were pleasant
to hear.

After the exercises, the crowd spread over the
spacious new Annex, in all its departments. It is
an institutional innovation, and, of course, met with
opposition from those who saw in these provisions
for the pleasure of the young, a menace to the dig-
nity of Mother Church. But this is as it should be—
pleasure for the young, under the auspices of the

Church, draws the young into closer touch with good
people and under good influences.

The cozy, delightful "rest-room" appealed most
persuasively to the sometimes weary delegates.
There were fifty-six delegates in almost constant at-
tendance on the sessions. It was the fullest in at-
tendance, as well as most satisfactory in most re-
sults of any meeting of recent years.

An intensely spiritual feeling pervaded the entire
session, and everything was harmonious.

In the president, the Conference Secretary and
Miss Daisy Davies, of the Woman's Board, there
was a trio of good speakers. The latter conducted
the noon-tide devotional services with great power
and demonstration of the Spirit.

The Mississippi Conference has two girls in train-
ing for the foreign field—one on a borrowed schol-
arship and one on the Lula Gauden Watkins schol-
arship, belonging to the Mississippi Conference. The
former will sail for the Orient in the fall. As the
latter will prepare herself for kindergarten work,
she will not go before next year. Greater expense
will also be incurred. Mrs. Watkins appealed to the
Conference for a small amount to defray their inci-
dental expenses, which were not included in the
scholarship fund, and in a short while \$65.60 was
laid on the table. On Sunday night she asked for
an "offering" for the same cause and received \$69,
which will leave only a small amount to be raised.
There was a grand total of all collections of \$5,140.43.
Total in excess of 1908, \$1,309.02. The Conference
pledge of \$2,000 made by the Secretary at the Board
meeting was ratified and a surplus of \$650 added to
it.

The Secretary set before the Conference the fol-
lowing as our aims: New members, \$80, to be divided
among the eight districts: new adult societies, 24;
Young Peoples, 24; Juvenile Auxiliaries, 24; sub-
scribers to "Advocate," 1500; subscribers to "Little
Worker," 1500. The Conference pledge was raised to
\$3,000. The next session will be held in Court St.
Church, Hattiesburg. Miss Minnie Buntyn, of Meri-
dian, was elected editor of column in the New Or-
leans Christian Advocate, and the district secreta-
ries and others were requested to send to her items
of interest about their work, so that the space can
be filled at regular intervals.

Altogether, it was a great meeting, rounded up
with a great address on "China" by Bishop Seth
Ward.

The good people of Vicksburg "used" hospitality
without grudging, opening hearts and houses alike.
An elegant afternoon reception was tendered in the
spacious rooms of the Annex. They were also given
an afternoon rally, to ride through the National Cem-
etery and the Park, which was an object lesson to
the younger members, and served to awaken sad
memories of the war-swept period in older hearts.

NOTES AND ITEMS.

Dear Dr. Boswell: We are strictly busy at May-
hew, of North Mississippi, and "fixing" in sundry
particulars, but chiefly, just now, upon the Meth-
odist parsonage. The location already is "beautiful
for situation and various materials and contribu-
tions would indicate a prophecy as to the remainder.
Something handsome, we trust, shall result.

The interesting district lay leader and worthy
Christian gentleman, W. V. Connell, lives at May-
hew, superintends Sunday school and cares for M.
& O. R. R. business, withal is alert in matters of
duty generally. Various and many others of equal
competency and merit, and elect ladies not a few,
have active connection with Methodist movements
in this most delightful section of the great Mis-
sissippi territory. Evident consecration and gifted
individuals are plentiful in the Artesia congregation,
and fewest churches of North Mississippi can ex-
cel the trio of stewards, J. N. Roberts, W. J. Lock
and Dr. Edward Lehmberg, seconded by that skilled
workman and finely educated Prof. Joe Cook, super-
intendent of the Columbus City Schools.

And what shall I say of Kilgore, Tibbee and Cur-
tis, each of which churches contain Christians of
excellence, and no few whose names are the syn-
onym of honor, who are worthy and progressive cit-

izens of a growing commonwealth? Five churches,
with half the time at one point, makes small service
for some. But the best we can do is to do the best
we can. So that cheerful effort and adjustment en-
ables each to make progress, and to be a helpful
factor in solving the problem of personal good and
useful service for the cause of Christ.

A good record was the entry of the previous year
for Rev. J. A. Poe. Good conditions constantly pre-
vail to the present date of this 1909. All the con-
ditions exist for a first-class and exceedingly inter-
esting pastoral charge.

The district incumbent, Rev. L. M. Lipscomb, is
greatly respected on this way and dispensed richly
of helpful ministrations at his latest visitation.

Rev. L. M. Broyles, of Corinth, is committed for a
visit to Artesia during the summer, and the same
is true of Rev. I. D. Borders, of Holly Springs, at
Mayhew. Each of these prominent and most useful
ministers are well known to this people, they hav-
ing spoken from these pulpits at previous periods.

A. H. WILLIAMS.

Mayhew, Miss.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled
anywhere else in the State.

Second—The Health Conditions; we rarely require
the service of a physician.

Third—Our unusually skilled corps of teachers, whom
we were able to secure only by paying a salary much
above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the
State, and unexcelled in the South. Our teacher of Art
studied in Germany and France, and our teachers of
Music are graduated from the best Conservatories of
America.

Fifth—See Descriptive Course of Study, which is
conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to
that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better
adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all
instruction.

Ninth—Personal Attention to the Individual Pupil,
with a view to develop the best even out of peculiari-
ties of character.

Tenth—A superior Student Body as Associates, since
most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any
other school doing the same grade of work, owing to
the Conference Assessment, which gives us an income
not possessed by other schools; further, we have no
stockholders to whom we are forced to pay dividends,
as are some private schools. Our patrons receive back
in excellence of service more than they pay in.

Twelfth—We place but two girls in a room,
while most schools put from two to six.

Thirteenth—We require our teachers to continue
study. Two are in Europe, two in Chicago, others at
other schools in North and East.

Fourteenth—All these superior features enable us to
turn out a larger percentage of graduates, who take
high stand in the educational world, than any other
school in the State. It means something to hold a
diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.

Grenada, Miss.

GET SOLID PROTECTION AND INSURE WITH LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 595.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

W. L. Ellis, Prop.

Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people
of good morals and gentle manners.

Phone, Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

NEW ORLEANS, LA.

Unlimited Meals.

Alvin Porter, Mgr.

CHRISTIAN EDUCATION.

WHAT IT IS, AND WHERE IT IS TO BE FOUND.

By Prof. O. H. S. D. A.

(Read before the Annual Meeting of the Woman's Home Mission Society.)

Something has been said recently in the papers and magazines concerning the character and perpetuity of the denominational school. The discussion was brought about partly by the disposition of the well-known one-time steel magnate to give further direction to his generosity in the distribution of his accumulated funds and partly by the realization that states and private individuals are giving a great impetus to secular institutions through appropriations and donations, thus placing them in point of equipment and general facilities in advance of the average denominational college. We are not concerned upon this occasion, however, with the question of the validity of the principle underlying Mr. Carnegie's bestowment of his funds or with the character of the action of certain schools in renouncing their allegiance to the Church in order that they might be placed on the favored list, but rather with the conditions that will secure the permanency or lead to the abandonment of the denominational college. We confine ourselves thus far to the use of the term "denominational"—not yet employing that of "Christian"—because whatever of Christian training has been found in schools has been carried on chiefly under the fostering care of some religious denomination.

President Taft, in one of his recent addresses, referred to the fact that the ministry to-day is not attracting the strong-minded and highly-educated young men who issue from our colleges and universities, expressing the hope that soon the reverse might be realized, and that the bright intellect and cultured minds of our youth might be drawn into the service of the Church as the field for the most successful use of their best talent and equipment. I do not regard Mr. Taft's remarks so much as a reflection upon the ministry as an indication of an existing condition of things concerning the attitude of a very large number of our college and university men and women towards Christianity, as it is presented in our churches and church schools. It seems to me that the time has passed when the education of the youth is to be subjected to the dictum and dogma of those men who may be constituted or who may constitute themselves, under the ritual and authority of some church, the expositors of the doctrines of Christianity and of the duties of men. The diffusion of knowledge, the education of the masses and the opening up of the great treasure houses of truth in the unfolding processes of God's great and mysterious plans and purposes, have created the possibility of original investigation and a love for the finding of truth first hand, bringing about great changes in the way of doing things.

The questions arise, then, Is simple denominationalism a sufficient basis for the maintenance of a college or university? Can Church pride and affluence support and perpetuate educational institutions? Upon what does the continuance of the denominational college depend? The answer is not far to seek: it depends upon the loyalty of the denomination, but loyalty in union with liberality. So far as denominational life and control are consistent with the great high end and aim of true education, and so far as Church pride and material possessions are sanctified and directed by the true spirit of Christian liberality and consecration to the service of God, just so far will these things constitute a permanent and sufficient basis for the support and operation of successful educational institutions in this progressive age and in those that are to follow. Completeness of harmony leads inevitably away from exclusive denominationalism. So long as a company or congregation of people idealize and deify their own peculiar tenets and doctrines and denomination to the exclusion of the spirit of generosity and liberality towards others, wrapping themselves in the cloak of self-conceit and drawing close about them their ecclesiastical and sectarian skirts lest they should touch and be defiled by those outside their ring, just so long will they be characterized by that selfishness that is not fruitful in service for men, and that will bring their sect and end in inevitable failure. Just so with the so-called Christian college. If it hopes to meet the demands of human conditions in this and coming ages of progressive thought, it must embody in its policy and in its administration that gracious spirit of freedom and large liberality that is characteristic of all true Christian education.

It is no purpose of mine to dilate upon the abolition of denominational lines, upon the union of all the churches into one, or upon the attractive and important theme of loyalty to one's own belief; these things are all open for consideration by the thoughtful, and their merits and demerits may be set forth and enlarged upon at the proper time and

by those who are interested in them. What concerns us now is the question of Christian education—what it is, and where it is to be found.

That which differentiates Christian education from the secular is the fact that it seeks the development of the entire man. It aims to bring the student into possession of knowledge and inspiration that will enable him to advance towards the perfect man. A sound mind in a sound body is an old saying, the suggestiveness of which escapes many of even those who possess more than ordinary culture and power of appreciation. Men of ascetic belief have taught that a neglectful disregard of the physical life is essential to spiritual growth and prosperity. Because the wonderful and beautiful powers and functions of physical and temporal life have been with frequency bordering on unbelief, feebly misused and abused, they have concluded that the only way to merit the divine approval is to mortify the flesh in an unnatural sense, misinterpreting a great teaching of the illustrious founder of Christianity and its early exponents and representatives. Through ignorance men have sadly abused and neglected their physical life, and the result has been inevitable one-sidedness and incompleteness of character. The development of the bodily man as the basis and background for other and higher forms of life should engage the earnest attention and effort of every institution doing duty in the grand work of education. Poorly ventilated homes and schoolrooms speak loudly of ignorance and neglect. The parent robs his child of a treasure, fails to provide him with a valuable means of defence and protection and surrenders him to fearful foes, seen and unseen, when he fails to properly instruct him in the great and mysterious secrets and truths that are wrapped up in his physical being. It is as natural for a child to play as it is for him to eat. Civilization with its infinite curses (we will speak of its blessings upon some other occasion) has placed boys and girls, young men and young women, in the grasp of a kind of slavery. Unhappy day! It is time that those who are in authority in our homes and schools were thoroughly awakened, enlightened and inspired in regard to this important matter of the proper care and development of the physical life of the young. True education demands it. This can be attained, however, to a very high degree in a purely secular institution or in a non-Christian home.

It is almost trite to speak of the training of the mind, and yet some schools are almost anything else than mind-trainers. But around this feature has grown up the great mass of educational work. The unfolding and growth of the great powers of the mind—thought, imagination, will—are regarded as pointing out the one aim and purpose of all the education. And, indeed, this development is of immeasurable value. It may also be attained, however, to a very large extent in the secular school or non-Christian home. Some of the brightest minds at work on the problems of life are graduates of state universities and have sprung out of homes where they did not receive Christian training. But it is from distinctively Christian associations, whether in the home, the church, the school, or wherever they are found, that we get men and women whose lives are characterized by a beautiful and symmetrical development in the realm of spiritual growth and activity. Thus we see that what differentiates true Christian education from all other is the fact that it seeks the harmonious development of the entire man. It would direct the child from infancy to manhood along the fruitful and enriching pathway of a consistent and uniform evolution of all his powers, teaching him to appreciate the respective inter-dependent relation and unified character and purpose of all the departments of his life.

This true Christian growth leads to catholicity of thought and great charity of heart. It conducts one away—yes, it draws one away—from narrowness, exclusiveness, sectarianism. It imparts the spirit of forbearance and generosity. It teaches a man to put himself in the place of his fellowman and see things from some other standpoint than a selfish one of his own. It enables him to enter sympathetically into the problems of other men's lives and render assistance in their solution. It makes it possible for him to understand that his experience, heredity, environment and training are not the same as those of other men, and that therefore he should not expect them to see things always as he does. It elevates his viewpoint and widens his field of vision.

To speak more broadly still, the true Christian education brings us to the possession and enjoyment of that truth that makes us free. Liberty is its vital breath. The one grand idea and purpose, therefore, in the great enterprise of Christian education is to unshackle the life of men, strike off the fetters of ignorance, superstition and sectarian littleness, throw open the great golden fields of God's temporal and eternal truth and bid them enter and be free.

There are four main sources of educational inspiration and equipment—the Christian college, the church, good literature and the surroundings of a

Christian home. It is our purpose to speak briefly of the power and importance of these agencies that are often little appreciated and sadly neglected to the almost as fatal loss of golden opportunities.

A lonely wanderer is said to have given utterance to the sentiment, "There is no place like home." It is a beautiful thought, that the statement was wrong from his heart by the consciousness that there was no spot on earth that he could call by that sweet name. The homeless wail of the street, the old man, the weary wanderer, the girl who is a stranger in the land, the father of sin, all excite our tender feelings as we look upon them as homeless. But the saying, "There is no place like home," is true in a far more important sense. There is no place like home for the laying of the foundations of character and human life. It is here that a child's first and most lasting impressions are made. It is here that he pillows his little head upon his mother's bosom and climbs often upon his father's knee. There he finds—or ought to find—the atmosphere of which he begins to build his ideals and his conceptions of life. It is in the home that he comes into contact with brothers and sisters under the roof of superior wisdom and learns to observe and appreciate social relations and obligations. His father and mother are to him a type of what he ought to be in his relation to the heavenly Father. He looks upon his natural father first as his ideal, no other man on the earth is quite so great in his eyes as a boy. I heard a good man say once that it is a sad day in the life of any boy when he awakes to the realization that his father is unworthy of confidence and respect. I imagine it brings a stab of grief to the heart of a girl when she makes the discovery that her own mother is unfit to be her companion and friend. And I do not refer to gross immorality in a parent, but to the higher and inefficiency of character—the lack of moral and spiritual cultivation, the absence of the true and loving spirit, poverty of personality that go to make a home less than it ought to be. It is the inestimable privilege of the parent to witness the unfolding of child life, under his loving care and wise supervision, through a gradual process of growth that leads, step by step, from playful childhood to glorious manhood or womanhood. To assure that because a child is human he must of necessity be turned over to the power of evil and be allowed to "run the course" and "show his wild oats," and all that is an insult to God and a cowardly shirking of responsibility. We know that the poet was not far wrong when he wrote:

Soon as we draw our infant breath,

The seeds of sin spring up for death.

Why do these plants of evil grow and thrive? Why not plant a crop of good seed? Why the good seed not grow? Why not surround the child from infancy with thoughts of God as the kind, heavenly Father, the great Creator, the Maker of the shining sun, the twinkling star, the giant oak, the pretty daffodil, the lovely mountain and the verdant valley? Thoughts such as these will take root and they will grow. No man who has the power to see at all will look into the radiant face of my beautiful boy, down into the faraway of those little blue eyes, and tell me that the image of my Father in heaven is not there. It is a part of your exalted mission, the friends of the Home Mission Society, to help men and women realize that Christian education has an exalted place in the true home and that it is possible for the children to be surrounded there by an atmosphere that will enable them to grow naturally into Christian manhood and womanhood. They will realize the fact of sin and the need of a Redeemer if fathers and mothers will only place the truth where they can get it.

We pass over the opportunity of the church and of the use of good literature, important as they are, merely calling attention to the fact that all these great sources of educational inspiration and support are interdependent and related, contributing the one to the other and all together contributing to the one grand end and aim of life. We will return now to the consideration of the Christian school.

Some one has said that a major premise of all religious education is the development of the whole man. It is this that the Christian school must accomplish if it realizes the purpose for which it exists. While its distinctive aim is commonly thought to be so far as religious instruction is concerned, the training single of his spiritual nature, it is really true that life in a Christian college should lead the student to coordinate and develop uniformly all the departments of his being. It should furnish him with lofty ideals and exalted inspiration in the threefold life that he lives: he should rejoice in the exercises of the playground, in those of the classroom and the debating society and in those of the Bible class and the prayer-meeting as being all legitimate sources of strength and power. The Christian ideal should permeate and include his entire school life and all that he does should enter es-

essentially into the making up of his religious experience.

Says one writer on this great subject: "The very first condition of making any academy or college truly Christian is to give it adequate equipment for doing everything that it professes to do." This thought strikes at one of the deplorable weaknesses in a large number—probably the majority—of our church schools, that of inadequacy of equipment. We all know that the personality of the teacher and that of the student are the two transcendently important factors in a school. But conditions are different from what they used to be. Large numbers of students are crowding into college halls to-day in heterogeneous masses from all classes and denominations and conditions of earth and demanding the privilege of research and investigation and cosmopolitan instruction. And the students are going to the schools that provide the opportunities for which they are seeking. We must have laboratories and libraries, competent instructors and suitable playgrounds. Our girls' colleges particularly must be fitted up for comfortable and attractive home-life. Conditions must be created that will command the interest and support and patronage of those who have daughters to educate. If our church schools expect to keep up with the procession, they must have adequate equipment and support.

But more vital, in the deeper analysis, than the question of equipment is that of the attitude of the school on the great subject of personal and individual freedom of thought and action. Partisan zeal and exclusive sectarianism have no place in the plan of broad Christian education. These things are not essential marks of the Christian college. I desire to quote here the exact words of a distinguished teacher and writer: "True education must be as broad as human nature, and it contains a radical defect when it does not tend to overcome the limited views of the very churches that patronize it." The church that is most certain that it has the truth should be foremost in granting to education the liberty that is its life's breath, while dogmatism in education should be looked upon as a sign of timidity rather than of faith. True conservatism lies in feeding the whole man, and in feeding him wholly, just as the general principles of education demand. If a church institution that is conducted in this spirit tends to modify the church life itself, tends to lead the church and not merely to follow, let that church rejoice for it is attaining the results that are to be expected from education.

The work, then, of a truly Christian college is that it "really educates, that is, develops its pupils in Christian living." The student and his development, his personality and his growth, are the important things. A school may uphold religion in its classroom, in its management, and in its prayer-meeting, and be ever so tenacious of orthodox tenets and teaching, and yet be, as says the writer quoted above, "a nursery of deceit and hypocrisy." This should be a matter to engage the most earnest and intelligent thought of the authorities of every Christian school. The administrative officers and faculty should study the problem of the Christian life of the student body as carefully as that of the curriculum or requirements for entrance and graduation. The spirit of Christian living should be characteristic of the entire community life of the college. It should be as the sunlight that falls caressingly upon the mountain top and on the meadow, and that slips silently into the nooks and crannies and that glides in at doorways and through windows, and that steals in through the cracks in the wall and roof. This Christian spirit should fill the whole social life of the school even as a sweet perfume fills a garden of roses. It should be so vital a thing in the hearts of the college family as to be the source of a living flow of character that refreshes and enlivens all the intellectual, spiritual and social life of the institution. It need not be—it must not be—a thing dogmatically taught by some staid professor in the so-called religious department; but it must be the vital breath, the all-filling, all-inspiring atmosphere in the midst of which the student body shall move and from which it shall breathe in the power of an eternal life. To this end the Bible, the great Book—splendid collection of books, the most marvelous on the earth, living books—must be intelligently appreciated and taught and studied. The spirit of inquiry and investigation must be encouraged. The student, instead of being stuffed with tasteless dogmas and dead statements of indefinite doctrines, must be brought into a vital touch with the Bible as a living Book, a book of messages, full of strong and beautiful and inspiring truth and sentiment and given for their instruction, for their rejoicing and for their salvation. He should be led to see that this grand Book has as its centre and soul and one purpose the presentation of the personality and mission of Jesus Christ, the Son of God. I heard a beautiful illustration the other day. It was this: In a store was a charming arrangement of high mirrors so adjusted that one standing before them could see nineteen separate small images of himself. Upon turning away for a time and looking back

again, behold, one large image had taken the place of the smaller ones. Their entire effect had been caught into the one great image. So it is with the Bible. The numerous messages of the Old Testament, rich and radiant and inspiring, all point to the coming of the Messiah, who gathers into his own divine self the luminous personality of the God of all truth and the image of wrecked and ruined man, breathes the glad song of reconciliation and imparts to the sons of men the power to become the sons of God. If the atmosphere of a college shall awaken the student to a realization of even the possibility of his becoming possessed by this glorious truth and shall lead him to fix his gaze longingly and lovingly upon Jesus, the Christ, the fairest among ten thousand and the one altogether lovely, and shall create within him a desire to be brought into living contact with his divine personality and feel in his soul the throbbing of the divine life and experience the saving power of his redeeming love, that school may be said to have attained the end and aim and goal of true Christian education.

In closing I feel that it is eminently in order and my esteemed privilege, while addressing a company of the noble women of the church, to speak a word in regard to higher Christian education for our girls. When we shall succeed in convincing the men of our church that a woman has a right to the privileges of higher education, we may count that a glad and joyous day. It is with no small gratification that we have witnessed the progress of woman's advancement during the past two decades. Along with other spurious and commercialistic ideas of the times there seems to have gone abroad the impression that all a woman needs is a good common school education and a course in some business college. We are told that she should learn to cook and sew and play on the typewriter. No one will deny that it is highly desirable that a woman understand at least the first two of these, which are fine arts, and far be it from me to esteem lightly the purpose and effort of a brave woman who earns her support at the stenographer's table or in any other honorable employment. But upon the character of our womanhood depends the character of our nation. A truly cultured motherhood guarantees a worthy posterity. Since motherhood is a distinctive and highly honorable characteristic and privilege of woman, and since tremendous issues hang upon her influence and power, it is but reasonable that she should be given the opportunity and inspiration to bring herself to an exalted degree of mental, social and spiritual development. The doors of our colleges and universities should be thrown open to her, and she should be invited to come in. The ideal of cultured Christian womanhood should be lifted before us in all the fullness of its vast importance. Our girls' colleges should be endowed and equipped and supplied with competent Christian men and women as officers and instructors. There ought to be a persistent effort to create in our girls a thirst for knowledge and a consuming desire to inquire into the great truths of life and eternity. A few weeks ago I read this story: "A mother, fearing that her boy when he began his college studies would no longer find her a companion of his mind (since she had not had college advantages), actually procured college text-books and studied them year by year so as to keep abreast of her son's intellectual interests. That son afterward told these facts with great pride, stating that intimate companionship with his mother continued from boyhood all through his college days into manhood. What a privilege that a mother should be the friend, the intelligent, cultured, sympathetic friend of her son or daughter even from infancy to the prime of life! I repeat that the hope of the race is in the character of our women, and if we would save the race and bring it to a true conception of life present and eternal we must place within the power and possession of our womanhood the grand secrets of truth that are embodied in the heart of God as he fills his great universe and with a divine prodigality pours himself out in light and love and glory along the highway of the ongoing and unfolding of his mighty and mysterious and eternal purpose."

A CHURCH DEMOLISHED.

To the Brethren of the North Mississippi Conference: I would write each and every one of you a personal letter and tell you of the cyclone that struck the little town of Cockrum on the evening of the 12th inst. but time would fail me to do so. Our beautiful Methodist Church, which was built five years ago as a total wreck. The church cost something near \$1500 and building material has advanced of late till it would cost a greater sum now. Besides, we have lost since its erection, by death and removal, some of our strongest financial members. During the fifteen years of my itinerancy I have never asked a single dollar from my preachers brethren for any purpose, but I am going to make an

earnest appeal to you now. In the name of my Lord and Savior Jesus Christ, and in behalf of my good people at Cockrum, will not everyone who reads these lines send us what they can to assist us in rebuilding this church. We are out of doors, without even temporary quarters. There is not another church of any denomination within five miles of this place. May God bless the hearts of everyone who reads this to send us something at once; any sum sent to myself or Mr. W. B. Duncan, of Cockrum, Miss., will be thankfully received.

Your fellow-laborer,

W. R. WILLIAMS, P. C.

APPEAL FOR HELP.

Dear Brethren: Our church here was destroyed by wind yesterday afternoon. In the name of Christ, and for the sake of humanity, I appeal to every Christian to render aid in helping to reconstruct this edifice. To the preachers in all sections, that this paper reaches, I beg you to take up collections in your congregations for our help (and you donate freely too). This is a good people here and we are making rapid strides religiously, but to be deprived of a place to worship in will, of course, have a tendency to scatter the flock, and if they get scattered that means disconnection and loss. They are themselves not able to rebuild; hence I come to you begging in their behalf for liberal help. For the Christian people to respond to this call liberally will not only be encouraging to those that have recently advanced forward religiously, but will, I am sure, help lead others (which are in great numbers in this section) to the feet of the lowly Galilean that is so loving and kind to the children of men.

We have been having preaching in our church every Sunday night, and young men's prayer-meetings every Monday night, besides regular services and extras, when we could get someone to come in and preach or lecture; hence to be deprived of a place will mean so much.

I beg for immediate attention and liberal contributions from all. Remember, it is more blessed to give than to receive. I am fraternally,

W. V. SHEARER, Pastor.

Longtown, Miss.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for \$1.50 each.

In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward" instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.
MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.
NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woodard, Rev. H. S. Spragins.

RAISING CHURCH FUNDS.

There is no difference of opinion among us as to who is responsible for raising church funds, or who is expected to pay them. The question among us is: whose duty is it to collect them? From the beginning, no matter how far back, the church has depended on the preachers, and in a few Conferences, for one or two of the collections, at one time, they were held responsible for the full amount assessed to their charges. But that requirement, unjust and out of harmony with reason, proved impracticable and was long since abandoned. That special law of the Conference required the preacher to raise a certain per cent of his salary for the Conference Fund, else pay the amount himself. One of the Bishops in open Conference decided that an Annual Conference was not empowered to enforce such a regulation.

We are informed by one of our exchanges that "the preacher is not directed, except in only one or two cases, to take any collection at all." That may be true: still he feels morally bound to take them, because the law says it shall be done, and nobody else is charged with the duty. If the preachers did not do it four-fifths of the charges would go unrepresented in the table of benevolences, not for lack of willingness on the part of our lay brethren, but simply because the work has never been laid upon them.

But it is a fact that in some charges the stewards raise the money for all purposes, thus relieving the pastors of what some look upon as an "intolerable burden." The number of charges in which this is being done is constantly increasing. Whether this is for the better or the worse we are not prepared to say, as we have neither experience nor observation in the matter. There is no law against turning all the collections over to the stewards, except perhaps, the collection for the American Bible Society and for Church Extension. The raising of the funds for these two purposes is expressly enjoined upon the preachers.

There can be nothing wrong in laying the burden of the collections on laymen, stewards, or others, but that, thus relieving the preacher, would enhance his spiritual work, or that taking the collections hinders him in his spiritual duties, is not so clear. We know it requires much time, especially when he has to go from house to house, or from shop to shop, to get the money.

He often goes tremblingly, burdened in mind and heart, knowing that he will encounter criticism, outright refusal, or be compelled to receive pennies or dimes, or a dollar, when he should receive ten times the amount. This humbles him, if anything can. But when he meets a generous soul, as he often does, and is handed, with a smile, twice or five times the amount expected, he thanks God more than he does the generous soul, and he cannot refrain saying, "God loves a cheerful giver." It is more blessed to give than to receive. The work was a means of grace. About as happy as two men ever get was on one occasion when this writer, after laboring more than half an hour with a rich brother, succeeded in getting five dollars for missions. It was to him worse than pulling an eye-teeth. When the ordeal was over he really smiled. He paid the money. If he ever backslid and repented he had the good sense to say nothing about it. No laymen in his church could have coaxed that money out of his pocket.

Our exchange quoted above gives the following advice: "If the preachers, in order to increase their standing in Conference, insist on taking collections, let the laymen of the Board of Stewards get a move on themselves and tell their preacher to attend to his part of the work, the spiritual, and they will attend to the rest. That is the kind of laymen's movement we believe in." Everything depends on the spirit in which the laymen go about the work. If done in kindness, with real desire to relieve the preacher, it is all right, but if to "humble his pride," which it is insinuated he indulges when "insisting" on taking the collections, and he is thrust aside and told to attend to his business, more harm than good will be done. If we are going to put this burden on the laymen, let us go about it in the right way.

DEATH OF REV. AMOS KENDALL.

Rev. Amos Kendall, identified with the North Mississippi Conference from its organization, in 1870, and with the Memphis Conference for fifteen years preceding, died in Aberdeen, Miss., at 8:32 p. m., April 12, 1900. The funeral services were conducted by Rev. J. H. Felts, presiding elder, and Rev. W. E. M. Bragan, pastor, in which pastors of other churches took part. Besides these other brethren were present: Rev. G. W. Bachman, Rev. D. W. Babb, Rev. W. W. Woodard, Rev. W. S. Shipman, Rev. T. H. Dorsey, Rev. R. A. Tucker, Rev. R. A. Clark, and Rev. W. A. Bowlin. For this information we are indebted to Rev. J. H. Felts and Rev. G. W. Bachman.

He was born in Lincolnshire, England, Dec. 25, 1830. Had he lived until next Christmas he would have completed seventy-nine years. He began preaching when twenty years of age, and preached fifty-nine years—five years in England, and fifty-four in the Methodist Episcopal Church, South, in the United States.

A competent hand, at the request of Sister Kendall, will furnish a memoir for the Advocate, and we shall not now undertake to give a sketch of his life. A few impressions must suffice. Rev. G. W. Bachman, in due time, will furnish the sketch.

When I joined the Memphis Conference, in 1850, Brother Kendall was himself a stripling,

but had already attracted attention. This was not strange, for he was tall, as straight as an Indian, with piercing eyes and strong voice. He was an Englishman, with the English taste of countenance, and English brogue—slight, but sufficient to be detected. Withal, he was more than ordinarily brilliant, and a commanding preacher. Not having the minutes of the Conference in possession, I cannot say definitely what were his first three appointments. One, I feel sure, was Hernando. His fourth was a prominent one, Paducah Station. From that time on he filled the best places, as pastor and presiding elder, to the day of his retirement from the active ministry. The years of his greatest usefulness were from 1870, when he was appointed presiding elder of the Grenada District, to the time he voluntarily asked for the supernumerary relation. He never wore out. He never rusted.

I first came in direct contact with him as presiding elder—he, on Grenada District and I in Grenada Station. In these relations we labored together for two years, at the end of which time my connection with the North Mississippi Conference was severed by Bishop Wightman, who called me to the White River Conference. The time we were together was pleasant and profitable. The greatest revival in my ministry was in Grenada during the period, and my success was largely due to him. I do not hesitate to say, without disparaging any other presiding elder under whom I ever labored, that he was the most helpful to me in my work—was of more assistance than any other in bringing up the finances of the Church, and especially in raising the pastor's salary. He and Sister Kendall were often guests in our parsonage home. They were always pleasant, always welcome, always helpful. The memory of them has always been very precious, and will remain so forever.

With the devoted wife now left alone, we weep, but not as those who have no hope. If faithful, I shall see him again in the home above. This little tribute is written by one who has been for nearly forty years a true and devoted friend.

JOHN W. BOSWELL.

REV. HUDSON D. HOWELL.

News comes to us through a letter from Rev. W. C. Galceran, of Brooksville, Miss., of the death of Rev. Hudson D. Howell, of the Mississippi Conference. He passed away at the home of his son-in-law, Mr. Walter Koger, near Brooksville, on Thursday, April 15, 1900. He had gone there on a visit, and on Sunday morning, the 11th, he was taken violently ill, and after five days of intense suffering, he found relief in death. His two sons, one daughter and the faithful companion of fifty-seven years were with him when the end came. He was about 81 years of age, and had been a traveling preacher nearly sixty-one years, having been received into the Memphis Conference at Aberdeen in November, 1848. When we entered the same Conference, in 1850, he had risen to prominence and influence, and was presiding elder of the Grenada District, and came to be known as one of our best preachers. We labored in the same territory thirteen years; then our paths diverged, and we met no more until six or eight years ago, after his retirement to the "honor roll." Not

withstanding the roll of years and the decay of the outer man, there remained the "personal identity." He was the same Hudson D. Howell, and we have been informed that he continued the "silver-tongued" preacher, and delighted to tell the wonders of the cross. He now sings the praises of his Lord on high. May it be light in the even time to the wife who still lingers.

PERSONALS.

A grand rally of the Centenary Alumni and old students is being planned for commencement week in Shreveport, La.

Rev. W. G. Harbin and Rev. C. N. Gresham are at present engaged in a meeting at Versailles, Ky. with promise of success.

Rev. T. H. Dorsey, at West Point, is in the midst of revival services in which he is assisted by Rev. R. H. B. Gladney. The promise is of a fine work of grace.

Rev. F. L. Peebles is "moving things" at Southside, Meridian. His church is too small to accommodate his increasing congregation. That is an encouraging note.

Rev. R. H. Harper, pastor of our church at Natchitoches, La., is "well pleased" with his new charge, and we dare say matters are moving along smoothly and with promise of success.

Rev. J. A. Goad, of McCool, Miss., adds in a list of twenty-four subscribers the first for this year, with the cheering announcement that another list will follow before long. He is in the lead this week.

We thank the "Class of Nineteenth" Mississippi Conference Training School, for an invitation to the commencement exercises, April 20, Monticello, Miss. Rev. W. A. Potts, D.D., president. The school has closed a successful term.

Rev. J. W. Chisolm, of the Edgemoor Church, Mississippi Conference, is kept busy saving a charge of eight churches, and embracing territory fifty-three miles in length. The work is in good condition, and the Advocate is kept before the people with success.

Rev. Osmond S. Lewis is greatly encouraged over the work in the Broad Street Church, Hattiesburg. All departments are making progress. A young man's prayer meeting has been recently organized. The spirit of revival is among the people. He is hopeful of success.

Rev. A. J. Beasley, student in Millsaps College, will soon be out of school and will be glad to assist brethren in meetings. He is vouched for by Rev. J. A. Potts, who says, "he is a good man and worthy of all confidence." Write to him at Woodland, Miss., and secure his help at an early day.

Two of our churches in good places, though financially not strong, were demolished last week by a cyclone, one at Longtown and the other at Cockrum, both in the Sardis District. Read the appeal of the pastors, Rev. W. V. Shuler and Rev. W. R. Williams, and help the distressed brethren.

One of our successful Advocate workers is Rev. B. P. Fullilove, of the Abbeville (Miss.) Circuit. He has favored us several times since last Conference with lists of subscribers, the exact number in the aggregate we are unable to state, fifteen at least. Brother Fullilove is a popular and successful preacher.

Dr. Theo. Copeland has been at Clarkdale, Miss., assisting Rev. W. L. Duren in a meeting. We have not as yet learned the results. The town paper speaks in highest terms of Brother Copeland's preaching. The services are "characterized as gracious and good." May many stars be added to his crown.

Some time since Rev. H. W. Babb sent us a club, and said it was hard work to secure clubs in the Prairie country, or words to that effect. He intimated that he would keep trying. Now we have from him more than a duplicate of that club, with the promise of other names. There is nothing like persistence.

The Cole Lectures for 1909, at Vanderbilt University, will be delivered April 29-May 1, by Dr. C. M. Bishop, of the Missouri Conference. The general theme of the lectures is "Jesus the Worker." Dr. Tibbitt, dean of the Theological Faculty, extends to us a cordial invitation to hear these lectures. We appreciate the invitation.

When this Advocate reaches readers in north Mississippi, the Winona District Conference will be in session at Schlater, the programme of which is at hand. The presiding elder has harnessed strong

armies, and proposes to put them to work. We send greetings to the brethren, and trust they are having a successful meeting.

A friend in a private note to this office informs us that Rev. A. R. Hoffpauir, of Bell City, has recovered sufficiently from the serious attack of typhoid (lock-jaw) to be sitting up, and with the two months rest which the doctors advise, with his people's constant hopes are entertained for his complete recovery and resumption of his labor at an early date.

We thank Rev. W. C. Galeoran, pastor at Brooks, Miss., for a pressing invitation to attend the Columbus District Conference to be held with his charge. We would be more than pleased to be on hand, and if the way opens, we will try to be there, but it is a long and expensive trip, which cannot be paid for by advertising, as in the past. When we do abroad we pay cash and full fare.

Rev. C. M. Chapman, Fifth Street, Meridian, is succeeding. He has received sixty-seven persons into the church since he took charge, and things move along nicely. The "Meridian Dispatch" says Brother Chapman "is one of the brightest Old Folgers in the State," and that next Sunday, the 28th, he will deliver a sermon in his church commemorating the fiftieth anniversary of the order.

Rev. T. W. Lewis is holding a meeting in his charge, First Church, Columbus, and is doing the preaching. The presiding elder says, "he is doing well." Congregations are good and delighted. He is on the right line and accomplishing untold good. Dr. Wells, pastor of Second Church, announced a series of meetings to begin Sunday, the 18th. He has been doing some strong revival preaching.

Among those who have proven their friendship for the Advocate this week by sending in subscriptions, Rev. J. A. Goad, of McCool, Miss., is in the lead, sending \$20. Others have sent as follows: Rev. D. W. Babb, Verona, Miss., \$15; Rev. S. S. Haliday, of Pelican, La., \$10; Rev. J. W. Duncan, of Myrtle, Miss., \$10; Rev. R. A. Davis, of Bienville, La., \$10; and Rev. G. A. Morgan, of Glenmora, La., \$5. Others have sent in smaller amounts.

The Sunday school at Tupelo, Miss., has outgrown its present quarters. The Baraka class, of over forty boys, has to go to the opera house for accommodation. Bro. High, treasurer of the Conference Board of Missions, informs us that sufficient money has been raised to build an annex, and the work will begin at once. When completed the needs of the church will be met, and will be one of the best equipped houses in northeast Mississippi.

Rev. H. W. Knickerbocker, well known in Louisiana if we mistake not a native of New Orleans, has been appointed assistant agency secretary of the American Bible Society for the Southwest. His address is 1818 Creswell Street, Shreveport. His territory will be Louisiana and a portion of Arkansas. He will give his strength to the campaign for one million dollars to the endowment fund of the Society, made possible by the large offer of Mrs. Russell Sage.

The commencement exercises of Whitworth College will be inaugurated Sunday, May 30, by a sermon from Dr. W. T. Bolling, to be followed in the evening by Rev. W. W. Williams in an address before the Young Woman's Christian Association. Graduating day is Tuesday, June 1. Ten young ladies will receive degrees at the hands of Dr. Cooper, president, and good advice from Hon. J. N. Powers, of Jackson, Miss. We thank the faculty and class for an invitation to attend.

Rev. L. M. Lipscomb, presiding elder, informs us that everything is hopeful and bright with promise all over the Columbus District. The programme for the District Conference will soon be issued, and great things are promised. He is planning for a great meeting of the laymen in Columbus in May or June, and expects leading laymen from abroad as well as those at home to take part in it. He desires all the pastors and at least ten laymen from each charge to be present and take part in the work.

Our attention has been called to the reports in the Texas Christian Advocate of the excellent work that Rev. J. E. Wray, D.D., is doing at Shearn Memorial Church, in Houston, Texas. Since Brother Wray became the pastor of this church he has raised \$10,000 and has \$10,000 more in sight, including the proceeds of the old church, there is now on hand \$65,000, after paying for the site of the new building. The new building, when completed, will seat approximately 2500 persons. While the new Shearn Church cannot be considered an institutional church, still everything necessary for a modern, up-to-date, twentieth century church is being provided. In spite of the difficulties the church has labored under, due to being without a church home, the congregations are large, the Sunday school is growing, and every Sunday witnesses additions to the church.

Rev. W. E. M. Brogan, Aberdeen, Miss., has published an excellent directory of his pastoral charge. Next after the present "official roll" it gives the names of preachers in charge and presiding elders from the beginning of the church in that pleasant little city. Among the old presiding elders was the father of this editor, T. E. Boswell, who served five years in succession, three years when Aberdeen was in the Grenada District and two years after the organization of the Aberdeen District. After T. E. Boswell came Moses Brock, who served two years. Then followed Jesse E. Walsh, one year, who was the most eloquent and eloquent of all the long line of presiding elders, and the only one whose life went out under a cloud. The next was Joseph H. Brooks. The names of all who followed him, including his own, are household words throughout north Mississippi. The pastoral charge has been filled by a number of great preachers, two of whom, John Moss and C. D. N. Campbell, were finished preachers in every sense of the word. And of laymen and laywomen there were, and are to-day, a multitude. Aberdeen Methodists have greatly blessed the world.

PROGRAMME FOR ANNUAL MEETING, WOMAN'S BOARD OF CITY MISSIONS.

St. Mark's Hall, 621 Esplanade Avenue, April 23.

ELEVEN O'CLOCK A.M.

Hymn, Scripture Reading, Rev. H. T. Carley, Invocation, Rev. Felix R. Hill, D.D., Minutes of last Annual Meeting, Annual Report of Secretary, Mrs. A. A. Bartles, Annual Report of Treasurer, Mrs. E. E. Wood, Report of City Missionary, Mrs. Lily Mockins, Report of Nurse, Deaconess, Miss Daisy Duncan, Report of Head Resident, Miss Margaret Rachland. A luncheon for lunch.

TWO O'CLOCK P.M.

Hymn, Prayer, Rev. A. J. Townsley, Resumé of Work of City Mission Board, Mrs. W. W. Carre, President, Work of Home Mission Society in the State, Mrs. E. R. Kennedy, Conference President, Vocal Solo, Mrs. A. C. Amet, Unification of our Forces in the City, Rev. J. A. Rice, D.D., Vocal Solo, Mrs. F. W. Bott, Address by Rev. N. E. Joyner, Superintendent of St. Mark's Hall, Doxology, Benediction.

COMMENCEMENT EXERCISES, PORT GIBSON FEMALE COLLEGE, MAY 14-17.

PROGRAMME.

Friday—8:30 P.M. W. C. T. U. Gold Medal Contest.

Saturday—2:30 P.M. Class Day Exercises. (Address by Dr. A. A. Kern, of Millsaps College.) 5 P.M. Art Exhibit.

Sunday—11 A.M. Sermon by Rev. Ira F. Hawkins, of Tusculum, Ala.; 8 P.M. Epworth League Public Meeting.

Monday—9:30 A.M. Meeting of Board of Trustees; 10 A.M. Art Exhibit Continued; 10:30 A.M. Delivery of Medals and Diplomas. (Address by Prof. J. T. Beall, of Chamberlain Hunt Academy.) 8:30 P.M. Grand Concert.

REVIVAL AT EAST END, MERIDIAN.

For the past three weeks we have been carrying on at East End a series of evangelistic meetings under the leadership of Rev. John P. Lowry. Great interest was manifested from the beginning. Congregations at times exceeded our seating capacity, making it necessary to procure chairs for the aisles and other vacant spaces. Penitents flocked to the altar. The heart and conscience of the church were profoundly stirred. Backsliders were reclaimed, and lukewarm disciples experienced anew "the joy of salvation." The "old reliables" of whom East End has, comparatively speaking, a goodly number, had veritable "foretastes of glory divine." Thirty-one members were added to the church. Including backslidden church members, fifty-five persons made a profession of faith in Christ as a personal Savior. For this gracious manifestation of the presence and power of the Great Head of the Church we are profoundly grateful.

W. C. BLACK.

CHANGE OF DATE, NATCHEZ DISTRICT CONFERENCE.

To prevent certain undesirable conflicts, otherwise unavoidable, it is necessary to change the date of our District Conference from June 1-4. It will be held at Fayette, beginning Tuesday, May 11, at 11 a.m., and closing Friday, 14th. Details later.

H. W. FEATHERSTON, P. E.

The Home Circle.

WAS HEAVENLY MISSED.

Donald's nurse was a big, jolly, old woman who had been an early morning caller for many years and had brought home with her a little white horse named "Roadside Farm." Donald's mamma was born in the big white house at Roadside Farm, and had spent so many happy days there that she loved the place, and Donald and Little Sister had learned to love it, too.

Both these little people were still fast asleep when the doctor sat down to breakfast and said, as mamma smilingly poured his coffee, "There is the cutest little colt out at the farm." Mamma gave a delighted little cry. "It belongs to Darling! The children will be so surprised. Can't we go out right after breakfast?" Mamma had quite forgotten the coffee and the two lumps of sugar she always put in for papa, until he reminded her of it and added, "It isn't much bigger than a lamb, and Darling is certainly a proud mother, but we had better not tell the children until after supper; for I'll not have a minute until then."

Mamma was disappointed, but as she was used to these "busy days," she cheerfully assented that the secret be kept and the children taken in the evening to see Darling and her baby.

Darling was a white Shetland pony and was at once the pride and joy of Donald's heart and was no less beloved by Little Sister, who, gleefully happy, rode behind the pretty pony in the little carriage.

For several weeks she had been at Roadside Farm where she might run at large, nipping the sweet grass and butter-cups in the great sunny pasture, and Donald and Little Sister had been lonely without her.

When the children awoke they were told that a happy, altogether sweet and happy surprise awaited two good children. All the bright sunny day Little Sister played in quiet contentment, but Donald—there was no contentment for Donald save in some other little boy's yard; and the doctor's rule was that Donald must stay in his own yard.

Donald was six and quite understood that he was disobeying mamma and tormenting his nurse; but strange as it may seem, this seemed to make him all the more determined to wander forth, perhaps to seek Dennis O'Flarraty down by the big sewer the men were digging, or Teddy Smith, who called him loud and often from the topmost widow of his father's big barn.

When his nurse had brought him home for the third time, he promised tearfully that he would not go away again if only he might be allowed to share in the surprise. But just after supper he heard Teddy Smith's shrill whistle and in a few minutes Donald was "beating" Teddy jump off the porch rail, quite unmindful of the fact that he was in Teddy's yard and not his own. He had not jumped many times before, he saw his papa driving slowly up the street toward home. He had the new carriage and was driving the fine new black team that Donald loved to ride behind. He would call Donald home—so quickly, the two boys hid behind the big lilac bush until the doctor was out of sight; then they rolled on the grass in great glee and soon were making "high jumps" from the porch rail again.

Donald's nurse was a big, jolly, old woman who had been an early morning caller for many years and had brought home with her a little white horse named "Roadside Farm." Donald's mamma was born in the big white house at Roadside Farm, and had spent so many happy days there that she loved the place, and Donald and Little Sister had learned to love it, too.

Both these little people were still fast asleep when the doctor sat down to breakfast and said, as mamma smilingly poured his coffee, "There is the cutest little colt out at the farm." Mamma gave a delighted little cry. "It belongs to Darling! The children will be so surprised. Can't we go out right after breakfast?" Mamma had quite forgotten the coffee and the two lumps of sugar she always put in for papa, until he reminded her of it and added, "It isn't much bigger than a lamb, and Darling is certainly a proud mother, but we had better not tell the children until after supper; for I'll not have a minute until then."

Mamma was disappointed, but as she was used to these "busy days," she cheerfully assented that the secret be kept and the children taken in the evening to see Darling and her baby.

Darling was a white Shetland pony and was at once the pride and joy of Donald's heart and was no less beloved by Little Sister, who, gleefully happy, rode behind the pretty pony in the little carriage.

MARRIAGE RELATION.

There is no doubt that the marriage relation is one of the most important in life. It is the foundation of the home, and the home is the center of the community. The marriage relation is a sacred trust, and it is one that should be entered into with the utmost care and deliberation. It is a relation that is not to be taken lightly, and it is one that should be entered into with the utmost care and deliberation. It is a relation that is not to be taken lightly, and it is one that should be entered into with the utmost care and deliberation.

Young people, as they approach the time of their own home-building, are but too often given a perfect knowledge of the divine laws governing the use of the marriage relation. Consequently many of them marry with the determination of not experiencing parenthood, not realizing the sin they are thus committing against God and humanity. Children should be taught that they are children, that they may become men and women, and that they may wear the benediction of marriage, thus becoming partners with God in his plan of creation for the perpetuation of the upbuilding and betterment of the human race. Fortunes and lives are being expended in the endeavor to perfect the races in our stables, to plant life in our conservatories, and it would be difficult to find in our community a 12-year-old boy who could not recite something of the laws governing stock-raising, but the appalling fact remains that there is probably not one out of every 10,000 who in our land who knows anything about the laws governing the marriage relation.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.
INCORPORATED



Dr. Tichenor's Antiseptic

For all the ills and Accidents which come to the Hunter or Fisherman—*invaluable!*
Cuts, Burns, Bruises, Sprains, Insect Bites and Prickly Heat—Internally for Colic and Cramps. Always have a bottle in your kit.

AT ALL DRUGSTORES
25c and 50c

THE SPORTSMAN'S SAFEGUARD

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

We were called to Forest, Miss., by phone message on the 2d inst. to bury the remains of Mrs. C. W. PEVEY, who died the evening before. She was in her sixty-ninth year, had been nearly all her life a member of the Methodist Church. After the death of the first wife of Col. Pevey, who left a large family of children, he married Miss. Mollie Harvey, a cousin of the first wife and had been reared together as sisters. She took charge of the children and was a mother indeed to them, who loved her as tenderly as could be. Her station required her not only the care of the family, but to manage the Pevey Hotel, which has done a prosperous business, which responsibility she met to the satisfaction of all. The many pastors of Forest Methodist Church will remember her quiet, faithful life and her many kindnesses to them. After a few days of serious illness the peaceful end came. During this illness she was favored with the best medical and most affectionate family attention. To Brother Pevey, who is past eighty, and the children it is indeed a sad loss. Dear sister, we expect to meet you in the better world.

C. McDONALD.

Pelahatchie, Miss.

The Church at Longstreet has suffered a great loss in the death of its most useful and pious member, the Rev. G. W. Moncrief. He was truly a man of God, full of faith and the Holy Ghost. He was born in Harrison County, Ga., Sept. 28, 1848, and departed from this life Feb. 14, 1909. His noble Christian wife, six devoted sons and four loving daughters, with a host of friends are left to mourn their loss. Brother Moncrief united with our Church near Ruston, La., in 1871 and the same year was united in marriage to Sarah Jane Gray. A few years later he moved to Longstreet, La. In the year 1884 he was licensed to preach by Dr. Sawyer and four years later ordained local deacon by Bishop Key. He preached often at his home church and several different neighboring churches with power and great efficiency. His mind was continually occupied with thoughts of the spiritual welfare of the Longstreet people. They will never forget his fervent utterances in prayer for them and his earnest and stirring exhortation to them to more vital godliness. Though unconscious the day before his death, according as his prayer had often been made, he revived on the day of his departure to give a parting testimony of his faith in Christ and his deep interest in the salvation of souls. On this last day he sang, prayed, and talked with his loved ones and friends of heaven and its glories, and of his willingness and readiness to go. Though at the very door of death, he sang with fervency "Amazing Grace," "Nearer My God to Thee." Closing this last day, he sang the Doxology, breathed for a short time and went out quietly into the heaven of eternal rest. In memory of this beloved brother, may we not well pray, "Let me die the death of the righteous, let my last days be like his."

C. M. MORRIS, Pastor.

My sister, Mrs. CAROLINE ELLIZABETH MILLER, was born near Lacy, Drew County, Ark., March 27, 1867, and died at her home in Rodés, N. M., March 11, 1909, being 41 years of age, less 16 days. She was the fifth among nine children born to Pe-

ter C. and Margaret C. Hively. Her father died when she was about six years of age, and her mother moved back to Mississippi in 1876. She was converted and joined the Methodist Church at Bethesda, near Crystal Springs, when about twelve years of age, during the pastorate of Rev. Mr. Pearson. Ever afterwards she lived a quiet, Christian life. Her education was received at the L. L. and C. Columbus, Miss., and the Lexington Normal College, also in Mississippi. She taught in the public schools of Mississippi, Louisiana, and the territories of Arizona and New Mexico for about fifteen years. Not only in Mississippi, but here in New Mexico, she was much sought after as a teacher. In fact, she taught until declining health compelled her to resign. Her pupils knew her to admire and love her. In May, 1908, she was married to R. J. Miller, who with her brother, the writer, and five sisters, weep at her departure. Her parents and two brothers had preceded her to the better land. While we mourn over her loss, our sorrow is not as those who mourn without hope. Her last illness was as severe as it was brief. Guided by a strange Providence, the writer preached her beside the first day of her sickness, and though all was done that loving hands could do, we could not stay the grim hand of death. During and after the third day she was unconscious much of the time, and during lucid intervals she repeated passages from the Bible and quoted lines from several hymns. On Sunday evening (after her youngest sister) had reached her bedside on Saturday, she requested that we assemble in her room for prayer. The next day she recited the first verse of the 37th Psalm, and inquired if she had quoted it correctly. Though never gifted in song, she later quoted lines from "Safe in the arms of Jesus," and "I've anchored my soul in the haven of rest." Just a few hours before she died, she called her husband, who is not a Christian, to her bedside and requested him to take a beautiful geranium that was blooming in the dining room, cut it from the stem, and mark the 23d Psalm in her Bible with the flower, and read that Psalm daily. Hers was a cheerful, quiet and gentle spirit, but she is gone, gone forever. It was God's way. His will, not ours, be done. My heart is broken. My grief is strong. Farewell, dear sister. We shall meet again "Beyond the sunset's radiant glow."

GEO. W. HIVELEY.

IMPORTANT NOTICE.

To all pastors and Sunday School superintendents between Enterprise and Ellisville on the Northeastern Railroad, Montrose and Beaumont on the M. J. & K. C. Railroad, and as far west as Saratoga on the G. & S. I. Railroad: We are mailing you literature announcing the Sunday School Institute, which is to be held at Laurel, May 10-11-12. You are urged to take the matter up at once and get as many of your workers as possible to come. We will provide entertainment for as many as will come. Send in the names to me as early as possible. Of course, the pastors and superintendents are expected to attend. Come, praying for a great Institute. Brothers E. E. French, of Nashville, and W. E. Long, of Jackson, and Mrs. J. C. Turner, all specialists in Sunday school work, will conduct the sessions, which ensure a fruit of good things. The Institute will be held at the Kingston Methodist Church.

L. E. ALEORD, Pastor.

WANTED. Cultured Southern lady, taking select party to Europe, desires several ladies or gentlemen to complete number. References exchanged. Address, 935 North State Street, Jackson, Miss.

The Canal-Louisiana Bank & Trust Company

Embraces Every Function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee and will or by appointment of Court.

Corner Camp & Gravier Sts.

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital \$200,000.00
Assets 479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street.,

New Orleans, La.

LOSSES PROMPTLY PAID.

BROTHER BAMBURG SEEKS LIGHT

Dear Dr. Boswell: I have been thinking of writing you the dear old Advocate for some time. I will take the opportunity of writing now. As we have some people preaching on the "Second Blessing," I would like to know what we must term as the "First Blessing," and what is the "First Blessing." I have heard several preachers preach on the "Second Blessing," but I have never heard one of them say what the "First Blessing" was.

Now, if justification is the first work of grace, then I can see the work of the Holy Spirit is the second work of grace. Hilary T. Hudson in the "Methodist Armor" says that justification is the removal of guilt. He also says that justification is "the divine judicial act which applies to the sinner believing in Christ the benefit of the atonement, delivering him from the condemnation of his sin, introducing him into a state of favor and treating him as a righteous person."

This must be the first work of grace. He also says, "Justification is an act taking place in the court of heaven, while regeneration is a work preformed by the Holy Spirit in and upon the soul of the believer." This, then, must be the second work of grace, which I can see very clearly in article 2, page 102. He also says: "Regeneration is more than outward reformation: * * * not only must sin be blotted out, but the sinner himself must be washed and cleansed. There must be not merely a change of state, but a change of nature. Not only must the debt be forgiven, but all disposition to contract further debts must be eradicated." Then, speaking of Holiness and Sanctification, article 2, page 109, when it is attainable: "It is a work commencing in and carried on after conversion. It is a second blessing in harmony with, yet separate from and subsequent to, the work of conversion." If this be the case, then indeed it must be the third work of grace. The new birth is described as a new man. "If any man be in Christ he is a new creature." (2 Cor. v:17).

Paul, in writing to the Ephesians, in speaking of the new man, says: "And that you put on the new man, which after God is created in righteousness and true holiness." (Eph. iv:24.) Now, am I to believe that after a man is born of God and made a new man in Christ Jesus and has put on the new man which after God is created in righteousness and true holiness, that there is a second blessing after that? In other words, am I to teach that Sanctification is a second blessing and a separate work and subsequent to the work of conversion or regeneration?

Mr. Wesley, in speaking of sanctification and justification, in his sermon on "Justification by Faith," says: "One implies what God does for us through his Son; the other what he works in us by his Spirit."

Now, if this be true sanctification is brought about by the same Spirit that makes us a new creature, and is not separate from regeneration or the new birth, but is attained at the same time that we put on the new man, which after God is created in righteousness and true holiness. But if it is a second blessing to be attained after we have been born of God, for we are born of God by his Spirit—"That which is born of the flesh is flesh and that which is born of the Spirit is a Spirit" (John iii:6); "God is a Spirit" (John iv:24); and had the love of God shed abroad in our hearts, because the love of God is shed abroad in our hearts by his Holy Spirit or Holy Ghost" (Romans v:5); and have attained unto a righteous and a holy life, which describes the new man, I cannot see it that way.

Webster's definition of the three words is as follows: "Righteous—upright, just, holy, virtuous, honest; Holy—set apart to the service of God, sacred, pure, guiltless. Sanctification—a sanctifying or making holy, consecration. We can readily see that these are different words expressing the same thing. Now, if we are made righteous and holy we must also be sanctified, as they all express the same thing.

If sanctification is a second blessing, separate and subsequent to the new birth, let some one give the Scriptures. If it is not, then sanctification as a second blessing, separate and subsequent to the new birth, is unscriptural, misleading and misifying. If Mr. Hudson is right, I am wrong, and I want to get right.

Yours in Jesus' name,
R. H. BAMBURG.

FROM NEW ALBANY, MISS.

Dear Dr. Boswell: As I have not written anything from my charge this year perhaps a few lines now will be in order.

My health has not been good, but by the assistance of good Brother Cameron and good laymen and women, the work has been carried on with some measure of success.

All the interests of the church are in a prosperous condition. My people say that times are hard financially, still the stewards made a good report at the first quarterly conference, and I am confident they will do the same at the second. The Foreign and Domestic Mission and the Church Extension assessments have been paid in full, with almost enough secured in good subscriptions to pay the other connectional funds. The work of enlarging and improving our church building, at a cost of something over \$2000, is in progress.

We expect to have the work completed before the meeting of the Epworth League Conference in June. Now I wish I could make equally as good report of progress in spiritual life and power. I fear this cannot be done. I think, however, that conditions in this regard are encouraging. We are working and praying for the conversion of sinners and for the continuous upbuilding of the saved. Pray for us.
W. C. HARRIS.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for Constipation.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.
North Wesson, at Matthews Chapel April 17.
Wesson April 18, 19.
Monticello, at Pleasant Grove April 24, 25.
Osyka, at Holmesville May 1, 2.
Prentiss, at Bassfield May 8, 9.
Gallman, at Mt. Pleasant May 15, 16.
Crystal Springs May 16, 17.
Magnolia May 21.

Bogue Chitto and North-Hill.
Norfolk May 23, 24.
Pachyderm, at Bath-I May 29, 30.
Hatchers June 6, 7.
Talltown, at Summers Chapel June 12, 13.
George-town, at Bahala Chapel June 19, 20.
Silver Creek, at New Hope June 26, 27.
Summit, at East McCumb June 30.
Tombaw, at Sartins July 3, 4.
The District Conference will be held at Magnolia May 19-22.
J. T. LEWETT, P. E.

Natchez District—Second Round.

Hamburg, at McNair April 24, 25.
Rosetta, at McNair April 24.
Wilkins, at Friendship May 1, 2.
Liberty, at Woodland May 8, 9.
Gloster May 9, 10.
Homochitto, at Mt. Olive May 15, 16.
Woodville May 22, 23.
Washington, at Kingston May 29, 30.
Meadville, at Nebo June 5, 6.
Caseville, at New Hope June 12, 13.
Bayou Pierre, at Sweet Water June 13, 14.
Woodville Circuit, at Macedonia June 26, 27.
Centerville June 27, 28.
Adams, at Johnston July 3, 4.
Barlow, at Blue Hill July 10, 11.

District Conference at Fayette beginning at 4 p.m. on Tuesday, June 1, and closing at 4 p.m. on Friday, June 4.
H. W. FEATHERSTUN, P. E.

Gloster, Miss.

Vicksburg Dist.—Second Round.

Edwards, at Clinton Apr. 25, 26.
Bolton, at Raymond May 2, 3.
Oak Ridge, at Flower Hill May 8, 9.
Warren May 15.
Crawford, St. Vicksburg May 15, 16.
Mayersville May 22, 23.
Harriston, at Mispah May 29, 30.
Rodney June 5, 6.
G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Fayard's Chapel Apr. 24, 25.
Long Beach May 1, 2.
District Conference and Missionary Inst. Moss Pt. May 4.
Biloxi May 8, 9.
Purvis May 14.
Lumberton May 15, 16.
Pearl River Mission, at Paine's Chapel May 17.
Columbia May 22, 23.
Hub, at Hathorn May 23, 24.
Gulfport, 25th Avenue May 26.
Gulfport, 29th Street May 27.
Coalville, at Poplar Head May 29, 30.
Moss Point June 2.
Escatawpa, at Caswell Spgs. June 3.
Americus, at Rosedale June 4.
Pascagoula June 5, 6.
Wolf River Mission June 9.
Poplarville June 11.
Carrier and McNeil, at McNeil June 12, 13.
W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Eucutta, at Good Water Apr. 24, 25.
Pachuta, at McGowan's C. Apr. 26, 27.
Oloh, at Advance May 1, 2.
Sumrall May 2, 3.
Seminary, at Good Hope May 5, 6.
Hattiesburg, Court St. May 8, 9.
Taylorville, at Mize May 12, 13.
Summerland, at Mt. Zion May 15, 16.
Ellisville, at Ellisville May 16, 17.
Eastabuchie, at E. May 22, 23.
Leakesville, at L. May 27, 28.
McLain, at Pine Grove May 29, 30.
Lucedale, at Shipman May 31, June 1.
New Augusta, at N. A. June 4, 5.
M. B. SHARBROUGH, P. E.

Meridian District—Second Round.

Wayne Mission, at Winchester April 24, 25.
East Clark, at State Line May 1, 2.
Meridian, East End May 4.
Meridian, Southside & Poplar Spgs. at Poplar Spgs. May 9.
Daleville, at Andrews Chapel May 15, 16.
Schooba, at Spring Hill May 22, 23.

DeKalb, at New Hope May 23, 30.
North Kemper, at Big Oak June 5, 6.
Meridian, 5th Street June 9.
Binnsville, at Wahalak June 13, 14.
Matherville, at Liberty June 17.
Lauderdale, at Marion June 20, 21.
7th Ave. & Vinville, at Oak Grove June 26, 27.
Shubuta & Quitman, at Quitman July 3, 4.
District Missionary Institute at Lauderdale, April 27-28.
District Conference at Shubuta, June 21-25.
W. H. LEWIS, P. E.

Newton District—Second Round.

Edinburg, at Edinburg Apr. 24, 25.
Morton and Pelahatchie, at Pelahatchie May 1, 2.
Harperville, at O Grove Fri. May 7.
Walnut Grove, at White Plains May 8, 9.
Neshoba, at Cooks Chapel May 15, 16.
Lake, at Lawrence May 19.
Laurel, Main St. May 22, 23.
Laurel, 5th Ave. May 22, 23.
Laurel, Kingston, Mon. May 24.
Bay Springs, at B. S. Wed. May 26.
Rose Hill, at Paulding Thursday June 3.
Newton June 6, 7.
Homewood, at Gasque June 12, 13.
The District Conference will be held at Bay Springs, May 26-30.
T. J. O'NEIL, P. E.

Jackson District—Second Round.

Edin, at Phillips April 24, 25.
Jackson, First Church, 11 a.m. May 2.
Jackson, Capital St. 7:30 p.m. May 2.
Florence, at Sinal May 8, 9.
Flora, at Bentonia, 11 a.m. May 10.
Benton, at Zeiglerville May 15, 16.
Terry, at Spring Ridge May 22, 23.
Lintonia, at Bethany May 29, 30.
Yazoo City, 7:30 p.m. May 30, 31.
Sharón, at Lone Pine June 12, 13.
Canton, 7:30 p.m. June 13.
Fannin, at Goshen Springs, 11 a.m. June 16.
Camden, at Soule's Chapel June 18.
Pinola, at Pinola June 20, 21.
J. R. JONES, P. E.

VIRGINIA LEE ICE CREAM CONES.

Made By a Kentucky Woman.
Every one knows how delicate and refreshing ice cream tastes on a warm summer evening served from a Virginia Lee Cone, made of a delicate pastry. The pastry must be perfect, neither hard, tough nor leathery, but crisp, tender and delicate, melting in the mouth. A Kentucky woman is making in her home this dainty novelty, with plenty of sugar and eggs, giving the flavor of the old-fashioned Southern cookie. The Virginia Lee Cones are made and sent out every day, arriving fresh and crisp. Any of our readers can obtain a trial order of the Virginia Lee Cone with a sample of a very novel fruit shell, securely packed in a heavy mailing tube, by sending twelve two-cent stamps to Mrs. Virginia Lee, 307 Vine St., Dayton, Ky. Churches and Sunday schools at their Sales and Suppers find the Virginia Lee Cones a great money-maker. The Cone Booth usually out-sells any other. In entertaining at home ice cream served in either Cones or Fruit Shells is both novel and appetizing. Every house-keeper should keep a tin of these on hand. These Virginia Cones are not sold in stores, but by mail order exclusively. We invite you to patronize the lady from Kentucky.

C. C. Hartwell Co., Ltd.

Sewer and Water Connections made on easy payments.

213 BARONNE STREET,
Phone 44.

Epworth League

EPWORTH LEAGUE TOPIC, FOR
APRIL 25.

The Frontier. Acts (1:6-9; Gal. ii:9-10).
(For the Home Mission Society.)

The "Great Commission" covers the whole evangelical problem of Christianity. It takes in the task of the most thoroughly-developed church in the midst of civilization, and its bounds reach unto the uttermost parts. But our lesson for the moment deals with a very tangible factor, the Frontier.

1. The Frontier Defined.

Roughly speaking, the frontier takes in all the border lines between developed civilization and absolute barbarism. Perhaps more practically for the purpose of the moment, it might be said to be the borderline between conditions in which the influence of a Christian civilization are dominant, and the conditions where it is only beginning to enter. Someone has said that the frontier in the United States lies west of the ninety-seventh meridian; but when you take either of the definitions given above, you will find it very hard to place on the map. The largest portion of our frontier work lies in the West, but there are large sections of the West that are more highly developed than older parts of the country. On the other hand there are parts of Louisiana, Missouri, Arkansas, and even of States farther east that are still facing pioneer conditions in certain sections.

2. The Conditions of the Frontier.

In the far West, there are wonderful natural resources, which men are hastening to develop. The tides of immigration are moving in swiftly. The population is as a rule still sparse. But thin as the population now is, the Church still lags behind in furnishing the Gospel. There are large sections of the country in which a sermon is seldom, if ever heard. There are half-grown boys and girls that have never heard a sermon. Men are going in from various sections of our home-land, and large numbers of foreigners, upon all of whom there rests the strange spell of this far country. It was not at all surprising that the prodigal wasted his substance in riotous living, when in the far country. There he was far removed from the restraints and associations of his life time, and there he felt that no one knew who cared aught for him. Even in and around some of our older cities, the aliens have gathered to themselves, in strange lands and under new conditions, where, for themselves, they face all the essential elements of life on the frontiers. These are fields with sod unturfed, waiting to be tilled for our Lord. They are new lands, waiting the conquest of his hosts, that they too, may be subject to the Lord whose law of love shall conquer the earth.

3. The Task of the Pioneer.

The task of the pioneer, is almost always one of hardship and difficulty. He who would conquer the desolate places and bring them under the dominion of man's will, as a rule, goes forth poorly equipped with the agencies of civilization. It takes men to make the agencies of civilization pay, and he who pioneers before a developed civilization, as a rule, goes with crude instruments in his hands. This is true, whether in matters of Church or every-day life. Those who have led the way over the prairies and through the woods, through the swamps and up the mountain, will have many tales to tell of hardship and exposure of weariness and weakness and discouragement before the victories are won. Even in the bounds of our older civilization, the pioneer, often wins the first victories with

none of the equipment that later experience requires. Before the church leaves for the new field, enough to spend its money and effort on it. The pioneer often goes forth without equipment, unaided by the resources which his day should give him, and unhindered save by the unseen hand, which victories which cause succeeding generations to rise up and call him blessed, while he is forgotten in his own generation. It is not of our day, but of the day of such men, on the grounds that he himself has developed too large a task for his unaided fingers.

Our Relation to the Pioneers.

First, there should be a recognition that the humble beginnings with perhaps but scant fruit at first, lead to wonderful results in days to come. The foundations make little showing in comparison to the superstructure. Then when this difference in show is realized, do all possible to strengthen in the hands of the men who are doing the pioneer work to-day, wherever they are found. The writer knows of a home of a present-day pioneer in the State of Louisiana, that was wonderfully brightened by a little kindness and thoughtfulness, and the doing of some things that did not cost much on the one hand, but that brought much comfort to the recipients on the other. The Woman's Home Mission Society has brought comfort to many a home, and given courage in many an hour of weakness and discouragement, by the comforts it has sent into the homes of those who were doing the pioneer work of the Church.

We owe an apology to Brother H. W. Featherston for displacing his lesson for the Epworth League. Accidentally the lesson for the third Sunday was inserted where the lesson for the second Sunday should have appeared. This left the League column blank last week. We expect to have Dr. Featherston's League lesson in for the second Sunday in May.

Methodism has ever been the child of Providence, listening to the voice of the Spirit only after the outward conditions have called in thunder tones, that she should obey. When new lines of service have once been definitely accepted, there has been no hesitation, but with enthusiasm and earnestness, we have gone forward. He who reads Methodist history carefully, from the days of its founder down through the untold memorials buried in the committees of its General Conferences, will marvel at its conservatism. He who tries to keep step with its pioneers, either on the frontiers, or in the midst of the present-day civilization, will not question its energy or enthusiasm. But, as a people, we have taken one step at a time, doing the things that were called for to-day, and often failing to see where our roads were leading. So the Epworth League is doing the tasks of to-day, not knowing where to-morrow leads, but knowing that under the hand of its Master, all will be well.

"IT WEARS THE CROWN"

Royaline Order of Burial and Burial
Royaline Order of Burial and Burial
Royaline Order of Burial and Burial
Royaline Order of Burial and Burial

CHURCH DEDICATION.

We will dedicate our new church in Dundee, Miss., the fourth Sabbath in April. Rev. R. A. Merk will dedicate. Come and be present. All former pastors are invited. Coahoma church is on the upgrade. The people have been true to pastor and wife. My address is Coahoma, Miss., and not Memphis, Tenn. D. L. COGDILL.

Farms and Timber Lands Bought, Sold and Exchanged

Everywhere—20 years' experience. Thorough methods. Special connections, will secure results. B. F. Eborn, Brown-Marx Bldg., Birmingham, Ala.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.⁰⁰ and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS.

NEW ORLEANS.

309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

NOTICE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Jewel Barber Shop.

JOHN SCHNEIDER, Prop.

604 Gravier Street, New Orleans.

Opposite Canal-Louisiana Bank.

Hair Cutting Twenty-five Cents.

JAMES H. AITKEN

PLUMBING,
HEATING, SEWERING,
GAS FITTING.

515 Carondelet Street, New Orleans, La.
PHONE 3880 MAIN

Mrs. A. C. FELDNER

Successor to H. W. Feldner

Sign and Ornamental Painter

716 POYDRAS ST.

Near St. Charles, NEW ORLEANS, La.

ADVERTISING SIGNS A SPECIALTY.

200 Business Cards—good qual-
ity, printed.....50cts.
200 Noteheads.....50cts.
200 Billheads.....50cts.
100 Good Envelopes.....50cts.

ROYAL PRINT SHOP

634 Camp St., New Orleans.

C. C. Hartwell Co., Ltd.

Sewer and Water Con-
nections made on easy pay-
ments.

213 BARONNE STREET,
Phone 44.

Summer School

June 9 to Aug. 4, 1909.

PEABODY COLLEGE FOR
TEACHERS.

NASHVILLE, TENN.

REDUCED RAILROAD RATES.
LOW TUITION FEES.

Sixty Courses Offered in More than
Twenty Subjects.

A Large and Carefully Chosen Faculty.

For full information write to

ROBERT EWING, Sec'y,
Peabody College for Teachers,
Nashville, Tenn.

Marriages.

April 11, 1909, at the residence of
Mr. and Mrs. J. S. Skinner, of Little
Rock, Barry County, Miss., by Rev.
Wm. T. Head, Rev. C. T. NOBLE,
of Lat. Miss. to Miss CAMILLEA
ADAMS, of Clark County, Ala.

At the Great Southern Hotel, Mo-
bilia, Miss., April 14, 1909, by Rev.
Isaac L. Peck, Mr. CLARENCE E.
McWILLIAMS to Miss ELLEN MAY
SINQUELLE, both of Daleville,
Miss.

At the M. E. Church, South in Wil-
son, La., March 24, 1909, by Rev. E.
L. Carrell, Mr. JAS. SHELDON HILL,
of Kansas, and Miss MYRA WAL-
LER, of Wilson, La.

Sunday School

By W. B. Campbell.

THE GOSPEL IN ANTIOCH

Acts x: 19-30; also Act xii: 25.

There is a story in the Bible which is not often read, but which is full of interest and instruction. It is the story of the mission to the Gentiles, as told in the Acts of the Apostles. The story begins in Antioch, a city in Syria, where a number of Christians had gathered. These Christians were of various nationalities, but they were all Jews, and they were all observing the Jewish law. One day, a man named Barnabas came to Antioch. He was a good man, and he was full of the Holy Spirit. He saw that the Christians in Antioch were not following the Jewish law, and he decided to help them. He began by teaching them the Gospel, and he showed them that they did not need to observe the Jewish law. He also showed them that they were all children of God, and that they should love one another. His teaching was so good that many people came to hear him, and many of them were converted. The Christians in Antioch grew in number, and they began to call themselves "Christians." This was the first time that the name "Christian" was used. The story of Barnabas and the Christians in Antioch is a beautiful example of the power of the Gospel. It shows us that the Gospel is for everyone, and that we should love one another. It also shows us that we should not be afraid to stand up for what is right, even if it means going against the majority.

Who was chosen to go but him who was in every way well qualified. Barnabas, the son of consolation, and how pleasing is the pathway of his life from the time we first see him as he comes forward to show the church and the world that in giving there is worship and that in spirit and in truth how well is the interpretation of his name shown and in so practical a manner when Paul, after escaping from those that wanted to take his life, finding to see him with those that Jesus, his new-found Lord and Master, had been with in his earthly life, thinking surely they would receive and protect him, but they were all afraid of him and would not believe that he was a servant of the Lord Jesus. What was he to do? Where could he find a friend that could assure the church that his words were true? Now, just at a time chosen of God, the son of consolation, takes Paul to the apostles and voices for him, telling of that wonderful time when Jesus himself spoke to him and found him true and faithful in his testimony. A discussion of the mission to the Gentiles is an admirable study. Another qualification in Barnabas is the work in hand was to win a native of Cyprus and was familiar with the Greek language, but the best and the most requisite qualification

was a good man in Antioch, that the disciples were called Christians. Blessed name! First given as a reproach but now by who is worthy of that name is worthy of greater honor than the world can give, for the Master has said in John xii: 26: "If any man serve me, he will my Father honor." Among other things taught by the two ministers of Christ must have been the grace of giving, for as soon as they learned of need they hastened to respond, and they gave every man according to his ability. God, who knoweth all things, alone knows each man's ability, and to God he must account for his right or wrong stimulus of that ability.

There was in Judea a dearth or famine, and the Christians of Antioch sent relief to them by Paul and Barnabas. They had received a great blessing, and as it had been freely given, they were to worship the Lord with their substance, and just as freely give again. This was Paul's second visit to Jerusalem since he was converted to Jesus, and he did not remain long. He was almost always in danger when there. The old enemies of the Lord Jesus had no mercy on one of their number that could count all things but loss for the excellency of the knowledge of Christ Jesus, as Paul had done, and perhaps that was why they were always so bitter in persecuting him when there. How great is our privilege in studying and imitating these servants of Christ, through whom the Lord has shown his divine nature, admonishing us to turn away from the world, that the soul of mortal man was created to glorify the Creator, to go among the poor and the lowly, bearing the message of love and mercy. To be like Barnabas, in untiring zeal, able in his faith and trust to do great service, and also like him to let the service redound to the glory of God; to be like Paul, who did not shrink even when death itself was near, crying as he was delivered: "And the Lord will reserve me unto his heavenly kingdom, and ye shall see me again, but they shall see him to whom he glory forever and ever."

To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in.

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
Assistant to President, General Superintendent,
E. C. D. MARSHALL,
General Freight and Passenger Agent, Shreveport, La.



ROYAL BAKING POWDER

Thousands of millions of cans of Royal Baking Powder have been used in making bread, biscuit and cake in this country, and every housekeeper using it has rested in perfect confidence that her food would be light, sweet, and perfectly wholesome. Royal is a safeguard against the cheap alum powders which are the greatest menacers to health of the present day.

ROYAL IS THE ONLY BAKING POWDER MADE FROM ROYAL GRAPE CREAM OF TARTAR

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

- District Conference, Brookhaven District, Magnolia, Miss., May 19-22.
- District Conference, Winona District, Schlater, Miss., April 22-25.
- District Conference, Seashore District, Moss Point, Miss., May 4.
- Columbus District, Brooksville, Miss., May 5-7.
- Commencement, Port Gibson Female College, Port Gibson, Miss., May 15-18.
- Brookhaven District, Magnolia, Miss., May 19-22.
- District Conference, Crowley District, Jennings, La., May 27-30.
- District Conference, Newlon District, Bay Springs, Miss., May 26-30.
- District Conference, Natchez District, Fayette, Miss., June 1-4.
- District Conference, Baton Rouge District, Slaughter, La., June 1-4.
- District Conference, Jackson District, Mendenhall, Miss., June 9-11.
- District Conference, Durant District, Louisville, Miss., June 30 to July 4.
- District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

- Joint Institutes in the Louisiana Conference:
 - Shreveport, May 10-14.
 - Monroe, May 10-14.
 - Alexandria, May 17-21.
 - Crowley, May 17-21.
 - Amite City, May 24-28.
 - New Orleans, May 24-28.
- Mississippi Conference Sunday School Institutes:
 - Centerville, May 6-7.
 - Laurel, May 10-11.
 - Laurel Camp, May 12.
 - Scooba, May 13-14.
 - Philadelphia, May 15-16.
- Preachers' Institute, Seashore Campground, June 22-July 1.
- Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-9.
- Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

COLLEGE COMMENCEMENTS.

- Centenary College Commencement, Shreveport, La., June 6-8.
- Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.
- Millsaps College Commencement, Jackson, Miss., June 6-8.
- MISCELLANEOUS.
 - Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.
 - Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.
 - Educational Convention, Richmond, Va., April 21-22.
 - International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

WHY DO YOU SCRATCH? Royaline Tetter Ointment will stop that itching or your money back, 50 cents. Druggists or by mail, Royaline Medicine Co., Ltd., Dept. B, New Orleans.

CHURCH DIRECTORY.

- New Orleans District, Rev. F. N. Parker, D.D., presiding elder, residence, 241 Olivier Street.
- Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street, phone, Jackson 332.
- First Methodist Church, St. Charles Ave., near Calliope St., Rev. F. R. Hill, D.D., pastor, residence, 5830 Prytania St., phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.
- Second Methodist Church, 2531 Burgundy, near Lafayette Ave., Rev. A. I. Townsley, pastor, residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.
- Parker Memorial, corner Nashville Ave. and Perrier St., Rev. C. D. Atkinson, pastor, residence, 734 Nashville Ave.
- Louisiana Avenue, cor. Louisiana Ave. and Magazine St., Rev. W. W. Holmes, pastor, residence, 2993 Camp St., phone, Uptown 1391.
- Rayne Memorial Church, St. Charles Ave. and General Taylor St., Dr. John A. Rice, pastor, residence, 1101 Peniston St.
- Felicity Street Church, cor. Felicity and Chestnut Sts., Rev. Albert S.

Lutz, pastor, residence, 3321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St., Rev. Henry T. Carly, pastor, residence, 1125 Fern St., phone, Uptown 1238.

Algiers, Lavergne Street, corner Delatonde, Rev. J. E. Foster, pastor, residence, 214 So-cain.

McDonaghville and Mary Worle, Rev. H. Whitehead, pastor, residence, 1624 S. Mary Street, phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts., Rev. L. A. Sims, pastor, residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum, residence, 5220 St. Charles Ave., phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito, residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 515 St. Charles Street.

Rev. L. E. Wich, Lower Coast Mission, address, 599 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21, Esplanade, Residence, 721 Henry Clay Avenue, Phones, Residence, Uptown 2733, St. Mark's Hall, Hemlock 145.

WILSON CHARGE.

Dear Advocate: I am glad to state that we are making progress along some lines of the Wilson charge. The people are very nice and kind to their pastor and his family, which we appreciate very much. The spiritual condition of the charge is not what it ought to be by far, but we are away, working and trusting that it may soon be much better. As to the finances, we only we put a new roof on the parsonage at a cost of \$112 and put up some new wire fence. We are trying to improve on the usual financial system, in that we are trying to put into operation a monthly cash system for every claim upon the church.

Our Second Quarterly Conference was held a few days ago. Brother C. C. Miller, P. E., was with us, looking after the interests of the church, and preached three very helpful sermons. He has made a fine beginning on the district. More later. Yours in the work, E. L. CARGILL.

OAK RIDGE, MISS.

Dear Doctor: This is our fourth year on Oak Ridge, Charge. We are very proud of the fact that we are staying here four years. Wife and I started life together here, and we hope that our appointments will always be such that we can stay the four years out at each one of them.

We have had good years and bad years and we hope and pray that this will be the best year on the work. There are some very good people living in this country, and, of course, we have some very wicked people. There are some people who are very loyal to God and their church and some of a very large percent who are neither loyal to God, nor their church, and who should they die now, would stand a very poor chance at the judgment. It is this fact that grieves me. I know what will become of those who are careless and indifferent. Christ's word is too plain to be misunderstood. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven. (Matt. v. 20.) Christ was not jesting when he spoke these words; they have a profound meaning. These Scribes and Pharisees were almost extremely loyal to their church and they kept the very letter of the law, even the ten commandments. Christ says we have got to do more than that. We must be more loyal to our church and to our religion than they were to theirs. We must

not only keep the very letter of the law, but we must keep the spirit of them, and we must keep that new commandment, we must love one another. Judging from the number of names I find on the church register and comparing the average attendance of church on preaching days with the number of names, I must say that there are a great many people who do not come to the standard of Christ and that they shall in no case enter into the kingdom of heaven.

We expect to have Brother's Hadden and Gable with us this year, and we are planning and praying for a great revival. We certainly need a revival in this country. Warren County is needed for the first time in its history, if I mistake not. She is under prohibition law. We need more pure and religious men all over the county to see that the law is kept to the letter. We have a few good men scattered here and there, but they are in the minority. They are almost powerless. Even the men who serve on juries from time to time violate the laws themselves. Now Warren is not the only county charged with corruption; the same can be said about a great many other counties in the State, but what I am driving at is this: We need a revival that will sweep all the men in the county, changing their manner of living, their habits of life, and wrongs and putting the moral standard of our community where it ought to be. Is it possible to have such a revival? Is asking too much of God? Is the power of Christ great enough for such an undertaking? I believe that Christ's power and influence is more than sufficient. I do not think it is asking too much of God, and I believe it is possible to have such a revival, pray for us.

JAS. M. LEWIS.

MAKE MONEY SELLING BOOKS. We equip you, teach you, allow credit and pay freight. We publish Bibles, Testaments, "Cook Books," "Children's Bible Stories," "Business Guides," "Cotton Calculators," etc. On file on "The Masterword of Love," for 12c postage. Write THE SOUTHWESTERN COMPANY, Publishers, Nashville, Tenn.

NOTICE.

The Columbus District Conference has been called to meet at Brooksville, May 26 and 27. All pastors in the District will kindly send me names of those who will attend, that necessary preparation for their entertainment may be made. Please do this at once. An invitation is hereby extended to representatives of our Church papers, institutions, etc., and a request made to those who expect to attend to please notify me.

W. C. GALGERAN.

NOTICE.

To Preachers of the North Mississippi Conference.

Fifty-eight names have been enrolled as members of the Minister's Relief Association and we need only seven more names to make our organization effective.

This is a splendid organization and ought to appeal to every member of the Conference. Send your name to day and let us have the requisite signature in the next five days. Send your name today.

JOHN C. PARK, Sec. of Conf., Miss., April 12, 1909.

NOTICE.

A student at Millsaps College desires to take charge of a church or churches during the summer. Will hold work until November, if necessary. Has had experience. Address Oscar Rainey, Millsaps College, Jackson, Miss.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, APRIL 29, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 17.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2779.



ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY
SOCIETY OF THE LOUISIANA CONFERENCE,
MONROE, LA., APRIL 2 TO 6.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 612 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The "unspeakable Turk" has been about his murderous business again, and thousands of his subjects have suffered. Chaos reigns. It is estimated that 25,000 Armenians have been massacred, and with the murder of natives, some foreigners have suffered, among them one or more American missionaries. The young Turks are working for a more liberal government, and are getting the upper-hand of the Sultan, and the impression is that he will be compelled to flee the country or abdicate the throne. There are stirring times in the Ottoman Empire.

The suffragettes—the women who demand the privilege of voting—are not making much headway, but they are doing their best. Treating the matter in a facetious way, the Chicago Inter-Ocean asks: "Do they want to have the rights of men so badly that they are willing to forego the privileges of women?" and answers: "They do not * * * They want all the rights of men and all the privileges of women, one and indivisible, now and forever, and are by no means modest about their demands except the sweet insistent way of making them." Who will undertake to "teach" the Inter-Ocean?

We are sorry to record the fact that the mob-spirit has developed in the new and prosperous State of Oklahoma. Four men, it appears, ranch and cattle owners, one or two of them men of wealth, but desperadoes, engaged in killing a United States marshal. They were promptly arrested and lodged in jail in the town of Ada. But, according to the dispatches, the citizens, whether of the town or surrounding country is not stated, being "disgusted with the slow processes of the law," took the matter into their own hands, and hanged them. All four were white men, three of whom lived in Texas. Such things are to be deplored and condemned. They work evil, no matter how quietly the work is done, nor how good the citizens are who engage in them, nor how justly the victims deserve their fate. The lynching of those men is the strongest protest recently delivered against the law's delays. A few more like protests may possibly lead the courts to swifter justice, or convince Legislatures of the necessity of laws that will force the speedy trial of criminals. We could name men guilty of gross crimes—among them murder—allowed to languish in jail six months, and sometimes longer, when their cases could have been disposed of, with justice all around, inside of a month. It is delays like these that breed lynchings. The evil can be largely remedied, and it should be as soon as possible.

Paper from cotton stalks is again a matter of talk. We have perhaps alluded to it before in this department of the paper, but it is a matter of importance, and will bear another notice. The Washington Post says: "The announcement from Atlanta, Ga., that a company formed there will make commercial paper from cotton stalks, gives hope that the ultimate development of the use of the cotton stalk for this purpose may enable the Southern States to more than supply the home demand for paper. Experiments have been carried on for some years to

determine how to utilize the fiber in the cotton plant for papermaking. It has been demonstrated that one-third of the gross weight of the cotton stalk is pure cellulose or fiber of the best quality for making all grades of print paper, and to the 32,000,000 tons of cotton stalks produced annually in the South the country may well turn for a permanent supply of a large portion of the paper used. One of the obstacles to the use of the cotton stalk has been the cost of the chemical treatment necessary to make a pulp from it suitable for paper making. Its adaptability has been well understood, but the cost has interfered with its practical or extensive use. Recently it has been discovered that the by-product contained in the chemical liquor after it has accomplished the disintegration of the cotton stalk has been treated in such a way that it can be made into a fertilizer which can be used upon the cotton lands, and largely restore the fertility of these lands. The revenue received from the sales of this fertilizer will reduce the difference of cost between cotton stalk and wood pulp paper. The 4,000,000 tons of cellulose or pulp for paper making that can be obtained from the cotton crop of the South would be a source of supply greater in amount than is consumed by all the paper manufacturers in the United States at the present time. If this vast product can be utilized, as it now promises to be, it will add untold millions of dollars annually to that section of our country which is now producing cotton; for inevitably the great industry of paper making, or quite a portion of it, will be established within the States producing cotton."

A letter has reached us from Mississippi in regard to "blind-tigers." The complaint made therein is not that there has been any great increase in the number of such "animals," but that it is dangerous in some sections of the State to talk about ferreting them out and putting a stop to their ravages. This is an intimation that not only private and law-abiding citizens, but some officers of the law are to be intimidated by illicit liquor-sellers and their friends, and deterred in the performance of duty. If the statement of our correspondent is well-founded, even to a small extent, it shows a deplorable state of morals among that class of men who are either devoted to the sale of liquor or addicted to the liquor habit. There can be no doubt that the great majority of citizens of the State are opposed to the open saloon, and it goes without saying that they are as much opposed to selling liquor contrary to law. And the question is: Will this majority of law-abiding men allow a handful of lewd fellows to throttle sentiment and block the execution of law? If so, the organization of a State-wide Law and Order League was not effected any too soon, notwithstanding one of the daily papers of the State Capital manifests violent opposition to the movement. Democratic government is a farce if a minority of men are to be allowed to stand in the way of executing the laws.

There has been great excitement in the grain market. What appears to be successful effort to corner the wheat market has resulted in sending the price of wheat up to a point that has not been reached in many years. As a necessary result, the price of flour has gone up, and the people throughout the country, and especially the poor people in the cities, have felt the effect, either by having to pay higher prices for their bread, or what amounts to the same thing, take a smaller loaf for the same money. Everything else in the market has likewise gone up in price, and it is costing more to live than at any time since the close of the great war and the years immediately following. The only hope for cheap living for some time to come is to raise supplies at home. That will help country people, but will little benefit the town people.

Joan of Arc, the Maid of Orleans, a name famous in history, was born in France, about 1411. She grew up without education, never learned to read or write, but was far above ordinary, not only in personal charms, but in intelligence and household activity, and was exceeded by none in the use of

the needle. In early life she felt divinely called to deliver her country, and never rested until she was allowed to undertake the work. She succeeded in inspiring the people, who likewise came to believe that she was miraculously endowed. Her work was not an entire success, and she was made a prisoner, and the halo of supernatural power that surrounded her was dissipated. She was intensely religious, and of course a Roman Catholic. But for some reason, not so clear, was accused of heresy, and of being a sorceress, was turned over to the Inquisition, and after a trial of six days, was condemned. She made a submission on the scaffold, and was pardoned. She was still the prisoner of the English, and, having been induced by those who had her in charge to resume her male clothes, she was on this account judged to have relapsed, was sentenced to death, and burned at the stake in the streets of Rouen, May 30, 1431. Twenty-five years afterwards, July 7, 1456, the Pope revoked the sentence, and since then it has been the custom of Catholic writers to uphold the reality of divine inspiration. These points in her history are gathered from the Encyclopædia Britannica. For several years past, investigations have been conducted by Roman Catholic authorities with a view to canonizing the maid as a saint. The investigations completed, arrangements were made, and on Sunday, April 18, in St. Peter's, at Rome, Joan of Arc was duly beatified. The occasion was one of interest to the whole Roman Catholic world, and in France produced the utmost excitement, arousing the Roman Catholic population to religious frenzy—exactly the thing that the Roman Catholic hierarchy is pleased with, hoping that such a sentiment may be developed as will restore the Church to the position from which it was but recently wrested. And the press dispatches of the 19th instant say that many royalist and clerical newspapers believe that the beatification marks the beginning of a movement that will overthrow the Republic. Already one of the French journals says that the Bishops are praying to Joan for "her intercession to cause another miracle which shall deliver and restore the Fatherland." Rome has been more than four hundred years recognizing the merits of the maid.

THE CALL TO THE MINISTRY.

By Rev. C. K. Dickey, A. M.

A great deal has been written the past few years about the dearth of ministerial candidates. Many of the reasons given for this falling off are not real reasons.

We are living in the dispensation of the Holy Spirit. The four Gospel writers speak of the Holy Spirit fifty-six times during the dispensation of the Son. He is not spoken of that many times in the dispensation of the Father. But in his own dispensation the Holy Spirit is mentioned fifty-seven times in the Acts and one hundred and fifty times in the Epistles.

The Holy Spirit is in the world at work to-day calling sinners and convicting them in respect of sin and of righteousness and of judgment. The Spirit and the bride say, "Come." Where he is not resisted and the right conditions are met there are always those who are called to preach.

Jesus said, "When the Spirit of truth is come he will guide you into all truth." We see this prophecy fulfilled in the lives of the early Christians, both in calling men to definite work and in guiding them in that work. "The Holy Spirit said separate me Barnabas and Saul for the work whereunto I have called them." While Peter thought on the vision, the Spirit said unto him, behold three men seek thee, arise, get thee down and go with them, nothing doubting, for I have sent them. The Macedonian cry was nothing other than the Holy Spirit calling and leading Paul to preach the Gospel in Europe.

I do not wish to write elaborately on the fact of the divine call to preach, for this is confirmed by

the Scriptures, by human testimony, and by the results of the preaching of the men who are called of God.

After careful study and observation, I wish to give a few of the real reasons why there is a shortage in the ministry. One of the chief reasons is the lack of old-time, genuine revivals. It is almost a thing of the past to see conversions at the altar in many of our churches. People are being received into the Church without being converted. I read in our Christian Advocate of a meeting in one of our Southern Methodist Churches recently, where there were three hundred conversions and two hundred of them were members of the church. Not long since, I read in the Christian Advocate of a genuine revival in one of our Nashville Churches, and it was stated that it was demonstrated that real revivals of religion could be held in our city churches.

Another chief reason for the falling off in the number of ministerial candidates is failure in religious training in the home. Family religion is neglected. Children do not know how to do family prayer and they are not taught the catechism.

The great majority of parents do not dedicate their boys to God and pray him to call them into the work of the ministry. On the other hand, they talk against it. They want their boys to be doctors, lawyers, engineers, electricians, presidents, professors, congressmen, senators, representatives, judges, bankers, book-keepers and what not, but to preach the Gospel at home and abroad they ridicule the idea.

Not long since, a cultured lady, the mother of several young boys and the wife of a wealthy business man, was lamenting that their congregation was without a pastor and that there was such a shortage in the number of ministers in her denomination. I said to her, "Yet you do not want your boys to be preachers." "No, indeed," said she, "it is the last thing on earth I would want them to do, I fear they would starve to death."

This scribe grew up under the teaching and home-training that to be called of God to preach was the highest honor that could be conferred on man. I can truly say that I would rather be an humble minister of the Gospel to-day than to be the chief magistrate of these United States. The true man who stands behind the sacred desk has the highest position in this world, a position not even given to angels.

After Abraham Lincoln was inaugurated president, a man asked him for an office. Mr. Lincoln asked him what his occupation was. He said, "I am a minister of the Gospel." He said, "Man, you have a higher office, and a better appointment than I, in my power to give you, go back home and preach."

There is a failure on the part of the pulpit to preach on the subject of the call to the ministry and the consequences of refusing it. We need to be made to feel like Paul, "Woe is me if I preach not the Gospel." That failure to obey the call is disobedience, and disobedience brings both the displeasure of God and grieves his Holy Spirit. We need to realize that it is the voice of God speaking to us like Ezekiel of old. We are God's watchmen on the walls of Zion to warn the people to repent or perish, to be born again or they cannot see the kingdom of God, to endure to the end or they will not be saved. We need also to realize the fearfulness and awfulness of the statement, "Their blood will I require at your hands."

In this commercial age we have magnified the temporal side and minimized the spiritual work of the minister. There are those who speak discouragingly of the first appointment. Often the man and the appointment are rated by the amount of money raised and paid. Think of Jesse Lee asking what his first New England appointment would pay! This commercial spirit has reacted on some of those called to preach and has caused them either to hesitate to enter the ministry, or to decline the call altogether. In other words, public opinion in the Church has its weight more on the commercial than the spiritual side. But thank God there are many who feel that

to be an instrument in God's hands in saving even one soul is worth far more in this life and in the world to come than to have gained a vast fortune with the fate of Dives or the Rich Fool.

I agree with Dr. W. F. Lloyd in his recent article in the Christian Advocate that "A call to preach is a great mercy from God." All of this talk about the failure to pay the preacher being the cause of the decline in the number of the ministerial candidates is not the real reason. Faithful service in the ministry will bring a support every time to the man of God.

There is no one, who aspires to be the best, that has a better opportunity for acquiring intellectual and spiritual wealth, the most desirable of all riches, than the minister of the Gospel. The very nature of his vocation enables him to spend hours with the silent fellows of the shelf and even to think God's thoughts after him. His very surroundings force mental culture and development upon him.

The most noteworthy persons who have lived in this world were preachers. At least five of the six men named by Bishop Hendrix as the greatest personages who have lived in the world were preachers, viz: Abraham, Moses, Isaiah, Paul, Martin Luther, and John Wesley. He said the seventh was yet to be raised up. The most remarkable and influential character in all history, save Jesus Christ, was the Apostle Paul.

Not only does the work of the ministry afford more prominence and larger immortality in this world than any other work, but it confers a dignity on man that belongs to no other calling. Then the work of the ministry is a great aid to the minister's own salvation. The work of helping Christians and leading sinners into the light is of great personal advantage. It is a great mercy from God in helping us to work out our own salvation.

Middlesboro, Ky.

COUNTRY CHURCHES.

By A Local Preacher.

Dear Dr. Boswell: I will offer a few suggestive thoughts under the above caption. The problem of the local preacher of to-day seems to be weighing somewhat heavily upon the minds of many of our church leaders. That there are many complications relative to this uncertain quantity (?) seems to be evident. With reference to his work, his obligation to the regular pastor, his relation and influence to, and on, the membership of the church, I shall not attempt to discuss the fitness of the local preacher as a pastor, but as a local preacher employed in the regular work.

Some would have us believe, regardless of the past, that the local preacher, in the main, has become an obsolete factor in Southern Methodism. Let this be as it may, but if it is so, there is a cause for it. Now, let us see. I verily believe that if all our pastors would carry out the instructions as given in our book of Discipline concerning the local preacher they would prove the local preacher a more useful and helpful factor than in the past. But along with this the pastor must have many things in common with the local preacher. He must first have the full confidence of the local preacher that he may have his sympathy and hearty co-operation and very best support. Many a local preacher has remained idle through the entire year, and some of them much longer, because of what they were wont to call indifference to them on the part of the pastor, forgetting, perhaps, that the pastor had more than he could look after, while many of the local preachers of even to-day are very helpful to the pastor, and are the very last to forsake his pastor when he needs help most, and unless the pastor (and this the wise pastor will do) encourages this kind of our local preachers and shows them that their help is appreciated, they will soon find these same local preachers drifting into other fields of labor. Some of them prove them-

selves very valuable help in revivals; hence, they soon attract attention and get many calls to hold revivals, and are soon classed as evangelists, and division and strife, sometimes, is the result when they are gone.

Now, there is no need for these things to ever be, and they would not, perhaps, ever occur if the proper courtesies were practiced on the part of all concerned. In many instances the pastor cannot well get along without the co-operation of the local preacher, for if he does not have this he is better off without a local preacher at all. Especially is this true in the country charges.

In the year 18— in ———— Conference, in the ———— District, unfortunately the presiding elder, while making a short speech in the quarterly conference on missions in the presence of the local preachers of the charge had occasion to refer (and properly so, too) to the local ministry, which by them was misconstrued. The result was a separation of interest, and that presiding elder's efforts in that charge were not as fruitful as they otherwise might have been. Again, another presiding elder on his first round was fortunate enough to capture (?) the local preachers of the charge—and what was the result? He and the pastor had the co-operation of the local preachers, and during the revival season scores were happily converted and joined the church. The real effective local preachers of to-day have a large influence in their respective charges, and they are often consulted by the members of the church about many things, such as doctrine and government in the church, and sometimes he is called upon to give his opinion about the pastor's or even the presiding elder's preaching, and the success or failure of the pastor often depends on how the local preacher regards the pastor's efforts and ability. I fear some times that many of our pastors fail to properly consider this seemingly uncertain factor in our great church.

Many of our local preachers, in fact the great majority of them, are limited in education, but many of them are well versed in all the essential doctrines of the Bible and our church, and are safe men to trust anywhere. One of the most useful preachers in the State of Mississippi is a local preacher, and on some doctrines he has few equals as an expounder of the truth, and the multitudes are moved under his preaching and hundreds have been saved and brought into the church under his ministry. Another local preacher, whom I happen to know, and have heard preach often, is one of the most logical men it has been my privilege to hear. He would compare at this point with many of our best pastors. I mention the above incidents and men to suggest that there is a work that the local preachers of to-day can do successfully, and every country pastor unquestionably needs all the help in church work that the local preachers and membership of the church can give him. But the pastor, in order to get all the help available, must be a leader of men, and to lead men he must know them. To lead the local preachers he must of necessity keep in advance of them in his thinking as expressed in his preaching and social intercourse, as well as with the membership of his congregation. He must not be regarded as almost a useless factor—as many of them are—dependent on their pastor, and sometimes defy the powers that be. Perhaps the church has suffered more because of uncalled-for dissatisfaction and disagreement or misunderstanding between pastors and local preachers than any other one thing. "Let love be without dissimulation," "let patience have her perfect work," "doing with all our might whatsoever we find to do," "keeping the heart full of sunshine and gladness."

Do you want to buy some lots in Gulfport, at Reasonable Prices? The hard times have toppled some prices, but have not hurt real values. I have some extra choice bargains, and will be glad to submit you descriptions and prices upon receipt of a letter or postal card request.

GEO. L. CARLEY, Real Estate Agent,
Gulfport, Miss.

GOD'S CALL TO SALL OF TARSUS AND ITS DIVINE PURPOSE.

By Rev. D. M. Geddie.

No. 1.

"Whether the Lord would do a work in the earth a man is got ready." Not anything just happens so. "Through the ages one increasing purpose runs." It took long, weary, dragging centuries to get the world ready for the coming of Christ. This preparation began at the very gates of the garden of Eden when the Lord told Satan that the seed of the woman should bruise his head. When the Lord called Abram to leave his native land and his father's house and journey unto a strange country which he would give him for a possession and his seed after him, he was making ready for the incarnation of the manger and the death on the cross. This preparation was carried on through prophets, priests and kings as generation followed generation. Smoking altars, bleeding victims, national reformation and national disintegrations, prophetic visions and apocalyptic revelations preceded and prepared the world for the coming of the Son of Man and the glory that should follow. And in a more or less similar way does God get men and nations ready for every great epoch and for every great work. Even Abraham was not suddenly prepared to be the father of many nations. Several years seem to have elapsed between God's first call to him in the land of the Chaldees and his entrance into Canaan. And it was not until he was "about an hundred years old" and had gone through much sorrow and had often seen his human hopes eclipsed, and was many times all but ready to despair of the fulfillment of God's promise, that in his seed all the families of the earth should be blessed, that Isaac, his seed royal, was born, among whose far-away descendants was Jesus Christ.

In like manner did Saul of Tarsus become Paul the apostle and first great missionary evangelist of the Christian faith. In fact, he was one of the polished links in the golden chain of prophetic promise that in Abraham's seed should all the nations of the earth be blessed. He, more than any other human agency, carried that promise into effect. The credentials of his apostolic commission are given us in the words which the Holy Ghost addressed to Ananias: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel. For I will show him what great things he must suffer for my name's sake." This credential was soon afterwards transposed into the burning words of his own heart experience and transmitted to us in the 11th verse of the 1st chapter of Romans: "I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." And again in his last message to the elders of the church at Ephesus: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And yet again in his pastoral exhortation to the Philippians: "For to me to live is Christ and to die is gain." And yet again in the 6th chapter of Galatians: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." This commission was all-comprehensive and self-consuming. It filled his heart and it filled his hands. It breathed in his thought and it flowed in the crimson tide of his life. Not anything could stay his onward march for the conquest of the world for the kingdom of God. The cross of Jesus Christ was the enchanted center of all that was true and beautiful and blessed, and the mighty power that would transform the kingdom of this world. Even now it overshadowed the wealth and pomp and glory of the Caesars, and the loftiest pinnacles of human ambition were cold and pulseless statues of conceited folly in its sacred presence. It was the exceeding riches of the glory of God in the in-

heritance of the Son of Man. The fairest places of earth would be in vain without the light of its things in earth and sea and air would be empty agents to speed on the preparation for the coming of peace.

Winston, Mass.

A MISSIONARY'S TRAINING.

By Miss Nevada Martin.

Since I entered the Seaboard Bible and Training School I have often been asked in what does a missionary's training consist? Now that I have almost completed the course I feel that it is due the people of my Conference that I give them a resume of the work.

The training may be considered under two heads—religious and general. My first impressions were of the wholesome religious tone of the school and of the comprehensiveness of the course. The well-rounded person is the ideal set before the student.

The religious training consists first of all, in an outline study of the Bible, five hours a week being given to class room work during the entire two years. Toward the close of the Senior year a series of lectures on Christian evidences and doctrines is given by a non-resident lecturer. The Sunday vesper services are devoted to short practical Bible studies given by the different teachers in turn.

Next to the study of the Bible in the religious development of the student, as most students agree is the continuation of the Bible story in the history of the Christian Church, by which the student is made acquainted with those facts and forces in the development of the church that are the unanswerable proof of its divine origin and indestructibility. The consciousness of the modern church of a broad social mission is also emphasized.

Another feature of the religious training is that of religious pedagogy and methods of Christian work. Methods and principles taught in the class room are worked out in practice in the various activities of the churches of the city. One afternoon of each week is devoted to church visiting under the direction of a pastor, and each student has a Sunday school class, Junior League or some other work of a similar kind. Those who are in training for home mission work have in addition to this some assignment of institutional church work—boys' club, girls' club, sewing school, night school, etc.

A potent factor in the religious life of the student is the Christ-like and home-like spirit of the school. It is a tangible evidence of the fact that the principles of Christianity are practical in the life of a community as well as of the individual. There is an atmosphere of joyful service that is irresistible. No bride ever looked forward to the orange blossoms with more anticipation than our home girls feel as they await the deaconess bonnet. And no wedding tour was ever approached with greater joy and expectation than that of the candidate for foreign missions as she thinks of her journey across the waters.

I have heard that some people imagine that a school for training Christian workers is a place where most of the time is spent in prayer-meetings. My readers will see before I have finished—if they have not already done so—that students here are required to work as well as pray. However, the religious activities are not the least important element. Morning prayers are led by teachers and seniors in turn, evening prayers by students in turn. The morning watch is observed. Classes are opened with prayer. Student prayer-meetings are held monthly. A weekly prayer circle meets to offer united prayer for special objects. The Volunteer Bands, Home and Foreign, meet twice a month. Meetings for reports of city mission work are held monthly. These are important for it is here that the student gets the teachers' help in the application of principles to concrete situations. Special days are observed in appropriate ways. Thanksgiving and Christmas are "family" days.

We are proud of the
reputation of our

LUZIANNE COFFEE

for superior quality, uniform excellence and all-around goodness. It is giving satisfaction everywhere. In one week recently we received four orders for solid carloads of this coffee—30,000 lbs. each. In one day the sum total of the order amounted to 92325 lbs. LUZIANNE COFFEE.

Pleases Everybody.

Its price, its quality, its strength, its freshness, are making it the most satisfactory of coffees.

SOLD EVERYWHERE.

The Reilly-Taylor Co., New Orleans, U. S. A.

The Largest Assortment of all
Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

Lectures by returned missionaries and other leaders in Christian work are frequent.

The general training touches upon almost every subject that one can mention. One group of these is designated Sociology. It is not such a course as may be found in a college curriculum, but it is the result of years of research and of study of actual conditions by one who at the same time is actively engaged in social-religious work. Some of the subjects studied are: Problems of American civilization, such as education, temperance, Romanism, the growth of cities, city politics, capital-labor relations, the negro problem, child labor, women in industry, the sweating system, the American Sabbath, divorce and divorce legislation, Socialism, etc. Treatment of Dependents, Defectives, Delinquents—poverty, its cause and remedy—crime, its cause and punishment—social and religious and social-religious welfare—work, preventive and remedial, including child psychology and charity organization work.

A course in elementary medicine and nursing aims to prepare the missionary to meet emergencies where medical aid is not available and to disseminate principles of health among those who are without a knowledge of the laws of hygiene and sanitation. The best local physicians, most of whom are specialists, give lectures twice a week during the Union year. A hospital superintendent, who was herself a missionary, has charge of the course in nursing.

The industrial work includes sewing, basketry and cooking—the former two as adjuncts to mission work, the latter for its practical value. Daily practice in light household work is also required. The student is made familiar with the details of the management of a large household.

Bookkeeping is considered an important element in training for wise stewardship. It includes single and double entry, practice in keeping accounts, business methods and special instruction in keeping accounts of institutions.

Courses in parliamentary law, sight-singing, phys-

cal culture and expression complete the list. The purpose and value of each of these is obvious.

The social life bears the same relation to the general development of the student as the religious life to the spiritual development. The exuberance of the young life of the student body delights to find expression in occasional social gatherings. Halloween and April 1 are remembered as well as Thanksgiving and Christmas.

The total result of such a training as here outlined is hard to estimate. It may be safely said, however, that the average graduate leaves with a deepened religious life, a broader intellectual vision and a more practical equipment for life in any sphere.

NEED OF MORE HOSPITALS.

Why Was the Gospel More Powerful in Apostolic Times than Now.

By John H. Sherard, Sherard, Miss.

For the first three hundred years after the ascension the gospel, without the aid of electricity or steam, came nearer encompassing the known world than it has ever done since.

St. Luke lived to see the gospel planted in Africa, Asia Minor, Europe and Greece.

Twenty years after the ascension St. Paul and Silas were preaching in Thessalonica when an attempt was made to arrest them; they effected their escape, but Jason and others with whom they were stopping were arrested and put in prison, and the charge preferred against them was, "that they were turning the world upside down" with the Christian religion.

Christ told his apostles to do two things; to preach the gospel of the kingdom and heal the sick. The apostles adhered strictly to his commands, and we find St. James, thirty years after Christ, advising the elders of the Church to pray for the sick and anoint with oil.

"Is any sick among you? Let him call the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James iv. 14-15.

The first act of Peter and John after preaching the pentecostal sermon was the healing of the lame man at the Gate Beautiful, the foundation of which was made a great sermon by Peter, resulting in five thousand men joining the Church.

The apostles, like the Savior, continued healing all the sick that were brought to them, and their success was so great that they ceased to speak of the converts by numbers, but as multitudes—as given in Acts v. 14-16: "And believers were the more added to the Lord, multitudes both of men and women." "Insomuch that they brought forth the sick into the streets and laid them on beds and couches that at least a shadow of Peter passing by might overshadow some of them."

Are we "turning the world upside down to-day with this gospel?" Then, if not, why not? Have we not the same gospel as that preached by the apostles? If so, then why are we falling so far behind them in results?

The test of true religion is its power to help men, to relieve suffering, and to transform the lives of men. With these miracles of healing and through them, Peter wrought spiritual and moral miracles upon the characters of men.

Jesus gives the test of discipleship in Matthew xxv, when he said: "I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; Naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

The test and proof that Jesus was the Messiah is given in the words of Jesus himself in his message to John the Baptist, when he said: "Tell John how the blind received their sight; the lame walked; the lepers are cleansed; the deaf hear;

the dead are raised up, and the poor have the gospel preached unto them."

Compare this with his promise to his disciples, when he said: "In my name shall they cast out demons; they shall speak with new tongues; they shall lay hands on the sick and they shall recover."

How far does the Church of to-day have and use these powers? For here lies the secret of its success. The efficient Church is at work reproducing on earth now in some form the great work of Jesus himself. Note what a great difference to-day in the power of the gospel to draw people unto it as compared to apostolic times, when we were told that they were drawn by multitudes.

Christianity came to this country with the first settler over four hundred years ago. Here we have freedom of thought and freedom of speech; where we can proclaim Christ from every hilltop, and sing beautiful gospel songs without fear of being molested (a privilege which the apostles did not enjoy), yet upon examination we find that there is less than one-fourth of the people of this country Protestants or members of the Protestant Church. We are not "turning the world upside down;" people are not joining the Church by the "multitude." Many of our religious revivals close after a ten days' or two weeks' duration without a single addition to the Church. The cause is as plain as the noon-day sun—we are not observing the plain command as did the apostles. We are doing all that our Savior reasonably expected us to do along the line of preaching and teaching; but we are not doing the healing.

Hospitals, orphanages and rescue missions stand for practical religion. Medicine is a gift of God as really as faith; it should be used as much to aid in recovering from sickness. Work and faith are twins. People will not come to church because they do not believe in us. Our diseased bodies are the doorways to our hearts and souls. Statistics show that the Southern Methodist Church financially is the strongest religious denomination in the South; yet it has become almost a frequent occurrence to see not only its members, but its preachers lying in the charity wards of Roman Catholic hospitals. The writer has seen this spectacle, and was personally acquainted with the wife of a Methodist preacher who was nursed into Catholicism through a Catholic hospital.

The Southern Methodist Church only has one hospital in this country, but it is to its credit that many of its conferences are now supporting orphanages. The sick were placed where Peter's shadow might fall upon them that they might be healed. Would not Methodist hospitals reflect the shadow of Christ, into which the sick might be carried and treated in his name?

May the time be not far distant when, if it becomes necessary to carry a Methodist to a hospital, that hospital shall be a Methodist hospital, presided over by sweet-spirited Methodist women as nurses, and when it becomes necessary to use the knife, may the surgeon not think it vain to ask the guidance of the Holy Spirit before inserting the same.

AN APPRECIATION.

Since the first intelligence of the death of my dear, good friend, John Silas Lewis, at Houston, March 21, I have felt that I could not resist the inclination to express my high regard for him in the Advocate. While I was his pastor at Friendship we were thrown together in the work of the church, a great deal, he being one of the stewards. I learned to love him and appreciate his manly character.

Silas was a noble man with a keen desire to do right, always putting a difference between clean and unclean. I do not believe he would have done any thing he thought to be wrong. He was faithful as a steward, true as steel, and did his work with a dash. God blessed him with a splendid voice and he loved to sing the songs of Zion. I shall never forget how his singing helped me to preach. Silas was an example to all boys in the home, a more devoted son to aged parents I have not known anywhere. Truly, he was a man among men and his place will remain unfilled. I am glad to have known him.

I feel that I am a better man therefore, I expect to see him again. God bless his precious memory. May the Holy Spirit comfort dear Brother and Sister Lewis. They will miss him. S. A. BROWN.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.
Grenada, Miss.

GET SOLID PROTECTION AND INSURE WITH LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET. PHONE, MAIN 585.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

W. L. Ellis, Prop. Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

Phone Main

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St. NEW ORLEANS, LA.

Unlimited Meals. Alvin Porter, Mgr.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.
INCORPORATED.

JOHN W. CHAMBERS.

Rev. J. W. Chambers of the Mississippi Conference was born in Tomb River, N. J. His parents moved to Baton Rouge when he was about twelve years old and his education was finished at the schools at Baton Rouge and at Centenary College, Jackson, La. When he graduated at Centenary College in 1879 he was pronounced by Dr. C. G. Andrews, president of the school, the best equipped graduate that Centenary had sent forth since the Civil War.

He had already been licensed to preach, and just after graduating he went to Sicily Island, La., where he served as supply. At the session of the Louisiana Conference the following December he was admitted on trial and immediately transferred to the



Mississippi Conference, which met at Meridian, Miss., the same month. He remained a member of the Mississippi Conference from that time until his death, at Ellisville, Miss., April 11, 1909, a period of nearly thirty years.

A little over a year ago, while serving his pastoral charge at Laurel, a stroke of apoplexy disabled him, so that during the remainder of the year he sought rest and recuperation on the Mississippi coast, accompanied by his devoted wife.

His son, Rev. John C. Chambers, was called from his studies at Vanderbilt University to take his father's place as pastor. At the session of the Mississippi Conference at Yazoo City last December he was unable to receive a pastoral charge, and his son was moved by the Conference to Ellisville, which, from that time, became the home of the family. He attended a part of the Annual Conference in December and resigned some important posts which he held on the Conference boards. However, he was hopeful of recovering his health after a battle with disease, which he supposed would be prolonged through months, possibly years. Not long after the session of the Annual Conference he went to the sanitarium at Battle Creek, Mich., hoping to hasten his restoration to health. He returned from Battle Creek, April 3, hopeful and enthusiastic. Five days after returning home he attended, during one day, the session of his District Conference at Hattiesburg; just three days after that, while dressing for the glad services of the Easter morning, the fatal second stroke of apoplexy came, and feeling cold, then thirsty, asked for a fire in his room, and then for water to drink; he never spoke again. "Sown in weakness, raised in power; sown a natural body, raised a spiritual body."

His appointments in the Annual Conference, running from 1879 to 1907, were as follows: Binnsville, Wilkinson Co., Camden, Benton, Pearlington, Enterprise and H. Helberg, Enterprise and Stonewall, financial agent of Millsaps College, president of Whitworth College, McComb City, Poplarville and Puffis, Laurel Main Street.

Throughout his career he held and performed with ability varied official positions on the conference

committees and boards, and during the last twenty years he championed the cause of the worn out preachers and the widows and orphans of deceased preachers, and chiefly through his efforts in the Mississippi Conference the annual assessment for this purpose increased from \$4000 to \$12,000.

He was a great worker, tireless and abundant in his labors. The writer of these lines (who was licensed to preach by one of his Quarterly Conferences at Enterprise) recalls that during his pastorate there the sermons were fine, the congregations were large, the Sunday school was a hive of work, and the prayer meetings were a source of spiritual power. The one short year while he was pastor of Enterprise and Stonewall saw a beautiful house of worship rise in the factory town of Stonewall, just south of Enterprise, under his direction, and no sooner was that completed than the busy hand and brain of the pastor was guiding in the erection of another house of worship at Mayerhoff Spring, just north of Enterprise. Such movement in church work was characteristic of his career. Much of his work, especially during the early years of his ministry, was pioneer work; the trials and triumphs of those years are best known by the widow who survives and who shared them all. Sometimes, when the need seemed urgent, he went into the school room, and in connection with his pastoral duties, became a teacher, and in this work he became conspicuous—becoming president of Whitworth College, which post he held for six years. Certain valuable portions of the Whitworth campus the school possesses to-day as a result of his forethought. There are scores of women to-day holding honorable positions in homes, in public schools and in colleges, who received their inspiration for life under his tuition. God made him for large endeavors and he went forth joyously and bravely to perform his work. He was never triflingly employed.

Brother Chambers was a brotherly man, and his intense love for his fellows, his broad charity for all men, made him very social. He liked to be with other people, and his presence always brought cheer; he had a smile and a laugh. He knew that the world had enough of care and gloom, and he would direct men to Him who is the source of happiness and of true pleasure. Many younger brethren in the ministry and in other walks of life went forth more joyously, more bravely, because of his example and because of the encouragement which he gave and the confidence which he always exhibited in them. He had the spirit of fraternity, of brotherliness, which all men must have who would extend the kingdom of God in the world.

As he loved so intensely his fellow-man whom he had seen, it was easy for him to love God whom he had not seen. This could be told from his actions and his words. He spent a night in Port Gibson last fall and we attended the prayer meeting at the church together. The subject of the evening was the Holy Spirit. At the end of the pastor's talk Brother Chambers was called on, and he said that the physicians had advised him against speaking in public, but that the love of God constrained him to bear testimony to the influence of the Holy Spirit in his own life, and he gave a beautiful exhortation which will not soon be forgotten by those who were privileged to be present. He loved the church of God and devoted his life to it.

A pall was thrown over the little cities of Ellisville and Laurel, and over many hearts throughout the land when the news of his death came. On the day of his funeral the public schools of Ellisville closed for the whole day, and at the hour of the funeral every business house closed. Floral tributes were sent from far and near; crowds came to take a last view of the body as it lay in the parsonage hard by the church. And it was touching to observe the varying emotions that moved the heart of one of the daughters as she urged the visitors to come and look at the beautiful smile that was on the face of the dead and at the glorious flowers that were arranged around the room.

The youngest brother of the deceased had come from Louisiana hoping that he might take the body

for burial to Baton Rouge, where lives the father, 82 years old; but after observing the devotion of the people he realized that it was best for the body to lie in Mississippi.

The funeral was largely attended by preachers of his own and other denominations. The exercises were led by the writer of these lines, assisted by Revs. M. H. Moore, L. W. Rose, A. B. Colt and Dr. J. M. Weems. Dr. Weems spoke very touchingly of Brother Chambers' love for the Church and his zeal for the cause of worn out preachers. Rev. M. H. Thompson pronounced the benediction, and we left his grave form in a vault at the Ellisville cemetery to await the sound of the trumpet on the final resurrection morning.

The widow, three sons and five daughters survive. We will mourn and grieve over the strong one who has fallen, but there is exultation on account of the good deeds he performed while in this world and on account of the joys which are his in the life beyond. HENRY G. HAWKINS.

Port Gibson, Miss., April 1909.

"CHRIST'S WAY OF WINNING SOULS."

By Dr. F. N. Parker.

The winning and the training of souls is the chief business of the Church. Success in these pursuits is the test of real efficiency. As a general and theoretical proposition, all Christians will yield their assent to the above statements. But as a practical fact in the ordinary life of the churches, how few realize their responsibility or embrace their opportunities for personal work! The reason for this is obvious; personal dealing with a fellow-being's soul makes heavy demands upon the spiritual character of the worker and calls for a delicacy of treatment which cannot be exercised unless the worker is saturated with the Spirit and trained in the method of the Master.

In view of the importance of this subject, the Rev. Jno. C. Sligh, formerly of the Louisiana Conference, has written an excellent book upon this subject; one of the best I have seen.

The larger part of the book is a study of Jesus as a soul winner. Mr. Sligh takes the story of Jesus and the Samaritan woman as his text and draws from that wonderful encounter "things new and old" for the inspiration and edification of the Christian worker. The chapter headings are suggestive: Manifestation of a Friendly Spirit; Introducing the Subject; Probing the Conscience; Liberal, But Uncompromising Spirit; The Grand Objective Point; To Reveal Christ to the Sinner; Message to the Man of Culture; a Study of the Interview with Nicodemus; Christ's Appeal to the Business Man; Christ's Claim on the Aristocrat.

The style of the book is clear and concise; the spirit deeply evangelistic. It is an excellent book for any Christian, but especially good to put in the hands of Epworth Leaguers and young Christians who wish to be workers in any field, home or foreign. It is published by Smith & Lamar, Agents.

F. N. PARKER.

We are glad to give our readers the above from Dr. Parker, who knows how to read books and to determine their value. The author of the book, Rev. Jno. C. Sligh, kindly forwarded us a copy soon after it came from the press, but it vanished from our table and we never had opportunity to give it a reading. The book is highly commended by other capable judges, among them Bishop Hendrix. We hope it will have a large circulation, and accomplish much good. With full confidence in the judgment of Bishop Hendrix and Dr. Parker, we commend the book to our many readers.

BELLEVUE POULTRY SUPPLY CO.

Everything in the Poultry Line: Chickens, Parrots, Guinea Pigs, Rabbits and Pet Stock of every description; Cyphers, Incubators and Feed at Factory Prices, may be had by writing us at 740 Camp Street, New Orleans, La. Catalogue sent free.

The Home Circle.

CARD PLAYING—A NARRATIVE.

In the winter of 1870 I had occasion to go from Green Bay to Chicago, on the Northwestern Railway. At Oshkosh we were joined by a delegation of lawyers on their way to Madison, the capital, to attend the Legislature then in session. They were all men of more than usual intellect and of exceptional standing. Two were ex-judges of the Circuit Court, and one I had seen chairman of the Young Men's Christian Association. The party found seats near together, and after the first salutations were over and the news duly discussed, they began to look about for means to pass away the time. After a while some one proposed a game of cards.

No sooner said than done. Two seats were turned apart so as to face each other, a cushion improvised for a table, and three of our lawyers, including the chairman of the Young Men's Christian Association, and a Chicago runner on good terms with them, were soon deep in the mysteries of a game of euchre.

I was surprised to see men professedly Christian and judges of law and equity, leaders of society, makers of public sentiment, law-giving for a great State, directors of public exemplars of all that is good and guides to the young, thus setting publicly their seal of approval to a most dangerous and evil practice. To be sure, they played for stakes no higher than the cigars for the party; but it seems to me that in the eyes of all discreet persons this does not change the act nor lessen the danger of its example, but rather heightens it, as from the less to the greater is the usual course of crime. But I did not intend to moralize on paper, but was about to say that while I was filled with such thoughts as these, one of the party grew tired of the game, and our remaining judge was invited to take his place. I saw the blood mount in an honest blush of disapproval to his manly face, and he hesitated and drew back. But the game had become interesting and his excited companions urged him. "Come Judge, take a hand," they cried, "we can't do without you." So the judge slowly rose from his seat inwardly condemning the act, I evidently saw, and stepping forward took a seat among the players, and the game went on.

I had noticed an old woman in a seat to the rear of the players, who had got on board at Menasha, I believe. Gray and bent with age, she had sat abashed, and with eyes closed, seemed asleep most of the time, until the train stopping at Oshkosh, took on board a company of lawyers. She then underwent a change and became greatly interested in the company looking often from one to the other as if she recognized them all, or was trying to recall their faces. When the game of cards was started, she became very restless, would hitch uneasily about in her seat, take up the hem of her faded apron and nervously bite the threads. Once or twice I thought she wiped her eyes under her "Shaker bonnet," but could not tell. She acted so strangely, I became more interested in her than in the players, and watched her closely. She got up after a time and tottered forward, holding on to the seats as she passed. She brushed against Judge — in passing, but he had become interested in the game and did not notice her. Reaching the water tank at last,

she drank a cup of water and took a seat near the door with her back to the players.

But she did not remain there. Rising again with difficulty, she tottered back toward her former seat, but reaching the players, she paused directly in front of them, and now, greatly excited, threw back her bonnet from her face and looked around the company. Her action at once arrested their attention, and pausing in their play, they all looked up inquiringly.

Gazing directly in the face of Judge —, she said, in a tremulous voice: "Do you know me, Judge —?"

"No, mother, I don't remember you," said the judge, pleasantly. "Where have we met?"

"My name is Smith," she said. "I was with my poor boy three days off and on, in the court room at Oshkosh, when he was tried for—for— for robbing somebody, and you are the man who sent him to prison for ten years and he died there last June."

All faces were now sobered and the passengers began to gather around and stand up all over the car to listen and see what was going on. She did not give the judge time to answer her, but becoming more and more excited, she went on: "He was a good boy, if you did send him to jail. He helped us clear the farm, and when father took sick and died he did all the work, and we were getting along right smart, till he took to going to town, and got to playing cards and drinking; and then, somehow, he didn't like to work after that, but used to stay out often till morning, and then he'd sleep so late, and I couldn't wake him when I knew he'd been out so late the night before. And then the farm run down, and then we lost the team; one of them got killed when he'd been to town one awfully cold night. He stayed late, and I suppose they got cold standing out and got scared and broke loose and run, most home, but run against the fence and a stake run into one of them, and when we found it the next morning it was dead, and the other was standing under the shed. And so, after awhile, he coaxed me to let him sell the farm and buy a house and lot in the village, and he'd work at carpenter work. And so I did, as he couldn't do anything on the farm. But he grew worse than ever, and after a while he couldn't get any work and wouldn't do anything but gamble and drink all the time. I used to do everything I could to get him to quit and be a good, industrious boy again, but he used to get mad after awhile, and once struck me, and then in the morning I found he had got what little money there was left from the farm and had run off. After that I got along as well as I could, cleaning house for folks and washing, but I didn't hear anything of him for four or five years; but when he got arrested and was taken up to Oshkosh for trial, he writ to me."

By this time there was not a dry eye in the car and the cards had disappeared. The old woman herself was weeping silently and speaking in sputters. But recovering herself, she went on: "But what could I do? I sold the house and lot to get money to hire a lawyer, and I believe he is here somewhere," looking around. "Oh, yes, there he is," pointing to the District Attorney. And you, Judge —, sent him to prison for ten years. I s'pose it was right, for the poor boy told me that he did really rob the bank; but he said he must have been drunk, for they had all been playing cards most all night and drinking. But—O dear!—it seems as though if he hadn't got to playing cards he might have been alive yet. But when I used to tell him it was wrong and had to play, he used to say: 'Why, mother, everybody plays now. I never bet only for candy or cigars or something like that. And when we heard that the young folks played cards down to Culver's donation party, and that Squire Ring was going to get a billiard table for his young folks to play on at home, I couldn't do nothing at all with him. We used to think it was awful to do that way, when I was

young, but it just seems to me that everybody nowadays was going wrong into something or other."


But maybe it isn't right for me to talk to you, Judge, in this way, but it just seemed to me as if the very sight of them cards would kill me, Judge. I thought if you only knew how I felt, you wouldn't play on so, and then to think, right here before all these folks. Maybe, Judge, you don't know the young folks, especially boys, look up to such as you; and then I can't help thinking that if them that ought to know better than to do so, and that them that are higher learned, and all that, wouldn't set such examples, my poor Tom would be alive and caring for his poor old mother; but now there ain't any of my family left but me and my poor little grandchild, my dead daughter's little girl, and we are going to stop with my brother in Illinois."

Tongue of man has seldom preached a more eloquent sermon than that gray, withered old woman, trembling with age, excitement and fear that she was doing wrong. I can't recall half she said as she—poor, lone, beggared widow—stood before those noble looking men and pleaded the cause of the rising generation. The look they bore as she poured forth her sorrowful tale was indescribable. To say that they looked like criminals at the bar would be a faint description. I can imagine how they felt. The old lady tottered to her seat, and, taking her little grandchild in her lap, hid her face on her neck. The little one stroked her gray hair with one hand and said: "Don't cry, granma." Eyes unused to weeping were red, for many a mile on that journey, and I can hardly believe that one who witnessed that scene ever touched a card again. It is but just to say that when the passengers came to themselves they generously responded to the Judge, who, hat in hand, passed through her little audience. —Chicway Times.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.



DOCTOR
Tichenor's
Antiseptic
UNDER
A STRAIN

The muscles always become sore and stiff. Delightful and lasting relief is immediately had by applying

Dr. Tichenor's
Antiseptic

Its healing effect is truly wonderful. You can't well be without it. Take a bottle home today.

All druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woolard, Rev. H. S. Spragins.

WE SHALL LIVE BECAUSE JESUS LIVES.

All life is derived from our blessed Lord—temporal, spiritual and eternal. There is no life apart from him. "In him we live and move and have our being." He said, "Because I live, ye shall live also." Did he mean only that men should obtain spiritual life through him? Certainly, that was included; but the assurance of life included more. The statement is a part of our Lord's answer to Peter's question: "Lord, whither goest thou," and must be considered in the light of his comforting words: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."

It is true, that in the lengthy interview with the disciples on this occasion, Jesus said some things that confused them. They did not seem even to take in the full meaning of the words plainly intended for their encouragement. Not until subsequent transactions did they clearly understand. We who live now, and have the benefit of the Lord's whole history—his life, death, resurrection and ascension into heaven, where he ever liveth—can but place on the words a literal construction: We shall live hereafter, in the fullest of every sense, because Christ lives.

How does Christ live? In his glorified humanity—"the glory he had with the Father before the world began." "The Word was made flesh"—dwelt among us in fleshly form and substance. He was crucified, dead and buried. The same body that was put in the grave was raised from the dead, and Jesus "showed himself alive after his passion by many infallible proofs;" was seen of the disciples forty days, and spoke to them of "the things pertaining to the kingdom of God." He was to them the real Jesus during the forty days, as he was before his death and burial, and they had stronger faith in him because they knew he had risen from the dead. At the end of the forty days, "being assembled together with them, he commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. * * * ye shall receive power

after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"Ye shall live also"—not merely shall likewise live, but live as he lives, in glory. The body of our Lord, as it now exists in heaven, is called a "glorious body." No information is given as to the process by which his body was changed. Nor can we tell how the gross elements of humanity were eliminated. We are content to know that a change was effected by which his body was glorified or spiritualized. How his body now appears in its glorified form, we get an idea by studying the account of the transfiguration. What is said is short, but comprehensive: "His face did shine as the sun, and his raiment as white as the light." Was not this a demonstration of the Lord's "true and natural condition," a show of the glory he had before his incarnation and humiliation. Does he not, in his glorified state, have that appearance now? When John looked into heaven he saw "no sun, nor moon." He said the city had no need of either "to shine in it," for "the glory of God did lighten it, and the Lamb is the light thereof."

And we, his followers, freed from flesh and blood, shall be changed into his likeness. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." Natural eyes can no more look on Jesus as he is to-day, and as he will appear when he comes again, than could Peter, James and John look into his face when transfigured before them. But John says "we shall see him as he is." That is an assurance to us that when he appears, and the moment comes for us to enter upon our inheritance, we shall stand before him, not only purified in our souls, but glorified in our bodies. They shall be made like unto the glorious body of our Lord. And we shall live. Death will have been conquered, and shall have no more dominion over us.

Antecedent to this, or coincident, is the resurrection from the grave. Otherwise we are deceived, and "of all men most miserable." But we are not deceived; we have the Lord's promise, and the pledge of his own resurrection. The body "is sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." Whether alive or in our graves at the coming of the Lord, "we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality." So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

"O death, where is thy sting? O grave, where is thy victory?" The sting of death is gone. The victory of the grave is vanquished forever. And we live.

PERSONAL

Rev. L. T. Sargent, of the Aberdeen Circuit, has put in some good work for the "Advocate," and the

result is a club of ten subscriptions. Brother Sargent has our hearty thanks.

We thank Rev. J. G. Galloway, pastor of our church at Magnolia, Miss., for a kind invitation to attend the Brookhaven District Conference, which will meet with his charge in May. We shall try and shape our work accordingly.

We would gladly comply with the request of a good brother, whom we esteem highly, to print his closely and well-written article of eight pages, if he had complied with one of the rules of our office. But he did not. He used a pencil.

Dr. and Mrs. Jno. A. Rice bring us under obligation for an invitation to attend a reception at their home, tendered their friends on Tuesday evening last, from 8 to 11. The editor could not be present, but the "Advocate" was duly represented.

Rev. C. M. Chapman, Fifth Street Church, Meridian, is looking forward to a gracious revival. Sunday last was a great day. Half the Conference collections are now in the hands of the treasurers of the various boards. The work is advancing.

In the meeting conducted at Versailles, Ky., by Brothers Harbin and Guice, there were over fifty professions of faith, thirty joined the church and twenty-two family altars were established. Brother C. N. Guice captivated the people with his singing.

President Weber, of Centenary College, spent Sunday, April 18, at Mansfield, La., where he organized a branch of the Laymen's Movement. The pastor, Rev. K. W. Dodson, says: "We have some splendid men in Mansfield, and are expecting great things from this movement."

A good brother who has evidently tried to secure subscribers for the Advocate, and only partially succeeded, greatly pities those who decline to take it. He says, "the Advocate is fine, a great help to me; I don't see how so many people can get their consent to do without it."

Mr. Reed Carradine, son of Rev. B. Carradine, once pastor in New Orleans and well remembered, died recently in New York, and was buried at Vicksburg on April 15. The services were conducted by Rev. W. L. Linfield. We gather this item of news from the "Vicksburg American."

Rev. J. F. Waltman, Colfax, La., reports fair progress on his work, and he is looking for "a great ingathering" of souls. In addition to preaching and pastoral work, he is putting the Advocate in the homes of his people. His contribution to our list last week was ten names. And the work will be continued.

Rev. J. T. Murrah, of Sardis, Miss., informs us that the new church building is complete, except putting in the windows and pews, and they are looked for every day. It will be a glad day in old Sardis when the saints get into their new church. May the glory of the latter house be greater than the former.

Mr. and Mrs. W. B. Thomson, of New Orleans, have issued invitations to the marriage of their daughter, Miss Eleanor, to Mr. Wm. M. Pearce, of this city. The marriage will take place Thursday evening, May 6, at the Louisiana Avenue Methodist Episcopal Church, South. We acknowledge with thanks an invitation to the wedding, and likewise to the reception at the home, which will immediately follow.

We hope our brethren read the calls in last week's paper—one from Brother Shearer, of Longtown, and the other from Brother Williams, of Cockerham. The destruction of the churches at the two places leaves the people in distress. We hope our fortunate members, especially in North Mississippi, will give them liberal help. The home people will do all they can, but outside assistance will greatly encourage them.

The "Advocate" this week is under obligation to Mrs. E. C. Sullivan, the "helpmeet" of a good preacher who serves the Belmont Circuit, for a batch of subscriptions, which rounds out a "club" secured by her own efforts. Sister Sullivan accompanied her list with this statement: "I am not going to stop with this, as we mean to put the Advocate into every home we possibly can." She assures us that all the new subscribers are well pleased with the paper.

We extend thanks to Rev. J. J. Hoffman, proprietor of the Bible House, 610 Baronne Street, and manager of the Helping Hand Mission, for a copy of "Divine Healing: Mind and Faith Cure," by Dr. S. A. Richmond, a book of more than 500 pages, well printed on fine, heavy paper. It treats the subject named, and other matters, in a reverent and pleasing way. The spirit of the author is admirable, but we cannot agree with him in his positions and conclusions. The price of the volume is one dollar.

The Louisiana Avenue Church, New Orleans, is making splendid progress towards institutional church work in furnishing the Sunday School room

with chairs, organizing sewing classes, etc. The pews being taken from the Sunday School room are for sale. They are well adapted to the Sunday School—strong, reversible and in first-class condition. There are enough pews for a room 30 by 45 feet. If any pastor needs the pews for Sunday School room or for church, he may communicate at once with Rev. W. W. Holmes, 2903 Camp Street, New Orleans.

Rev. Paul M. Brown, presiding elder of the Alexandria District, reports that Rev. W. J. Elliot, of Selma, who was on the sick list awhile, is back at work, much improved in health. Also Rev. T. D. Lipscomb, who was doing good work up to the time of his recent illness, is back at his work at Trout, and with different adjustment of his work is hopeful of being able to go on with his duties, in spite of impaired health. The presiding elder modestly informs us that he has been helping the brethren. He was with Rev. D. C. Barr a few days at Harrisonburg, and this week he is with Rev. H. O. White, at Columbia.

Dr. Richard Wilkinson, who has not been forgotten by the people of Louisiana and Mississippi, again favors us with the "Directory and Yearbook" of his great church, the St. James, Augusta, Ga. The church prospers under his ministry. The members number 910. There are twenty-one stewards, three Sunday School superintendents, three Sunday School secretaries and thirty-one teachers. The contributions for ministerial support and benevolences amounted to \$7,770.23. Besides the church paid \$10,829.96 for the erection of a Sunday School building, or a total of \$18,590.19. May our brother continue to prosper, win souls and build up the kingdom of our Lord.

Dr. J. T. Sawyer spent ten days at Slidell, La., where he preached twice a day with much success. He left Monday morning, being compelled to meet an engagement in North Louisiana. He reports having had a delightful meeting Sunday night, some fourteen having been received into the church by Pastor T. V. Peters, and most of them adults. The church was greatly revived and very many were converted and many more under conviction. The interest was so great that Brother Peters and his people resolved to go ahead, and Rev. A. I. Townsley of New Orleans went over Monday to preach for a week or ten days. All signs indicate the gathering in of many more precious souls in Slidell.

The following personal notice comes to us through the President, Rev. H. G. Hawkins: "An educational trip has become a feature of each session of the Port Gibson Female College. In the fall of 1907 the president and faculty carried a party of about sixty to New Orleans, touring the city for two days. In the fall of 1908 their trip was to the Mississippi State Fair, including visits to the public institutions of the Mississippi State Capital, also including a drive through the National Military Park at Vicksburg, the school party numbering about seventy-five. In October, 1909, the trip will be to New Orleans again, and it is expected that the party during the coming fall will number about one hundred. These trips have proven to be not only a recreation, but a means of considerable instruction and inspiration to the student body."

We clip the following complimentary notice of a dear old brother and fellow-laborer from the "Holly Springs Reporter": "In the absence of the pastor, Rev. J. W. Poston filled the pulpit Sunday morning and evening at the Methodist Church. He preached fine gospel sermons filled with good advice and thought. Though Brother Poston's hair is white from the snows of many winters, he has lost none of the fire and inspiration which influenced the itinerant Methodist ministers to carry the gospel into the wilderness of Mississippi nearly a half century ago." This editor and Brother J. W. Poston were licensed to preach the same year, though the editor was one year ahead of him in the Conference, as local preachers; we held our first "protracted meeting" together at "Old Rock Hill," a few miles southeast of Somerville, Tenn. Our preaching was mighty feeble in one sense, but there was plenty of sound, and the Lord owned and blessed it.

AT ST. MARK'S HALL.

On Friday, the 23d inst., the City Board of the Woman's Home Mission Society of New Orleans held its annual meeting in St. Mark's Hall. Mrs. W. W. Carre, the president, presided over the sessions. She gave a history of the work of the City Board in her report, showing what had been accomplished in the thirteen years of its history.

The report of the treasurer, Mrs. Elmer E. Wood, showed receipts for the general fund, including balance from previous year, of \$1,800.52, and disbursements of \$1,461.80, leaving a balance in this fund of \$338.72. The receipts for the missionary account,

including the balance from the previous year, was \$1,008.90, with disbursements of \$832.75, leaving a balance of \$176.15.

Mrs. E. R. Kennedy, president of the Woman's Home Mission Society for the State, made a very cheering report of the progress of mission work throughout the State. The addresses by Rev. N. E. Joyner, superintendent of St. Mark's Hall, and Rev. J. A. Rice, D.D., pastor of Rayne Memorial Church, were features of the day's programme.

All were interested in the excellent equipment of St. Mark's Hall, and the evidences that their work was under way.

A GOOD CAUSE.

There are only two homes in the bounds of the North Mississippi Conference for our superannuated preachers; one of these is located at Shuqualak, in the Columbus District, and was the first one purchased in the Conference. It was bought for the occupancy of Rev. J. D. Newsom and his wife. Brother Newsom is one of the dearest, best saints among God's elect on earth. He served his Lord in the active ministry of the Methodist Episcopal Church, South, for more than fifty years, going in and out, in shine and storm, heat and cold, always true, faithful, self-sacrificing, heroic, even to the endangering of his own life. He has been in the home since it was purchased three years ago, but the home has never been at all comfortable for the dear, good old people who have lived in it. We had no money to start with, and simply had to do the best we could—buy on a credit and try and pay for it, and fix it up as best we could. The debt has all been paid, and some much-needed work done on the house, but the needs right now are imperative. The house now has four rooms and a hall (begun, but not finished). Money is needed to finish up this work; build a stack-chimney, cell and paper two rooms and hall, and build gallery in front and paint the building. Then, the yard needs to be inclosed with a picket fence. The lowest sum to meet these exigencies is figured at \$100.

Now, will the readers of the dear "Advocate" not respond to this sacred call for help in sums as your own heart shall dictate, \$10, \$5, \$3, \$2 and \$1, or more or less? Shall we let this dear, godly man and his wife suffer in their last days, after the faithful and long service he has rendered his church and fellow-men in the gospel of our Lord Jesus? Dear reader, turn your heart and purse loose as you read this appeal, and send something to J. C. Shepherd, or Rev. Q. A. Oats, the pastor of Shuqualak, Miss. All moneys will be judiciously used.

LEE M. LIPSCOMB, P. E.

BOARD OF MISSIONS.

The Treasurer of the Board of Missions of the North Mississippi Conference acknowledges receipts of Foreign and Domestic Mission money from March 15 to April 15 as follows:



		— Missions —	
		Foreign.	Domestic.
Aberdeen District—			
Aberdeen			\$130.00
Buena Vista	\$28.00		34.00
Fulton Circuit			17.00
Houlka	30.00		30.00
Houston	65.00		
New Salem	2.30		
Palestine			20.00
Smithville	40.00		
Strongs			15.00
Tupelo (Sunday School)	22.00		
Total	\$187.30		\$246.00
Columbus District—			
Cedar Bluff			\$5.00
Columbus, First Church	\$207.80		
Starkville	150.00		40.00
Total	\$357.80		\$45.00
Corinth District—			
Booneville	\$28.00		\$72.00
Booneville Circuit			25.00
Blue Springs			4.70
Corinth, Southside			9.85
Iuka	25.00		55.00
Myrtle			16.00
Mooreville			25.00
New Albany	100.00		
New Albany Circuit	17.00		12.00
Total	\$170.00		\$197.05
Durant District—			
Ackerman			\$54.00
Black Hawk	\$15.50		57.00
Lexington	75.00		
West	20.00		20.00
Total	\$110.50		\$131.00
Greenville District—			
Leland and Benoit	\$40.00		\$44.00
Shelby			40.00
Total	\$40.00		\$84.00
Oxford District—			
Holly Springs	\$55.00		\$32.50
Oxford			48.00
Total	\$55.00		\$80.50
Sardis District—			
Como	\$100.00		
Sardis			\$96.00
Total	\$100.00		\$96.00
Winona District—			
Carrington	\$110.00		\$50.00
Greenwood	200.00		120.00
Inverness	21.77		14.00
Mars Hill			20.00
Vance Mission			15.00
Webb			30.00
Total	\$331.77		\$249.00

RECAPITULATION.

Aberdeen District	\$187.30	\$246.00
Columbus District	357.80	45.00
Corinth District	170.00	197.05
Durant District	110.50	131.00
Greenville District	40.00	84.00
Oxford District	55.00	80.50
Sardis District	100.00	96.00
Winona District	331.77	249.00
W. S. Lagrone, missionary evangelist		180.41
Total receipts	\$1352.37	\$1308.96

Tupelo, Miss.

S. J. HIGH, Treasurer.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. JULIA P. KNOLL was born at Woodville, Miss., Aug. 12, 1831, and died at Bunkie, La., Dec. 2, 1908. Our mother has gone, but we are not left comfortless, for we have the blessed assurance that she has gone to the reward she so richly deserved. She professed faith in Christ in early girlhood and joined the Christian Church. Later in life she became a member of the M. E. Church, South, and for forty-five years or more has lived a consistent member of the same. A heroic life has closed. As I recall from childhood memory trials that she was called upon to face I realize it was only by the constant presence of the Holy Spirit that she was able to stand. Left a widow in 1867, with seven small children to care for, was the condition under which this struggle began. Her's was indeed a life of service, not only to her own household, but to all others who were in need of help or sympathy. The very last act of her life was for another, and her last words to me were a prayer for loved ones. She leaves three sons and four daughters to mourn their loss, but as I stand often with bowed head beside her grave I realize that my mother is not there, but at rest in heaven.

CHAS. A. KNOLL.

Little SUSIE DILL was born Dec. 15, 1902, and died Oct. 3, 1908. She died with that dreadful disease known as membranous croup. It is very hard to break the tie, yet we know God "doeth all things well," and while she cannot come back to us, we can go to her. Susie was a bright child. Her chair at the fireside is vacant, her voice will be heard no more on earth, but our loss is her gain, and heaven is made dearer since she has gone there. This mother has three ties in heaven beckoning mamma and papa to come home. Her remains were laid to rest in the Palestine Cemetery after services by Rev. B. B. Sullivan, our pastor. We hope some day to meet our darling.

MOTHER.

Died, at the home of her grandfather in Greenwood, La., on March 25, 1909, BERTIE ELIZABETH BRYSON, aged nine and a half years, daughter of Albert and Bettie Bryson. Dear little girl, she had such bright, winning ways; we all loved her; it was so hard to have her go from us, to give her up. Joyous, happy little darling. Our loss is her gain. "I heard a great voice from heaven saying, Blessed are the dead that die in the Lord." O, fond mother, on whose heart this crushing sorrow rests heaviest, look to him who was acquainted with grief. How lovely she was as she lay in her casket amid the snowy white surroundings, clasping orange blossoms in her little hand. We do not sorrow as those having no hope, for "He giveth his beloved sleep." Heaven is dearer to us for the loved ones it holds. She was beautiful here, but she is more beautiful there.

Let us strive to enter in and so "be forever with the Lord." Rev. xxi. 4. ONE WHO LOVED HER.

GEORGE W. MCPHATTER, son of Rev. Archibald and Lucy A. McPhatter, was born at Beaver Creek, N. C. Sept. 23, 1842, and died at Haasville, La., Jan. 10, 1909. He was married to Miss Mary I. Row at Tunica, La., Aug. 29, 1869. There were eight children; four of whom still live, and eight grandchildren. He leaves two sisters, Mrs. W. B. Stewart, of Alexandria, La., and Mrs. C. L. Smith. Brother McPhatter was a faithful member of the M. E. Church, South. He was long a useful official of the church, and at the time of his death he was steward in the Elm Bayou Church, and district steward for the Lecompte Charge. The church in his community has lost a valuable man. He and a long-time friend, who preceded him a short while to the great beyond, were the mainstays of Elm Bayou Church. George McPhatter was a courteous gentleman, a good father, a consistent member of the church, a true Christian. He died the death of the righteous. Sorrowing loved ones and friends laid his body away, but George W. McPhatter is not dead. He has received the gift of God.

HIS PASTOR.

HON. DAVID W. BASS was born in Petersburg, Ind., Aug. 20, 1842; died at his country home, St. Landry Parish, in his sixty-seventh year. His youth was spent in Missouri. The family came South just after the war. In 1869 he was married to Miss Elizabeth Wall, of Elm Bayou. His wife, seven children, and several grandchildren are left. D. W. Bass was a prominent citizen of St. Landry Parish. He served his parish in the Legislature, and had part in its educational and religious advancement. He was long a steward and Sunday school superintendent in the Elm Bayou M. E. Church, South, near his home. His great dream was to see the little congregation housed in a better building. At last his dream was realized, and he worshipped a year or more in the pretty new church, which he was largely instrumental in erecting. Brother Bass was generous, big-hearted and kind. He passed through many vicissitudes, many trials; but his last years were full of peace. All his loved ones and friends were gathered about his bed, and two ministers whom he had known and loved. We buried him in the old Foreman Cemetery among the pine hills.

HIS PASTOR.

IN MEMORIAM.

Mrs. MARTHA ANN ELLENDER BARR was born in Wilcox County, Ala., in the year 1830, and departed this life March 12, 1909. She was married to B. S. Barr in the year 1848. This happy union was blessed with nine children, seven of whom survive her. A devoted wife and a tender, loving mother has gone to her reward. She joined the Methodist Church when quite young and lived a consecrated life until death. A few days before death came she said to her children that the good Lord had permitted her to remain a long time with her family and now she was ready to go to meet her Lord and the loved ones who had preceded her to the beautiful life beyond. She moved with her children to Kemper County, Miss. In the year 1886, and remained in this County until death. Rest, dear mother, from your labors, but your works will follow you. May the good Lord help the family so to live that when earth shall dismiss us, that there shall be a glorious reunion above in that home "not made with hands, eternal in the heavens." shall be my constant prayer.

A SON.

NOTICE.

To the Preachers of the Brookhaven District.

Will the preachers of the Brookhaven District please send me the names of all delegates to the District Conference who expect to attend, and oblige. JAS. G. GALLOWAY, Magnolia, Miss.

DIRECTOR'S MEETING.

The Board of Directors of the Methodist Orphan's Home at Jackson, Miss., will meet at the Home at 3 o'clock Tuesday, May 25, 1909. J. B. STREATER, Sec.

Gold Spectacles FREE!

Write and Get a Handsome 10-karat ~~10-karat~~ Pair Of The



Not Only For Trial—But to Keep Forever.

DON'T SEND ME A CENT

As I am going to give away at least one-hundred-thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on; thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~10-karat~~ Spectacle Offer," and address me personally, and I will give your letter my own personal attention. Address:—

DR. HAUX, (Personal), 1106-1110, Haux Building, — — — ST. LOUIS, MO.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

BRAND NEW

\$300 Piano for \$195

A saving of exactly \$105. That's what comes to you in actual cash credit if you become a member of the

Mississippi Valley Piano Club

Membership limited to one in each family. We buy the instruments for all the members in one order and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That is the secret of a brand new \$300 high-class piano for \$195. You get the piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

On Small Monthly Instalments

These pianos come from the factory of a celebrated maker and are COUPON used by musicians of prominence all over the country. They are, first, the most particularly noted for their easy, responsive action, velvety touch, and mail it to brilliant tone and marvelous durability. We guarantee them and thereby give you absolute protection. Come in, and try one. P. O. Box 67, Memphis, Tenn.

If you have an old piano to sell, we'll buy it. Write today, enclosing the coupon properly signed, and send me full description of your piano plan.

Reuben Brothers
Memphis, Tenn.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION.

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary, and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write today for catalogues. Address: E. B. MILLER, Pres. Owensboro, Ky.

SAWTELL SCHOOL OF MILLINERY,
ATLANTA, GA.

The Only Millinery School in the South. Teaches all branches of millinery successfully. Thoroughly equipped. Competent instructors. Individual instruction. Endorsed by graduates and leading milliners in the South. For terms and full information, address

MISS SAWTELL,
40 1-2 Whitehall St., Atlanta, Ga.

McCOOL CHARGE.

Dear Dr. Boswell: If you will give me a short space in the Advocate I will give you a report of our work from McCool. We are moving upward. Everything is in advance of last year. Our second-quarterly conference is a thing of the past, but it was a grand occasion. I never attended a better one. Our presiding elder, Rev. N. G. Augustus, was at his post, and we think he must have been at his best, for he preached four very strong, gospel sermons which were very edifying from the fact that men rushed to him at the close, saying, "That was a grand sermon," and urged him to preach longer.

Our finances are fifty per cent in advance of last year. We have a Sunday school at each appointment, two prayer meetings, and we are planning to build a new church. We have about \$600 in cash and good subscriptions for this new church.

As this is my fourth year here I am trying to leave everything in fine shape. Among other things the Advocate is receiving a share of our attention, which I believe you can vouch for, by the list of subscribers I am sending, with more to gather up.

J. A. GOAD.

A CARD OF THANKS.

I desire to express through the columns of the Advocate my profound and sincere gratitude for the many kind letters of sympathy received from my friends in this supreme hour of sadness. I am physically unable to answer each letter received, therefore I take this method of answering them all in one. All that medical skill and trained nursing and loving friends could do was done in order to save the life of my dear husband; but all to no avail. God called him, and he departed hence in the hope of that blessed resurrection that awaits the just. I shall some day join him on the other side of the river where parting is no more.

To the many friends and fellow-ministers who have written me words of cheer, and who so kindly assisted in the last sad rites, I hereby express the sincere appreciation of a sad but submissive heart.

MRS. JULIA KENDALL.

NORTH MISSISSIPPI CONFERENCE**Durant District—Second Round.**

Sallis, at Shrock May 1, 2
 Durant May 2, 3
 Rural Hill, at Macedonia May 8, 9
 Kosciusko Circuit, at Ethel May 15, 16
 Poplar Creek, at Salem May 22, 23
 Pickens, at Goodman May 30, 31
 Ebenezer, at Bethany June 5, 6
 Sidon, at Cruger June 13, 14
 Chester, at June 19, 20
 Ackerman, at High Point June 26, 27
 Louisville, at Louisville July 3, 4
 Durant District Conference at Louisville, Wednesday, June 30, to Sunday, July 4, inclusive.

N. G. AUGUSTUS, P. E.

Oxford District—Second Round.

Charleston, at Charleston May 1, 2
 Potts Camp, at Macedonia May 8, 9
 Watervalley Ct., at Taylor May 15, 16
 Randolph, at Spring Hill May 29, 30
 Toccopola, at Salem June 5, 6
 Red Banks, at Wesley June 12, 13
 Holly Springs June 13, 14
 Waterford, at Harris Ch'l June 19, 20
 Lafayette, at Cambridge June 26, 27

J. E. CUNNINGHAM, P. E.

Sardis District—Second Round.

Pleasant Hill, at Pleasant Hill May 1, 2
 Hernando, at Horn Lake May 2, 3
 Byhalia, at Fountain Head May 7, 8
 Wall Hill, at Grubb Hill May 8, 9

Cockrum, at Palestine May 15, 16
 Coldwater, at Love Station May 16, 17
 Senatobia May 22, 23
 Harrison, at Bethel May 27, 28
 Courtland, at Shiloh May 28, 29
 Eureka, at Terza May 29, 30
 Crenshaw, at Masterdon June 5, 6
 Longtown, at Truslow June 7, 8
 Arkabutla, at Hunter's Chapel June 8, 9
 Tyro June 10, 11
 W. M. YOUNG, P. E.

Corinth District—Second Round.

Myrtle Ct., at Union Hill May 1, 2
 New Albany Station May 2, 3
 Dumas Ct., at Mt. Olive May 4, 5
 Rainey Ct., at Black Jack May 6, 7
 Jonesboro Ct., at Ebenezer May 7, 8
 Ripley & B. M., at Falkner May 8, 9
 Hatchie Mission, at El Bethel May 14, 15
 Dry Run, at Pleasant G. May 15, 16
 Kossuth Ct., at Wesley Chapel May 16, 17
 Rienzi Ct., at Saltillo May 22, 23
 Guntown & B., at Baldwin May 23, 24
 Mantachie Ct., at Friend ship May 27, 28
 Mooreville, at Briar Ridge May 28, 29
 Marietta, at Palestine May 29, 30
 East Booneville, at Shady Grove June 5, 6
 Wheeler Ct., at Double Springs June 11, 12
 Blue Springs, at Bethel June 12, 13
 Belmont, at New Hope June 18, 19
 Tishomingo, at T. June 19, 20
 Booneville Mission, at String fellow June 26, 27
 District Conference at Booneville, July 21, 22 and 23.

BEN P. JACO, P. E.

Winona Dist.—Second Round

Webb, at Webb May 1, 2
 Tutwiler, at Glendora May 2, 3
 Ruleville, at Ruleville May 8, 9
 Indianola, at Fairview May 15, 16
 Mars Hill, at Bethesda (Thursday) May 20, 21
 Winona Circuit, at Bluff Springs May 22, 23
 North Carrollton, at Bethel (Friday) May 28, 29
 Vance, at Vance May 29, 30
 Eupora and Maben, at M. June 5, 6
 Tom Nolen, at Walthall June 6, 7
 Slate Springs (Tuesday) June 8, 9
 E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Clarksdale a. m. May 2
 Lyon, at Lula p. m. May 2
 Lake Cormorant, at Poplar Corner May 5, 6
 Tunica, at Robinsonville May 7, 8
 Jonestown, at Belen May 9, 10
 Greenville May 12, 13
 Gunnison, at Kuhn May 15, 16
 Leland, at Benoit May 17, 18
 Rosedale, at Beulah May 22, 23
 Hillhouse May 23, 24
 Friar's Point May 31, June 1
 Shaw June 12, 13
 R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Nettleton, at P. Grove May 1, 2
 Prairie May 8, 9
 Vardeman Ct., at Young's Chapel May 15, 16
 Bounds, at Pleasant Hill May 16, 17
 Fulton Ct., at Tremont May 22, 23
 Amory, and Nettleton May 29, 30
 Pittsboro, at Chapel Hill June 5, 6
 New Salem, at N. Bethel June 12, 13
 Smithville, at Smithville June 13, 14
 Montpelier, at Palestine June 19, 20
 Aberdeen Ct., at June 26, 27
 JAMES H. FELTS, P. E.

Columbus District—Second Round.

Columbus, First Church May 1, 2
 Columbus, Second Church May 2, 3
 Brooksville, at Soules Chapel May 8, 9
 Macon May 15, 16
 Shuqualak, at Salem May 22, 23
 Winstonville, at Hayshuqua May 29, 30
 Mayhew, at Artesia June 5, 6
 Mathiston June 12, 13
 Cedar Bluff, at Pearson's Chapel June 19, 20
 Sturges, at June 26, 27
 LEE M. LIPSCOMB, P. E.

The Canal-Louisiana Bank & Trust Company

Embraces ever function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.**LE BLANC & RILEY, Ltd.,**

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
 Angell's Cough and Whooping
 Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital \$200,000.00

Assets 479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

NATCHEZ DISTRICT CONFERENCE. FAYETTE, MISS.

The District Conference will begin at 11 a. m. Tuesday, May 11, with a sermon by Rev. J. W. Campbell and will close at 4 p. m. on Friday, May 14.

I shall expect every preacher and lay-delegate to be on hand if possible, at the beginning, and remain until the close. The removal from the first of a month and the putting the whole business in the week time should leave no one excusable for absence or undue haste to get away before adjournment.

The following are the committees:

1. To examine applicants for admission on trial, R. Selby, W. H. Saunders, and C. E. Hicks.

2. To examine candidates for ordination, H. W. VanHook, W. H. Lane, and W. P. S. Ventress.

3. To examine Quarterly Conference Records, H. P. Lewis, Jr., J. M. Corley and J. D. Ireland.

4. Special committee on missions (Item 2 of Par. 72, Discipline), J. V. Bennett, L. B. Robertson, W. W. Simmons, W. H. Saunders, and J. L. Red Brethren, let us have a great District Conference!

H. WALTER FEATHERSTUN.

ZWOLLE, LA.

Dear Advocate: I am very much pleased to read in your columns of the good work that is being done here and there by the preachers, and to see how their flocks appreciate their labors. I feel in duty bound, to say that the people of Zwolle Charge are in first rank. Our interests are rapidly growing; our Sunday Schools are just fine; prayer meetings good, and all other interests connected are in good working order, such as Sunday School teachers and worker's meeting, Epworth League, W. H. M. S., and the W. C. T. U.

While as others, these good people know just how to make their pastor feel well, on the night of March 26, the sisters of Zwolle Church gave their pastor a birth-day party. Ice cream and cake, cocoa and coffee were served to about seventy-five persons. We had a delightful gathering of little boys and girls. We gave them possession and told them to do as they pleased, so the time was spent pleasantly. Many songs rang out from these sweet voices. About 11 o'clock p. m., the parsonage inmates were left alone to rejoice over the kindness of these good people, with \$22 as a free gift.

On the night of Easter Friday, I was called from the teacher's meeting and found that we would soon have Noble as a pounding guest, so I returned and waited with some of the Zwolle friends, for their arrival, 10:30 p. m. they arrived with flour, meal, sugar, ham, lard, potatoes, too many kinds of fruits to try to mention, with a cash gift of \$10.75. After spending a very cheerful time and partaking of cake, coffee and cocoa, at 12 o'clock they bid us good night, went on their way back to Noble.

Noble isn't a nick-name; it is a name of reality, composed of very excellent people.

God is in the work with us and the victory is ours.

J. C. PRICE, P. C.

NOTICE.

To the Laymen of the Newton District, Mississippi Conference—

Dear Brethren: Our District Conference convenes at Bay Springs on May 26 and on Saturday p. m., the 29th, the Laymen will hold a business session, one duty of which will be to elect a District Leader for the ensuing year. Let the Leader of every charge attend if possible. We hope to have Judge Norrill with us.

Fraternally, W. L. WEEMS,
District Lay-Leader.

LOUISIANA CONFERENCE.

Shreveport District—Second Round.

Keatchi, at Longstreet	May 1, 2
Texas Avenue	May 2, 3
Pelican	May 5, 6
Provincial, at Oak Grove	May 8, 9
Coushatta, at St. Morris	May 15, 16
Wesley, at Davis Springs	May 20, 21
Shreveport, 1st Church	May 23, 24
Noel Memorial	May 25
Bossier City	May 26
Many, at Fort Jessup	May 29, 30
Zwolle	May 30, 31
Hornbeck	June 5, 6
Leesville	June 6, 7
Greenwood	June 12
Mooringsport	June 13, 14
Ida	June 16, 17
Bon Ami	June 19, 20
De Ridder	June 20, 21
Hopewell	June 22
Fullerton	June 23
Merryville	June 25
Pleasant Hill	July 1, 2
La Chute	July 3, 4

J. T. WARLICK, P. E.

Crowley Dist.—Second Round.

Patterson	May 1, 2
Pradhomme, at Branch	May 5
Morgan City	May 8, 9
Indian Bayou, at Bethel	May 15, 16
Rayne	May 22, 23
St. Martinville	June 5, 6
Jeanerette	June 12, 13
Lake Charles	June 19, 20
Longville, at Lake Charles	June 19
Sulphur, at Sulphur	June 26, 27

The District Conference will meet at Jennings, May 27-30.

J. E. DENSON.

Baton Rouge District—Second Round.

Baton Rouge, Second Church, at Antioch	May 1, 2
Baton Rouge, First Church	May 2, 3
Amite City	May 8, 9
Kentwood	May 9, 10
Hammond, 7 p. m.	May 11
Independence, at James' Chapel	May 12
East Feliciana, at Olive Branch	May 15, 16
Mt. Hermon, at Tangipahoa	May 22, 23
Ponchatoula, at Springfield	May 23, 24
Zacharie, at Slaughter	May 31
St. Helena, at Darlington	June 5, 6
Franklinston, at Fisher's	June 12, 13
Bogaloussa	June 13, 14
New Roads	June 16
Pine Grove, at Pipkins' Chapel	June 19, 20
District Conference at Slaughter	June 1, 2, 3 and 4

C. C. MILLER, P. E.

Alexandria Dist.—Second Round.

Le Compté and Melville, at Melville	May 1, 2
Colfax, at Atlanta	May 8, 9
Chicot	May 12
Glenmora	a. m. May 15, 16
Boyce, at Fellowship	p. m. May 16, 17
Natchitoches	May 20
Eden, at Jonesville	May 22, 23
District Conference at Jena	May 29, June 2

PAUL M. BROWN, P. E.

Ruston District—Second Round.

Haynesville, at N. Salem	May 1, 2
Vernon, at New Prospect	May 8, 9
Gibbsland, at Athens	May 14
Homer	May 15, 16
Winnfield	May 22, 23
Jonesboro, at Jonesboro	May 29, 30
Ringgold, Yellow Pine	June 4
Lanesville, at Lanesville	June 5, 6
Lisbon, at Harmony	June 12, 13
Bernice, at Dubach	June 13, 14
Arcadia	June 19, 20
Cotton Valley, at —	June 25
Minden	June 26, 27

R. W. TUCKER, P. E.

Monroe District—Second Round.

Floyd, at Oak Grove	May 1, 2
Gilbert, Holly Grove	May 8, 9
Tallulah	May 15, 16
Winnboro, Crowley	May 22, 23
St. Joseph	May 29, 30
Ferriday	May 30, 31

What are you doing towards making your home attractive?

Would you not gladly provide for it a form of entertainment that at very little cost and no trouble would make your home brighter, more cheerful and more interesting?

Then buy an

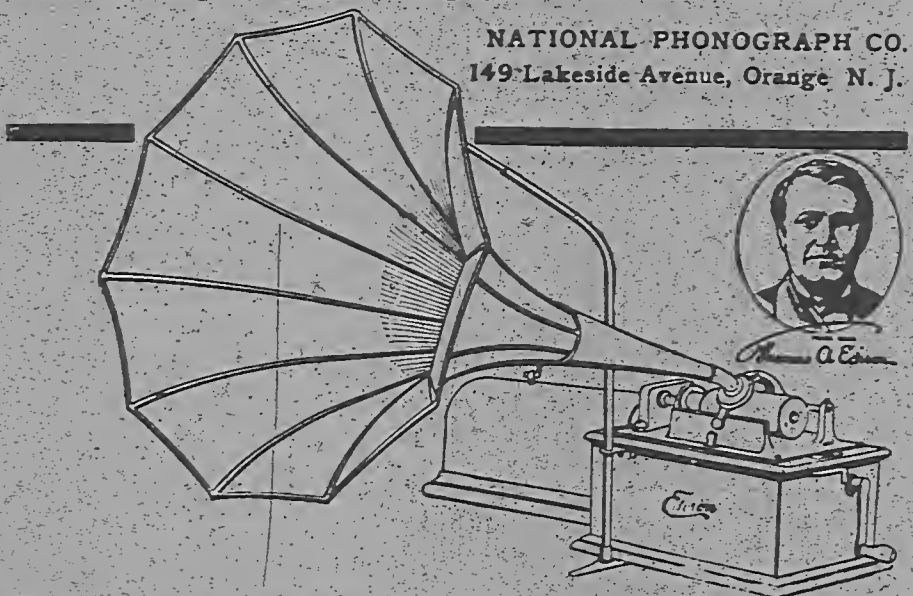
Edison Phonograph

the wonderful invention of Thomas A. Edison, an instrument planned and perfected for the sole purpose of so multiplying the songs of great singers, the music of famous bands and the jokes and stories of great entertainers, that everybody may enjoy what otherwise would be the pleasure of the few.

Consider the attraction such an instrument would mean in your home, bringing it in touch with all that is popular and best in music and songs.

How could your hours of rest be better and more profitably spent than by listening to a song by a prima donna or a music comedy favorite, a rousing march by a band of distinction or a monologue by a man who has made the whole country laugh?

There is probably an Edison dealer near you who has the new Edison Phonographs and all the latest Records. Ask to hear them. Learn about the Amberol Records—Mr. Edison's latest invention—Records that play twice as long as the standard Edison Records and longer than any other Record of any kind. If there is no Edison dealer near you, write us for a complete catalogue of Edison Phonographs and Records.



NATIONAL PHONOGRAPH CO.
149 Lakeside Avenue, Orange N. J.

Farmersville	June 6, 7
Downsville	June 12, 13
Brookland	June 15
Calhoun	June 26, 27

S. S. KEENER, P. E.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists. Price, 75c per bottle. Take Hall's Family Pills for Constipation.

QUEEN & CRESCENT ROUTE.

SHORT LINE

—TO—
**NEW YORK
WASHINGTON
CINCINNATI
BIRMINGHAM
ST. LOUIS**

PERFECT SERVICE

VESTIBULED TRAINS, THROUGH PULLMAN CARS, DINING CARS.

TICKET OFFICE, 211 ST. CHARLES STREET.

Depot: Terminal Station, Canal St. Telephone Main 4482.

Sunday School

By W. B. Campbell.

LESSON FOR MAY 2. PAUL'S FIRST MISSIONARY JOURNEY TO CYPRUS.

Acts xiii:1-12.

Golden Text: "Go ye into all the world and preach the gospel to every creature." Mark xvi:15.

The Scripture used for the golden text of this lesson is the great commission given by the Lord Jesus to every one that has ever, or will ever, enter upon a life of service to him. When the assembled disciples had received the promised power from on high, they began at once to obey the words of the divine command.

Peter preached first to them that were nearest, even to those who were attracted by the wonder of so strange a miracle. All the disciples did the work first that lay nearest to them. They began preaching Christ at Jerusalem, and in time the plan of extending the work developed itself in the persecution that caused the disciples to disperse, and as they fled they preached in the places where they took refuge. In all these troublous times, when it would seem to the fearful and of little faith that the great work must come to naught, there was order and system maintained. One event provided the way for another, and God was directing all. His Providence ordering the things that transpired day by day to the one great end. The order was to the Jew first, that was at Jerusalem. Then the next in order was the Samaritan; that was Philip's work, followed by the gift of the Holy Spirit when Peter and John came down to them from Jerusalem. Next in order was to the Gentiles; that was the work of Peter, after the prayer and the vision on the house-top of Simon the tanner; he went and preached to Cornelius, the Roman centurian.

Just as it is with him who has given himself to Jesus, and is spiritually prompted to show the thankfulness of his heart, and wants to obey the Lord by telling others of the great blessing they can also have, so was the church at Antioch. Barnabas and Saul (let us say Paul now, for in the Scripture of this lesson he is first called Paul) had been with the church a whole year. System and order were established, and prophets and teachers were appointed. Their names are given, with Barnabas first and Paul last. Let not that order signify, for the time was not far hence when Paul would be first of all the prophets, teachers or apostles. As stated above, the church at Antioch had been blessed, and the time had come to send the same blessing to others. That church was a spiritual church indeed, for the Holy Ghost spoke to those in charge, saying: "Separate me Barnabas and Saul, for the work whereunto I have called them."

Their work at Antioch was finished, and they were to take their departure for new fields. The work done at Antioch was, in a manner, preparatory to this new name, Christian, and bestowing it upon the faithful in other lands. Let it be noted that the march of the godly empire was westward.

Peter and Paul both had been informed by revelation that the gospel was not for the Jew alone. Peter's vision directed that he should do a specific work, so that when he returned to Jerusalem the Church would know from one in authority that when the Lord said, "All the world," he meant "other sheep" "not of this fold," as well as the "Lost sheep of the house of Israel." Paul's commission was general in its scope, he was to go "far hence to the Gentiles."

The missionary work, even at this

early day, had been prepared by the preaching of the disciples, some of whom had fled away as far as the Island of Cyprus. Barnabas and Paul were ready to obey, ready to go at the Master's command, but before they had taken their final leave they all joined in what might be termed a consecration meeting, as the Scripture says, "When they had fasted and prayed, and laid their hands on them, sent them away." It was not said that any specific line of travel was indicated in the words of the Holy Spirit; it might have been a matter of agreement between the two missionaries. Paul had already been to his native city, and one of his characteristics would hardly keep silent when he knew it was his duty to confess his Master among those who had known him from his birth. So now why should they not go among the friends and kinsmen of Barnabas, in his native Cyprus, and proclaim a freedom that would make them "free indeed?" It is a blessedness to know that the ties of relationship, and the love of friendship are made stronger and more holy by the religion of Jesus Christ. It is but natural that we should want to tell of great blessings to those that are nearest and dearest to us. See Andrew, hastening to find his brother, Simon, to tell him of Jesus. So Barnabas and Paul went to Barnabas' home; the Island of Cyprus. Their heart being in their work, the twenty miles to the seaport town of Seleucia seemed but a short distance. Then with a fair wind a voyage of a few hours would land them in Salamis, then the most important city in Cyprus.

There were many Jews there and the two missionaries preached in their synagogues. It is mentioned that John Mark was their minister or attendant—that is, while Barnabas and Paul gave their time to preaching John Mark attended to incidental duties. From Salamis they traveled to Paphos, where resided Sergius Paulus, the governor of the island. The Scripture tells us that Sergius Paulus was a prudent man—that is, he was intelligent and reasonable—and having heard of the two preachers and the gospel they preached, he sent for them. From the world's point of view that was inconsistent, because Paphos was the very center of the pagan worship, which caused the people to believe in sorcerers and false prophets. One of these lived there, and seems to have had some influence. His name, by interpretation, was Elymas. From the actions of the sorcerer it is very sure that he was under the control of the devil for when Barnabas and Paul began to preach the Word of God to the governor or deputy, Elymas interfered, perhaps by contradiction and false application of the Scripture, for he was a Jew and must have known the Law and the Prophets, thus trying to turn away the deputy from the faith. Paul saw the true object of the sorcerer, for being full of the Holy Ghost he also saw that he was veritably an offspring of the evil one. The apostle must have seen that this was a time of conflict between the kingdom of heaven and the powers of hell. Full of righteous indignation Paul hurled the words of condemnation upon Elymas: "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Then followed the fearful sentence: "And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." The sorcerer felt the power of God upon him at once, for he was blind and groped his way about seeking someone to lead him. Sergius Paulus saw and heard all this and wondered at the power of God as shown in punishing the

(Continued on Page 16.)

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.00 and upwards.

Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS.

NEW ORLEANS.

309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUGHANAN, Treasurer.
JOHN P. GASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

LIFE A BURDEN

Pains, from which women suffer, often make living unendurable.

If you are a victim, do not remain one. No need. Most of such pains are preventable, curable.

Others have obtained relief, through Cardui. Why not you?

At least it can do no harm to give Cardui a fair trial.

It may be the very medicine you need.

Hearken to the words of Mrs. Mattie Campbell, of Ratcliff, Tex. She says: "Two years ago my health was very bad. I suffered untold misery every month. I ached all over. Life was a burden to me. At times, I wished for death, to end my suffering.

"At last I decided to try Cardui. I took one bottle and it helped me so much, I bought \$5.00 worth. That kept me in health for one year, and saved a large doctor's bill. I took six more bottles and now I can say that Cardui has stopped my suffering and made life worth living. I would not be placed back where I was, two years ago, not for this whole world rolled at my feet."

Try Cardui.

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department, Individual Instruction. Write for Catalog A. WALTER M. GATES and S. CARTER SCHWING.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$1.50 for 15; from the Partridge Cochins, \$2.00 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

HOOPING-COUGH
CROUP.

Roche's Herbal Embrocation

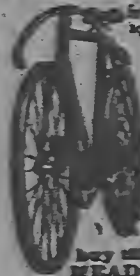
The Coldest Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO
and RHEUMATISM

Can be Quickly Relieved by a Few Applications.

Prepared by W. Edwards & Son, Queen Victoria St., London, England. Wholesale of R. Ferguson & Co., 66 Beekman St., N. Y.

Rider Agents Wanted



Each town to ride and exhibit sample 1909 model. Write for Special Offer. 1909 Models \$10 to \$27 with Coaster-brakes and Furniture-Ford tires. 1907 & 1908 Models \$7 to \$12. 600 Second Hand Wheels \$3 to \$8. Best Factory Clearing Sale. Ship On Approval without a cent deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, pump, repair and sundries, half usual price. Do not buy till you get our catalog and offer. Write now. MEAD CYCLE CO., Dept. H-11 Chicago

BELLS.

See Alley Church and School Bells. For Rent for Bells. The C. S. BELL CO., Hillsboro, O.

WARREN CHARGE

Dear Doctor: With some hesitancy because of the critical eye of the public, I pen the following words, hoping that some of the Advocate readers will be glad to know we are still in the ring, fighting for the salvation of souls, and in the interest of our Lord's kingdom.

We have been able to meet all our appointments so far, unless some cause over which we had no control interfered. We have four monthly appointments, besides two school-house appointments, and we may take up another place for services soon.

The financial state of this work is not near so good as up to this time last year. We are considerably behind along the line of finances generally. Our congregations have been very good at all the churches, save one. We hope to do better soon.

We have placed among the laymen of this work nine books, "The Call of God to Men," with three more to dispose of soon, which I think will soon be done. There has been distributed a good deal of missionary literature, trying to stir up a spirit for missions. But I find it hard to do. There are some people, it seems, who are afraid to inform themselves about the needs of the mission fields for fear they will become converted to missionary work, and that would call for something else. And I have not forgotten the New Orleans Christian Advocate as I go along. It is a hard matter to get people to see the importance of taking their church organ. They find money to spend for secular papers and other reading matter that ought not to—well, I won't say what—but they can hardly be induced to take one of the best papers that is published in the South.

I am working and praying that by the time our Annual Conference meets again that the report from this charge will be as good as that of last year.

The Lord's blessings be with you, Mr. Editor, and help you to continue sending out so good a paper as you are giving us at present.

W. L. BLACKWELL,
Vicksburg, Miss.

GULFPORT SAILORS' REST.

The M. E. Church, South, is ring-firing the Gulf with new lines of Home Mission work. At Galveston she has opened a Port Immigrant Home, in New Orleans, below Canal Street, a City Mission, and at Gulfport, a Sailors' Rest.

The last mentioned is within the bounds of the Mississippi Conference. It is in charge of W. T. Griffin, one of the Mississippi preachers. He is making a splendid beginning.

This sailors' work is supported jointly by the Board of Missions, Woman's Home Mission Society and the Mississippi Conference. The Board of Missions has made no appropriation to any of this Gulfport work. The secretaries are raising the money from the field. The cause is worthy and appeals to our sympathies.

The sailors, as you know, live a hard life on the high seas, away from home and home influences. When in port generally their headquarters have been the saloons, because they found no other place for recreation and social reunion. Now that the saloons have been driven out of Gulfport our Church has the greater opportunity of reaching and doing good unto this neglected class of men. We are greatly encouraged in entering this new field of service.

Remember the work in your prayers and with your substance, and thus co-operate with us in the Master's kingdom.

JNO. R. NELSON,
Asst. Sec'y Board of Missions.

APPEAL

The following is the superintendent's appeal for the Sailors' Rest.

Dear Brethren:—The Gulf Coast Mission work consisting of Seamen's Bethel at Gulfport, and Deaconess Work at Biloxi, was inaugurated under a joint commission of the Boards of Missions and Church Extension and Woman's Home Missionary Society and Board of Missions of Mississippi Conference.

The Seamen's Bethel was opened January 22. This institution consists of reading rooms, rooms for innocent games, bath and bed rooms, with a chapel that will seat one hundred. These rooms are for sailors only, that they may feel at home, and that some one has an interest in them, that they may have a place to spend their time while in port and thus be kept from places of immorality and degradation; that they may have elevating influences thrown around them; and have the benefit of gospel services. Since the saloons have been closed it affords a great opportunity. Our good people of all denominations assist in the services. An organ is used for music. The walls of the rooms are covered with mottoes and bright pictures, mostly from the Bible. Good literature, such as magazines and weekly and daily papers and other periodicals and books are furnished by friends of the institution. Each sailor leaving port is supplied. These magazines are filled with tracts, Bible quotations and gospel literature, that will be read while on long sea voyages. Beds are furnished at reasonable prices, and when a fellow is "broke" they are free for a few nights until work is found. Employment has been found for quite a number. Material and facilities for letter-writing is furnished and many a letter is written back home to parents and their families. Some of these men are earnest Christians. Some have come from good homes. All ought to be saved. Many are the neglected who never see inside a church, and have no home influences. Can we wonder that they stay away from God? Many of them listen to the Word of Life and join us in singing the good old familiar hymns and are responsive to such influences, promising to lead better lives. The American Bible Society furnish Bibles and Testaments at cost of publication, and we can furnish them in their own language for a small amount.

We need money for this work. There are many who will gladly send money to furnish these to these neglected men who go down to the sea in ships, and thus literally sow "beside all waters." Now, will you help us? If your society, Foreign or Home Mission, Epworth League or Sunday school, has not pledged for this, do it now and send it and your individual contribution as soon as convenient, for—

Soon the season of rescue will be over.
Soon will they drift to Eternity's shore.
Then throw out the life line and save them to-day.

The sailor comes once—many never return—but they go to nearly all ports on the globe. Our Lord will gather up the fruits. The funds have to be raised by the church. Purvis Sunday school is paying for the organ. You will help us. Let me hear from you.

W. T. GRIFFIN, Supt.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

OIL IT

If it's a lawn mower, clothes wringer, washing machine, bicycle, oil stone, grindstone, gun, revolver, clock, hinge, piano stool, baby carriage, typewriter, sewing machine—OIL IT with

Household Lubricant

It's especially compounded to meet all requirements for oiling the ordinary household articles. Won't gum, corrode or turn rancid. Comes in a handy oiler that can be closed with its own spout. Sold everywhere.

Standard Oil Company (Incorporated)

4 oz. & 8 oz. Cans

ILLINOIS
CENTRAL
The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

VISIT

MINERAL WELLS

—For—

HEALTH AND PLEASURE

AND

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS

REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS - - - - - TEXAS

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Jewel Barber Shop,
JOHN SCHNEIDER, Prop.,
 604 Gravier Street, New Orleans.
 Opposite Canal-Louisiana Bank.
 Hair Cutting Twenty-five Cents.

C. C. Hartwell Co., Ltd.

Sewer and Water Connections made on easy payments.

213 BARONNE STREET,
 Phone 44.

200 Business Cards—good quality, printed 50cts.
 200 Noteheads 50cts.
 200 Billheads 50cts.
 100 Good Envelopes 50cts.

ROYAL PRINT SHOP,
 634 Camp St., New Orleans.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds Cut-Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

Dropsy Cured: quick relief; removes all swelling in 2 to 20 days; 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write **DR. H. H. GREEN'S SONS,** Box X Atlanta, Georgia.

USE OUR MONEY
 Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.00. We began with nothing; are now worth \$100,000; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 290-10 W. Adams St., Chicago, Ill.

FISH

Write us and we will put you onto something new and cheap; it will catch dead loads of fish all seasons in streams where others failed; the old-fashioned way. It also catches house and musk-rats, minks and weasels. We are sole manufacturers of the celebrated Double Muzzie Steel Wire Fish Baskets. Sales cover 30 states. Illustrated catalog free. We also handle other tackle. (Agents wanted) **EUREKA FISH NET CO., Dept.** Griffin, Ga. Dallas, Tex.

BLMYER BELL
 CHURCH BELLS.
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
 And Other Pains



FITS CURED NO CURE NO PAY—
 pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

BOARD OF EDUCATION.

In connection with the Centenary Commencement in Shreveport, June 6-8, there will be a Mid-Year Meeting of the Conference Board of Education. During the Annual Conference sessions, we do not have sufficient time to consider our very important educational interests, and a full meeting of the Board is requested at this time. The exact time and place, and some features of the programme will be announced at a later date. Bishop Ward has consented to be present.

R. H. WYNN, Chairman

LAST CALL.

Dear Fellow-Worker: Our Children's Day ought to be held on the third Sunday in May or as near to that time as convenient. LeCompte held their celebration last Sunday and raised \$20.

Now, won't you at least drop me a card and tell me what the trouble is? If you think you cannot use the programmes sent out by the House, get up a programme of your own and have the celebration, and if you cannot possibly do that, at least take a Children's Day collection and forward to Rev. W. H. Coleman, Homer, La. If your Sunday School has stopped let me know that. If you will tell me how many are in your school I will send you the programmes free. All we ask is that you take a collection on that day and forward as above. The money goes to help needy schools and further the cause. Please let me hear from you. Yours sincerely,

H. R. SINGLETON,

For the La. Conf. S. S. Board.

CHURCH INSURANCE.

The destruction of two churches, Cockrum and Longtown by storm, reminds me to urge our Boards of Trustees again to insure their property against fire and storm. A few dollars thus invested may save hundreds of dollars in time of need. In fact, it is almost inexcusable carelessness not to insure. The Board of Church Extension (Conference Board) must come to the point where we will not help a church that does not insure. Brethren, insure your churches and parsonages to-day.

T. W. LEWIS,
 North Miss. Conf. Board.

IMPORTANT.

To the Ministers and Laymen of the Mississippi Conference—
 Dear Brethren: Our friend and brother, Rev. D. P. Bradford, does not own a home. Rent is very high. Brother Bradford has spent nearly forty years in the active ministry. He is one of our best men. The Church owes him a home. We believe his many friends will assist in the building of a house. Our plan is to raise \$1000 for this purpose. Help us in this worthy cause. Send contributions to Rev. H. M. Ellis, Brookhaven, Miss. Your assistance will be greatly appreciated.

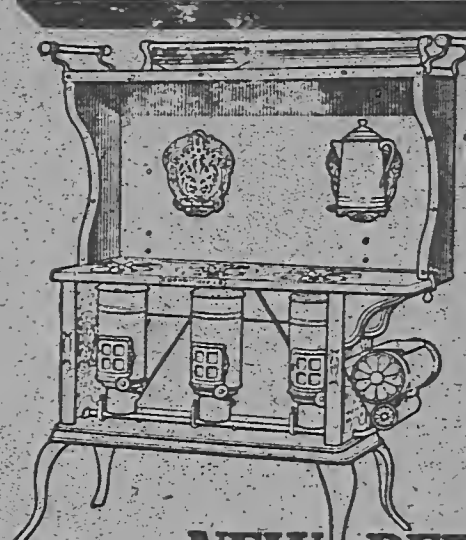
J. T. LEGGETT,
 H. M. ELLIS,
 T. W. COOPER,

NOTICE

Change of Place.

The "Joint Institute" announced for Alexandria, La., May 17-21, will be held at LeCompte, La., instead. LeCompte is easily accessible by either the Southern Pacific, the Texas & Pacific, or the Rock Island railroads. Reduced rates have been granted to Alexandria and will no doubt be granted to LeCompte. Let parties expecting to attend notify Mr. J. G. Brewer as to their purpose to attend and of the time of their arrival at LeCompte. Do this on or before May 15, 1909.

PAUL M. BROWN,
 Chairman Local Committee.



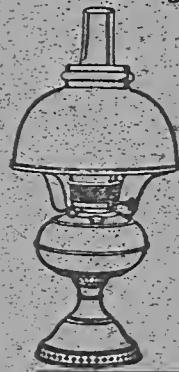
Don't Heat the Kitchen

All the necessary family cooking may be done as well on a New Perfection Wick Blue Flame Oil Cook-Stove as on the best coal or wood range.

By using the "New Perfection" Oil Stove, the annoyance of an overheated and stuffy kitchen is entirely avoided, even in midsummer. The scientific construction of the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

ensures quick work and a cool kitchen. The "New Perfection" has a substantial CABINET TOP for warming plates and keeping food hot after it is cooked. Also drop shelves on which to set small cooking utensils—every convenience, even to bars for holding towels.



Made in three sizes. Can be had either with or without Cabinet Top. If not at your dealer's, write our nearest agency.

The **Rayo Lamp** is substantially made of brass, finely nickle-plated and very handsome. Gives a powerful light and burns for hours with one filling. Portable, safe, convenient—just what every home needs. If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY
 (Incorporated)

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; **"FAMILIAR SONGS OF THE GOSPEL,"** Round or Shape Notes, for \$3 for 100. Words and music; 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write **D. ASBURY, Div. Pass. Agt.,** J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments; all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent

E. C. D. MARSHALL,

General Freight and Passenger Agent.

Shreveport, La.

Epworth League

TOPIC FOR MAY 2

"Mountain-top Experiences." (Luke ix, 28-36.)

Before the Mountain Top.

The disciples were looking for cabinet positions in the kingdom which they expected the Christ to shortly set up at Jerusalem. The Master blights their hopes by telling of rejection and crucifixion to come. When Peter rebukes the Lord for this prophecy, the Master tells him that he voices the temptation of Satan. The way of the cross is set forth before and the pathway of self-denial is made plain. Then when the disciples are depressed with the sombre prophecies and hard demands made upon them, the Master states that there are some standing there that shall see him coming into his kingdom. It is singular that in each account this prophecy is followed with the words "And after six days Jesus taketh Peter and James and John upon an high mountain apart."

Upon the Mountain Top.

Then was Jesus transfigured before the disciples. The glory of his kingdom began to be manifested upon him. His disciples were overcome with fear. Moses and Elias appeared and began to talk with the Master about the decease which he must shortly accomplish at Jerusalem. The ages in glory had not lessened the interest of these saints of old in the welfare of the world, nor the plans for man's redemption. The voice of the Father was heard commending the Son. As it happened to these disciples, so must we walk in paths of self-denial and humiliation before we attain to our mountain top experiences. He who walks in the valley and then climbs the mountain with Jesus shall see visions.

After the Mountain Top.

When we have had exalted experiences we are inclined to linger with them and to live in their memories, but the Master led the disciples at once from the glories of the mountain to the waiting throng in the plain. He takes up at once the service of men. There he heals the diseased boy, casting out the unclean spirit. So it is the will of your Lord that when your soul has been exalted with visions of his glory that you shall be strengthened thereby to render better service to your fellow-men. Your visions will come to naught, and your spiritual life will wane unless the mountain top experiences of your soul are transmuted into power to serve your fellow-men.

NOTICE.

To Preachers of the North Mississippi Conference:

Fifty-eight names have been enrolled as members of the Minister's Relief Association and we need only seventeen more names to make our organization effective.

This is a splendid organization and ought to appeal to every member of the Conference. Send your name to-day and let us have the requisite seventeen in the next five days.

Send your name to-day.

JOHN C. PARK, Sec.

NOTICE.

The Columbus District Conference has been called to meet at Brooksville, May 5, 6 and 7. All pastors in the District will kindly send me names of those who will attend, that necessary preparation for their entertainment may be made. Please do this at once. An invitation is hereby extended representatives of our Church papers, institutions, etc., and a request made to those who expect to attend to please notify me.

W. C. GALCERAN.

SUNDAY SCHOOL LESSON

(Continued from Page 15.)

wicked. He believed the work of the Word was made complete by the fate of him that sought to contradict and set at naught. Faith came by what was seen, and salvation came by what was preached. It is a fearful thing to reject Christ, but it is a more fearful thing to turn others away from accepting him.

Our Father is "kind to the unthankful and the evil." He is merciful even to those who labor against him. It was only for a season that Elmas was not to see the sun; let us hope that after a time his sight was restored physically, and that his spiritual sight was such that he could behold, with saving faith, the Son of Righteousness, the Savior of the world.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

CHANGE OF DATE, NATCHEZ DISTRICT CONFERENCE.

To prevent certain undesirable conflicts, otherwise unavoidable, it is necessary to change the date of our District Conference from June 1-4. It will be held at Fayette, beginning Tuesday, May 11, at 11 a. m., and closing Friday, 14th. Details later.

H. W. FEATHERSTUN, P. E.

BUSINESS METHODS IN THE HOME.

A writer in the April "Housekeeper" gives her experience in managing the family income as follows:

Since the first day of our marriage, we have kept an accurate account of our receipts and expenditures in housekeeping. My husband and I have a journal in which we enter each evening our expenses for the day. At the end of the month the accounts are balanced and we are thus enabled to ascertain just where the leaks occur, if any; where we should retrench, and where we may expand. Every six months my husband goes over the itemized accounts and discovers what we have paid out for groceries, milk, clothing, lighting, heating, and so forth, and compares these figures with those of the preceding six months. Thus every penny we handle may be accounted for. We know what our income is and what our expenses are apt to be, and it is "up to us" to see to it that we at least come out even.

It seemed just a little tiresome at first to account for every item spent, but I soon saw the wisdom of it, and would now do no other way. There is no real pleasure gained by living beyond one's income. It does not make peace of mind or happiness. But there is a genuine heart happiness in being able to pay bills promptly as they come, and to look the whole world in the face, for we owe not any man.—The Housekeeper, for April.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

SMALL PRINTING OUTFIT WANTED.

At the Mississippi Conference Training School we need a small printing outfit and by it can help some struggling youth obtain means for completing his education and teach him a good trade as well. Any one interested who can help us by gift, or suggestion, please address the president, W. A. Betts, Montrose, Miss.

The Best Way to Save Money is The "Prudential Way."

The

PRUDENTIAL

20 Year Endowment Policy

Costing

\$42⁶³—

Per Year, if policy is issued at the age 30, (or an average weekly saving of only 82c) Paid for 20 Years, Guarantees

Life Insurance for \$1,000

for 20 Years and then

Cash for YOU, \$1,000

You pay in 20 years \$852.60
You receive over the cost (besides) Life Insurance of \$1,000, \$147.40

This Policy Provides Extremely Liberal Loans, Cash and Paid-up Values, after the Second Year, Fully Protecting the interests of the Policyholder.

All Figures Guaranteed—Not Estimated.
Write for Cost at Your Age.

ADDRESS DEPT. 132

The Prudential Made the Greatest Gain in Insurance in Force in 1908 of any Life Insurance Company in the World.



The above Picture in colors 9x14 inches, of Battleship Fleet homeward bound from Gibraltar and Fleet Booklet will be Sent Free if you Mention this Advertisement.

The Prudential

Insurance Co. of America

Incorporated as a Stock Company by the State of New Jersey.

JOHN F. DRYDEN, President.

Home Office, Newark, N. J.



COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Reeding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

Using the same horse power, we guarantee it to Cut One Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS

Dept. M., Chattanooga, Tenn.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

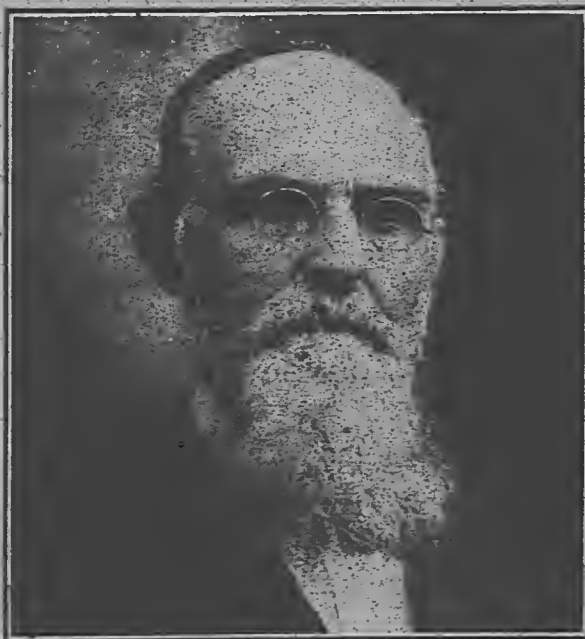
NEW ORLEANS, THURSDAY, MAY 6, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56--No. 18.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2780.



DR. W. T. J. SULLIVAN,
A Sketch of Whose Life Appears in This
Issue.

Christian Advocate.

Published for the Louisiana, Mississippi and North
Mississippi Conference, Methodist Episcopal,
Central South.

BRIEF NOTES.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to mailed manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The controversy concerning the battleship "Mississippi" has been settled, both in regard to the "silver service" and its itinerary. The Secretary of the Navy at first declined to allow the ship to come up the Mississippi River, fearing there is not water sufficient in the Eads Jetty. This stand of the Secretary, if adhered to, the New Orleans papers and the Progressive Union declared would injure the commerce of the city, and he was persuaded to countermand his order. This he did, and the big ship will enter the river about the first of May, and will stop at New Orleans four or five days. Proceeding up the river it will stop at Donaldsonville, at Baton Rouge, and then at Natchez, which is as far north as it will go. Returning, it will go to Horn Island in the Gulf opposite Scranton, Miss., where, on June 1st, the formal presentation of the silver service will take place, and that will perhaps be the last the people of Mississippi will see of the great battleship named after their great State.

Something out of the ordinary occurred at Shreveport, La., a few days since. It grew out of the enforcement of the prohibition law which went into effect in that city the first of the year. Certain men of the town, some of whom had been saloonkeepers, were charged with violating the prohibition law, were arraigned, and being found guilty were fined and otherwise punished—put to work, if we are not mistaken, on the public roads. The penalties were heavy, the judge declaring it to be his purpose, if possible, to put an end to illicit liquor selling. But that which was out of the ordinary was the manner in which one of the "leading citizens" took the punishment of the offenders. This leading citizen was the Jewish rabbi of the city. Judging from the reports in the daily paper the rabbi went wild with rage—acted like a crazy man. In his estimation, to thus deprive a citizen of his liberty, for exercising his "personal liberty" in selling as harmless stuff as red liquor was an outrage. If we remember correctly he proceeded at once to take steps to nullify the law by the next Legislature. With what success, we have not learned. As a rule, our Jewish fellow-citizens, especially those of the better class, are quiet and law-abiding, and the least addicted of all the people to the use of strong drink. How it happened that this rabbi became so rabid we do not know.

Nothing so surprising a character has struck the politicians and the pro-liquor papers as the passage last week by the Florida Legislature of a bill providing for a State-wide prohibition amendment to be voted on by the people next year. If carried, it will incorporate prohibition in the Constitution, and make it perpetual. The country was not looking for such an extreme temperance measure in that direction. The measure was bitterly contested. Liquor lobbies from Pensacola and other points in the State fought it, as did the Speaker of the House, but to no avail. It was carried by a majority in the Senate one day, and in the Lower House the next day—in both houses, by a majority of three to one. There is no doubt the measure will be ratified, for the prohibition sentiment is stronger among the

people than among the Legislators—and grow men are ruined in such hazards, both in fortune and in morals, and as in other forms of gambling, cause other people to suffer. The New Iberia Enterprise Leader speaks sensibly and to the point on the subject. "Evils of higher form of gambling are now being brought home to the people. The staff of life, the staple food of the nation, that article of nourishment on which the poor depend more than all else, has been increased in price, until bread is about to become more and more a luxury, and all because a few gamblers, or so-called, 'speculators,' have been permitted to make prices for the grain that are exorbitant. Why this form of gambling is any more respectable than that of the race-course is not easily perceived. Where the race-track and the gaming table ruined one man this gambling or 'speculation' in wheat is bringing ruin to the homes of tens of thousands. Where one professional gambler at the race-track lost his all, hundreds of gamblers on the exchanges have been sent to the wall as it is called in respectable language. And yet Legislatures have enacted laws that kill the race-tracks, that shut up the gambling houses and abolish roulette and faro games, while the bigger gentleman gambles in the commodities of life and is permitted to pursue his calling at his own sweet will, bringing disaster to more homes than all the other forms of gambling combined. Which are worst, those who gamble at the races and whose losses affect only their own families, or those who gamble in foodstuffs and whose profits mean loss to the whole people of the United States? This ought not to be a hard question to answer."

Among the daily duties of the Interstate Commerce Commission is that of investigating and reporting railroad accidents. To do so is no light task. Much time is required. The report for the last quarter of last year, October, November, and December has just been issued. During the months mentioned there were in the United States 1373 collisions and 1471 derailments from causes other than collisions, making a total of 2844 accidents, in which 173 persons were killed and 2616 were injured, while property amounting in value to millions was destroyed. Accidents of other kinds, including those suffered by employees at work and by passengers in getting on and off the cars, etc., bring the total of casualties to 594 killed and 16,446 injured. This railroad slaughter for three months makes a record surpassed by few battles in an ordinary war. Much of the loss of life and property due to collisions and derailments can in no proper sense be attributed to accident. Many of them are due to carelessness or negligence, to wrong orders, etc., and might have been avoided, or proper attention to duty. Modern appliances for coupling and uncoupling cars, and for quickly stopping them in emergencies, have doubtless saved the lives of thousands of employees, but the slaughter of passengers as well as employees through carelessness goes on. Nothing can stop that as long as human nature remains what it is. It is still a risk to board the cars, either as a passenger or a member of the crew, and will so remain.

A deplorable case of homicide occurred some months since in Mississippi. For no sufficient cause cause a young man of intelligence and good family deliberately shot to death a man with whom he had been on the best of terms. He was tried, convicted, and sentenced to life imprisonment. The newspapers of the State had much to say in regard to the trial and its outcome. The Meridian Dispatch attributes the unfortunate occurrence almost wholly to the senseless habit of carrying a pistol—a habit acquired in very early life, under the impression that it was necessary to his protection. "Says the Dispatch: 'Had he had no pistol, he would not have fired the fatal shot. But he had a pistol. It was his ruin, his undoing, causing him to be branded as a murderer and an assassin. How unfortunate that he had a pistol that day—how unfortunate that he made a habit of going armed. There is a lesson in this. The habit of carrying a pistol gets a man into trouble. It is a useless and unnecessary habit. The Dispatch would plead with the young men of the State to beware of the habit of carrying concealed weapons. It is dangerous, besides being a violation of the law.' The Dispatch is right. With a pistol in one's pocket it is easy to take offence, and the temptation to use it becomes almost irresistible. Let the papers everywhere wage warfare against the habit until it is broken up. If need be, let the Legislatures of the States make the carrying of a pistol in private life, prison offence, in addition to the costs of arrest and conviction. That will help a little."

It is strange that so many people can see great evil in race-track gambling, lottery gambling, and gambling at cards, and call for their suppression, but plead for gambling in the cotton and grain markets of the country. Certainly the form of trading as practiced is not called gambling. It is dignified by the name of "speculation," but none the less it is a game of chance, and extremely hazardous, and

men are ruined in such hazards, both in fortune and in morals, and as in other forms of gambling, cause other people to suffer. The New Iberia Enterprise Leader speaks sensibly and to the point on the subject. "Evils of higher form of gambling are now being brought home to the people. The staff of life, the staple food of the nation, that article of nourishment on which the poor depend more than all else, has been increased in price, until bread is about to become more and more a luxury, and all because a few gamblers, or so-called, 'speculators,' have been permitted to make prices for the grain that are exorbitant. Why this form of gambling is any more respectable than that of the race-course is not easily perceived. Where the race-track and the gaming table ruined one man this gambling or 'speculation' in wheat is bringing ruin to the homes of tens of thousands. Where one professional gambler at the race-track lost his all, hundreds of gamblers on the exchanges have been sent to the wall as it is called in respectable language. And yet Legislatures have enacted laws that kill the race-tracks, that shut up the gambling houses and abolish roulette and faro games, while the bigger gentleman gambles in the commodities of life and is permitted to pursue his calling at his own sweet will, bringing disaster to more homes than all the other forms of gambling combined. Which are worst, those who gamble at the races and whose losses affect only their own families, or those who gamble in foodstuffs and whose profits mean loss to the whole people of the United States? This ought not to be a hard question to answer."

In many States, the liquor forces, stirred by a mortal dread of prohibition, are ready to adopt almost anything in the way of restriction. Sometimes they overshoot the mark. In Texas they proposed some drastic measures, and to their surprise the Legislature put the bill through. In New York, at this time, the Legislature has under consideration a bill, which in many respects is said to be excellent, and though somewhat severe for New York, the liquor men will accept it. But unfortunately it includes one bad point that destroys the good of all the others, viz: a clause allowing the saloons to be opened on Sunday from one to eleven o'clock p. m., a period of ten hours, which is surely time enough to satisfy any drinking man. And, sad to say, because the Sunday laws are not enforced, and cannot be enforced, as too many think some preachers favor making the concession to the saloons, hoping the liquor sellers will be good enough to respect that part of the Sabbath which the new bill proposes to withhold from their use. That is a vain hope. The Christian Herald is moved to say: "We are greatly surprised to hear it charged that among those who favor it are some preachers of the Gospel. What can they be thinking about? How can they square their attitude with their duty as Christian pastors. To open the saloons on Sunday means to give Satan free rein in a community and to multiply crime and suffering. More than that, if New York were to let down the bars, it would set an evil example that is sure to be followed in other cities. We trust to see a strong, conservative movement among citizens generally to defeat this attempt to degrade the metropolis and desecrate the Christian Sabbath. Already the Anti-Saloon League has entered its protest and is instituting a vigorous campaign. We should like to see all the temperance and religious organizations standing shoulder to shoulder, in battle-line, determined to vindicate the right of Americans to a sober Sunday. To sell the Christian Sabbath to the saloons for a license fee would be throwing away our birthright as a moral, God-fearing, law-abiding people."

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

GOD'S CALL TO SAUL OF TARSUS AND ITS DIVINE PURPOSE.

By Rev. D. M. Goddie.

No. II.

In tracing the history of great men in the fulfillment of God's purpose, it is worth while to note that they are brought on the stage of public activity at an hour of supreme need. It is when the world's soil seems sterile and barren that the seed-time and harvest of grace comes. It was in the days of Israel's densest gloom, that the weeping prophet, Jeremiah, was sent to call them to repentance and to foretell their happy return from Babylonian and Syrian captivity to their own country and to the city and temple of their great Jehovah.

It was when all hope of national life seemed fled, and when the skeletons of eternal despair appeared to be scattered widely over the burning desert wastes, that the apocalyptic Ezekiel, amid the whirling wheels and the infolding flames of heavenly vision, said: "O ye dry bones, hear the Word of the Lord. Behold I will cause breath to enter into you, and ye shall live, and I will lay sinews upon you and cover you with skin and put breath into you and ye shall live; and ye shall know that I am the Lord." And while he prophesied, "Lo, there was a noise, and a shaking, and the bones came together, bone to his bone, and the sinews and the flesh came upon them, and at his call breath from the four winds came into them, and they lived and stood on their feet an exceeding great army."

When Constantine The Great ascended the throne of the Roman Empire it was one of the darkest days for the Christian Church in all the annals of time. For about two centuries Christians had been persecuted with all the cruelty that was possible to heap upon them. So relentless and inhuman had the fires of pagan persecution raged that it seemed that Christianity would soon be destroyed from the earth and the lowest and vilest crimes that have blackened the white pages of human civilization would be clothed with legal authority and made the crowning virtues of the greatest and best of earth. But Constantine, under the inspiration of the cross, bidding him conquer in the name of Christ, put an end to persecution and imperially proclaimed Christianity as the religion of his empire.

It was when the last flickering tapers of religious liberty and experiential religion seemed to be burning to a finish in Italy, and the angry clouds were rolling their murky, peilous billows over the Church that the call of God came to Martin Luther. And in response to this, he went forth proclaiming the glorious doctrines of justification by faith, and started a religious reformation that is so completely interlinked with the literature, the education, the prosperity—yea, even the political history—of modern civilization as to be the most important and interesting of all modern historical changes.

So it was at a time, possibly of the world's greatest need that the call of God came to Saul of Tarsus. Such perversions of the truth and such corruptions of the priesthood had scarcely ever been known among the Jews. The Roman Empire was full of vice and immorality.

Writers of history talk about the great peace and abounding prosperity. What they say is true; but it was the most materialistic prosperity of any time before or since. Law reigned, property and life were safe-guarded, thieves, robbers and assassins were few; wealth was abundant and leisure and luxury were enjoyed to an extent that but few people have ever known. Yet there was great pauperism, and grinding oppression. Gain was godliness. All things were valued by a money standard. The chief aim of human existence was to get money and the luxuries and wanton pleasure that money would buy. Character and moral worth counted for nothing. Cooks, immodest dancers and stage actors of the most suspicious character and gamblers were the most distinguished personages in social life because they received the largest salaries. Women were uneducated, most of them ignorant and dis-

gracefully profligate. Among all classes, from the lowest slaves to the highest dignitaries of State, there was little or no regard for sobriety and virtue. There was no fear of God before their eyes. In nearly all the great centers of population and wealth the most glaring, shameful and vulgar forms of immorality were practiced in honor of their fabulous gods.

Such in brief, were the moral conditions and needs when Saul of Tarsus was called of God to bear his name before the Gentiles and Kings and the children of Israel. It would be difficult to imagine a worse picture. There was not even so much as Ezekiel's valley of dry bones. The whole head was sick, the heart was faint, and the leprous disease of sin covered the entire body.

Winona, Miss.

OUR GREATEST RELIGIOUS PERIL.

By Rev. J. W. Honnoll.

I have just read "Christian Science in the Light of the Holy Scriptures," by Dr. Haldeman, and I was never before so profoundly impressed with the obligation Methodist preachers take when they are ordained elders—to drive out with all diligence all false and strange doctrine. It is certainly high time we were making an effort to save this Christian land from the blighting influence of the so-called Christian Science. "Christian Science and Health," written by Mrs. Eddie, is the most dangerous book which has been written in a thousand years, the most dangerous, because the wolf comes to us in sheep's clothing. It comes with the Bible in one hand and "Christian Science" in the other, or, rather, both under one cover. It comes quoting the Word of God, as if it was believed, and yet the whole plan of salvation is virtually rejected.

Christian Science is infidelity, deism, universalism and pantheism, all combined, and is far more dangerous than any one of these, because it flies the false banner, Christian, with which it has no sympathy whatever. It denies the personality of God, of Jesus Christ and the Holy Spirit; denies the creation of the world and the existence of the material universe; rejects the atonement, the existence of sin and death and says there is no heaven, no hell; that Jesus was an illusion, did not rise from the dead—in fact, never died; that there is to be no judgment nor resurrection of the dead. And this insane nonsense is called "Christian Science." The following is some of its exact language:

"Christian Science and Health," page 27: "Matter and evil are unreal." A stone is not real, but spiritual. Page 459: "Man is incapable of sin." Page 464: "Evil is but an illusion." Page 46: "You say a boil is painful, but that is impossible. The boil simply manifests your belief in pain." Page 53: "A man's belief produces disease and all its symptoms." Page 68: "If the rising generation could be kept in total ignorance concerning bronchial tubes or lungs there would be neither bronchitis nor consumption." Page 69: "All disease is the result of education." Page 372: "Disease is fear." Page 384: "The evidence of the senses is not to be accepted in the case of sickness." Page 185: "Matter and death are mortal illusions." Page 347: "Death (is) a mortal dream." Page 424: "The body cannot die." Page 426: "There is no death." Page 461: "Man is co-existent with God." In the index, page 619: "His origin, self-existent and eternal like God." Page 440: "Man is neither young nor old; he has neither birth nor death." Page 526: "The mortality of man is a myth." Page 462: "Man is not mortal." Page 459: "Man is not matter, made up of brains, blood, bones and other material elements." Page 635: "Prayer to a personal God is a hindrance." Page 13: "God is identical with nature." Page 634: "God is not a person." Miscellaneous, page 286: "To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; yet this is possible in science (Christian Science), although it is to-day problematical."

So Christian Science is not content in destroying our hope of heaven in the future, but would destroy even the home and the family. What can all this be, but the ravings of a madhouse! No man in his senses can believe it; yet thousands of our people are being carried away with this fearful delusion; deceived by the false use of the name of Christ and the Holy Scriptures, never dreaming that they are giving up the whole plan of salvation; rejecting Christ as the world's Redeemer; denying his resurrection, and even the reality of a home in heaven.

Shall we, as ministers of the gospel of Christ, stand by and see the very foundation of the Christian Church destroyed, and say nothing? To accept Christian Science is to surrender the precious doctrine of the personality and fatherhood of God, the personality of Christ, his priesthood, his resurrection and the resurrection of all the sainted dead. It is to destroy the Bible, gather midnight darkness around every dying bed, and blot out every hope of heaven.

Hill House, Miss.

BLIND TIGERS IN MISSISSIPPI.

By Rev. S. M. Stewart.

It is certainly known to all who are concerned about the execution of law that the blind tiger is the terror of all prohibition States; and the club with which the prohibition speakers are whaled by the whisky forces. Let a man say anything about blind tigers, and he will hear, "Do you want to get killed?" The impression they make generally is that they kill folks.

I was in a Tennessee town, and saw a constable strike and kick the Mayor of the town, who had reported a man for selling whisky, and had caused the blind tiger locked up in a United States jail. I had made a pleasant acquaintance from the county, to whom I told the circumstances, and he, seeing my feeling, said: "They whip people here, and they will whip you, too." I made it convenient to leave town. Afterwards I saw my friend, and I said: "I thought you meant that." "I did," he replied. This shows the public mind.

Blind tigers are not brave men, but are desperate characters. They shoot the brave in the back of the head. The ease with which blind tigers control officers (I mean some officers) is remarkable. If there ever has been an officer deposed on account of neglect of official duty in this regard, I have never heard of it. A few licks like this from executives would be worth far more than newspaper threats and demands.

If the churches of all denominations would exercise discipline in regard to their members, it would be a fine example. From the very nature of the case, blind tigers are teachers of so many schools of perjury. Every lawyer who helps them cannot be regarded to put it mildly, as a patriot or worthy of the respect due a gentleman.

A few discourses (not from county site towns) might help make a public sentiment which is the god of many lawyers. Shall lawyers and officers be classed as obstructions to law, and be sustained by public sentiment? Shall they? Time will tell.

As the blind tigers get after me wherever I go, I have a right to get after them, too. When Mississippi had saloons they were the target of the sharpshooters from every pulpit and moral speaker, but the blind tiger must not be mentioned. He is a gentleman, he is.

Memphis, Tenn.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

DR. W. T. J. SULLIVAN.

A Short Life-Sketch.

The subject of this sketch, Rev. W. T. J. Sullivan, D.D., well known and well beloved as a member of the North Mississippi Conference, recently entered his eightieth year in exceptionally good health notwithstanding the fracture of a hip bone sustained in a fall seven months ago, since which he was confined to his bed more than during all the rest of his life. He has for some weeks been able to use the injured limb with the aid of crutches and continues to improve.

William T. J. Sullivan was born in Lauderdale County, Tenn., Nov. 4, 1829, and was the eldest of three sons by the marriage of Stephen Sullivan and Nancy Kirby. His paternal grandparents came from Virginia, the grandmother being an ardent Methodist. His mother died when he was in his fifth year, and he was placed for a time under the care of his paternal grandmother. After a year he entered the home of his uncle, William B. Kirby, who conducted a saddle and harness establishment at Lebanon, and one of his earliest recollections is the crack of the whip, the sound of the long tin horn and the rumbling of the wheels as the old stage coach came in on its rocky road from Nashville.

The following year this uncle moved to Holly Springs, Miss., and here the young nephew, then in his seventh year, began to perform various duties about the house, and as opportunity was afforded, to attend school. In 1837 the father married again and took his son William back to the home in Lauderdale County, Tenn., about ten miles from Ripley. Here William Sullivan lived two years, becoming his father's helper in looking after the stock, going to mill, etc. Here also he attended school and participated in spelling matches and all other attendants of the old field country school. On one occasion, while learning to swim in the pond above the mill dam, he was forced by a log into an eddy and was rescued from drowning only by the prompt action of the miller, who saw his peril. In the fall of 1839 the family, the father with his wife and four sons, the youngest a babe, moved to Arkansas, making the journey from Lauderdale County, Tenn., to Smithville, Ark., in a wagon. The Mississippi river was crossed at Memphis, this city being at that time a comparatively small town, though the great river was not as the darker supposed, "in them days jes' only a creek."

The journey was then through the broad alluvial plain of the Mississippi bottom where it is traversed by the St. Francis, the Cache, the White, and the Black rivers, to Powhatan, where the Black river skirts the foot hills that gradually grow back into the Ozark Mountains. One of the attractions seen on this part of the trip was a keel boat, a vessel much used in those days for navigation of small streams, and propelled by hand, chiefly by means of long poles. The remainder of the journey to Smithville was through a region broken by hills and valleys, with clear, swiftly flowing streams that have their source in beautiful springs. It was between two of these, the Strawberry and the Spring rivers, a few miles from Smithville, that Stephen Sullivan settled with his family. The clearing had to be made, the timbers hewed, the house built, fields cultivated, wood hauled. The timbers were hauled by means of trucks made by supporting a bolster or heavy axle on two wheels sawed from a black-gum log. To the truck were hitched one or two yoke of oxen and the stump end of the log was lifted to the bolster and made fast. In these and many other labors the subject of this sketch was his father's chief help, as there were almost no negroes in that part of the State, and labor was scarce. The farm was soon stocked with horses, cows and poultry, and the land was made to yield its increase. From his own notes I quote: "Much of the land was unutilized on account of rocks. Over these wild spaces, broken by hills and cut by streams, roamed the wild deer, wolves and turkeys. I had little time to hunt, but my father had a trusty rifle, fired with a flint lock, which I

sometimes fired with them. As much as I could, he spared from work I went to school, half a mile north of Smithville, the "grass hut" of logs, the state made of trees split open and the split surface smoothed and pegged. On these log benches we sat and studied, which until at that time would be unusual to hear the lips of students of all grades sending out letters and words in a confusion of tones. My teacher was seated in the arm of a pine railing and would receive questions from the wing of a goose, and with the deep voice of his knife make or mend a pen for the hour.

There were few religious advantages about Smithville. Occasionally there was preaching by a Campbellite minister. Now and then a Methodist circuit rider came into the neighborhood and stopped at Mr. Sullivan's home, and his meetings held in a neighboring log cabin were an impression on the boy William. For some time it had been the father's purpose to send this son back to Holly Springs, Miss., to live with his uncle, Wm. B. Kirby, as soon as opportunity arose. The opportunity came in 1842, when some traders, who were going through to a landing on the Mississippi river with some horses, offered the young man the use of one of the horses for the service he would be of the drive. Thus at the age of seventeen, William Sullivan, timid and inexperienced in the ways of the world with a few clothes in his saddle-bags and a twenty dollar gold piece in his pocket, bade farewell to his father's home. The trip to Holly Springs was a trying one. The inexperienced youth was robbed of nearly all his money by a sharper who pretended to be very friendly. On the river trip he was obliged to take second class passage and his bed at night consisted of a few wide planks laid over the boilers of the boat.

Reaching Memphis almost penniless, he hesitated to spend his last change for needed food, so with his saddle-bags across his shoulder, set out again for Holly Springs along the Pigeon Roost road. In the middle of the day, feeling faint and sick, he stopped at a blacksmith shop to rest, but he was so abused by the unsympathetic blacksmith that he hastened to continue his journey. Nightfall, however, found him at a country home where kind hearts ministered every needed comfort and offered lodging without charge. At Holly Springs he soon found employment in a saddle shop under the care of his uncle. Five years ago I met a gentleman in Texas who said there was still at his home an old saddle made by W. T. J. Sullivan. The work in the shop did not satisfy. There was a thirst for knowledge and a desire to join other boys at school. As in the towns of Arkansas, so in Holly Springs, whiskey shops had free play, whiskey was a mighty force in politics, men of influence and high position went openly into the saloons, while drunken brawls were of frequent occurrence. But it was understood that the Christian could not consistently patronize the whiskey shop, and young William Sullivan, already entertaining deep religious convictions, kept away from such places. The first Sunday spent in Holly Springs found him with his aunt at Sunday School, where he joined a class. Singleton J. Henderson was pastor, and in the autumn of 1847 was assisted by Rev. Philip P. Neely of the Alabama Conference. In a great meeting, in which more than a hundred made a profession of religion. One of the number was the subject of this sketch. He at once connected himself with the Methodist Episcopal Church, South, and became a regular attendant on Sunday School, preaching and class-meeting—Bible study, and prayer twice a day, becoming a habit of life kept up to this day.

He had a growing interest in the salvation of sinners, until there came the thought of entering the ministry, which was intensified by a sermon heard soon after. The idea became fixed in his mind that an education was essential to his preaching, but for a time there seemed no hope of getting a college education, and the saddler's trade was continued at intervals with attendance on a country school and debating society. Finally, through the personal interest and kind offices, especially of Rev. J. N. Temple, Mr. and Mrs. J. P. Norfleet, and



LUZIANNE is a money-saver...
has twice the strength of ordinary brands
—goes twice as far.

LUZIANNE is a palate-pleaser...
has a smooth, rich, satisfying flavor.

LUZIANNE is of perfect freshness...
always crisp and savory in its although
repeatedly opened can.

LUZIANNE is popular...
the most popular brand on the Southern
Market—six million pounds sold annually.

AT ANY GOOD GROCER'S

THE REILY-TAYLOR CO.,
New Orleans, U. S.

Mr. and Mrs. Henry Johnson, a way was opened to him which bore the marks of Providence. He was given the instruction in Latin, Greek and other subjects by Brother Temple, and when the latter was changed of Marshall Male Academy, some miles from Holly Springs, he went with him and entered the academy as a student and remained until he could assist in teaching. He then spent one year as assistant to Dr. Temple in a private school as a voluntary return for past kindness, at the end of which he was elected to a position in the faculty of an academy in Danville. In the meantime various circumstances had combined to confirm a call to the ministry, and in 1850 he was licensed to preach by Rev. Moses Brock, then presiding elder of Holly Springs District, Rev. T. L. Beard being the preacher in charge of Marshall Circuit.

Soon opportunity was presented to attend the University of Mississippi, and in the fall of 1855 he entered the junior class of that institution, then presided over by Judge A. B. Longstreet. He was graduated with the A. B. degree in 1857, sharing the honors of the class with Col. A. Y. Harper (now living in Biloxi) and the late Judge W. L. Terrell, and was at once appointed as pastor of Oxford Station, but the unexpected term caused by the failing health of Brother R. J. Williams. During the fall he was given a tutorship in the University, and at the end of that session received the A. M. degree. During the year he was married to Miss Mariah L. Moore of Oxford—his friend and classmate, A. Y. Harper, being married to her younger sister. Six weeks after the marriage a great sorrow came to him in the death of his wife.

At this time he became greatly impressed by the opportunity for missionary operations just opened to the Church through the treaty Commodore Perry had brought about between Japan and Christian Nations, and during that year, 1858, offered himself to the Mission Board for work in Japan and was accepted. Through the advice of Bishop Paine, he went at once to Nashville to take a course in medicine. In the fall of 1859 he joined what was then the Memphis Conference, at Memphis, and as a missionary was ordained elder at that Conference by Bishop Andrew. The following year he went to New Orleans, and took the last course in the Medical Department of the University of Louisiana.

At the close of his course the Board of Missions was without funds, and the awful war into which the country was plunged for the next few years completely changed the course of his life, as it did that of many others. On leaving New Orleans he was appointed to fill Aberdeen Station until Conference. In the fall of 1861 he was married to Miss Sue Magruder, of Madison County, and with his bride

went to Conference at Jackson, Tenn., and received an appointment to Greenwood and Collins Chapel, in South Memphis. Before the end of the year he was forced to leave, as Memphis was opened to the Federal troops by the results at Shiloh, Corinth, and Ft. Donaidson. He at once went into the army as chaplain with a regiment formed about Holly Springs by Col. Benton. In 1863 the ill health of his wife led him back to the pastorate. The Memphis Conference had just adjourned at Grenada, and he then joined the Mississippi Conference, which met soon after, and was appointed to Vernon. C. G. Andrews had been appointed to Woodville, and the sudden death of his brother who had been in charge of the family estate at Vernon, made a change of appointments desirable. An exchange was arranged and the vehicle that brought C. G. Andrews and family to Vernon took W. T. J. Sullivan and his wife to Woodville. Here he served as pastor four years, and remained until 1870 as president of Woodville Female Academy. After serving pastorates in Greenville, Aberdeen, and West Point, the poor health of his wife led him to a more northern climate, and he taught for a short time in Soule College, Murfreesboro, Tenn., accepting then the presidency of Central Female College, Lexington, Mo., which he held four years. One of his teachers, Miss Lochie Rankin, and two of his graduates, the Misses Phillips, soon after entered the foreign mission field.

In 1876, he returned with his family to Mississippi, and at the session of the North Mississippi Conference, that year at Sardis, was appointed by Bishop Pierce to Sardis Station, where he remained four years. While here his alma-mater, the University of Mississippi, conferred on him the degree of Doctor of Divinity. In the fall of 1880, he was elected to a position in the first faculty of the A. and M. College, serving a year at the head of the Preparatory Department, and one and a-half sessions as professor of mathematics. During the second year's residence in Starkville, the faithful wife and devoted mother was called to her reward. With the father were left two children, a son and daughter, three other children having died in infancy.

In the fall of 1883 he resigned his position at the A. and M. College to return to the regular pastorate, and was assigned to Oxford Station. The following year he was married to Miss Eleanor W. Magruder, sister to his former wife. Serving at Oxford three years, he has since filled the following appointments in succession: Como, Grenada, Columbus District, Grenada District, Kosciusko District, West Point, Tupelo, Corinth, Kosciusko, Columbus District, Sardis District, Black Hawk, Pickens. Asking for supernumerary relation at the Conference in Columbus, December, 1907, he was graciously placed on the Honor Roll. He served as one of the delegates from his Conference to the General Conferences of 1890, 1894, 1898, and 1902. The only other living member of his Conference class is the Rev. J. W. Boswell, D.D., editor of the New Orleans Christian Advocate. Besides filling the places above noted, he was often honored by his Conference with a place on important committees and Conference boards, and for more than twenty years served on the Publishing Committee for this Advocate. He has been a Mason of high standing for many years, and was for a while chaplain of the Grand Lodge of Mississippi.

On his retirement from regular work he settled with his wife and daughter in Jackson to be near his son, a professor in Millsaps College, enjoying also the congenial companionship of Rev. Dr. W. L. C. Hinnicutt and wife, who make their home with him. His interest in the affairs of the Church and in general matters of general concern is as keen as ever, and much of his time is spent in reading and study. The periodicals that come regularly to his table are the Nashville Christian Advocate, the New Orleans Christian Advocate, the Texas Christian Advocate, the Methodist Quarterly Review, the London Quarterly Review, and the Sunday School Magazine, besides his daily paper. He finds great pleasure in association with his friends.

MRS. R. F. CHEW.

Dear Dr. Boswell: The St. Louis papers of recent date publish the death notice of one which recalls a Mississippi Methodist family conspicuous in our recent annals—the family of Rev. W. P. Barton. His second daughter, Amelia, who married Mr. R. F. Chew, of Black Hawk, died at Kirkwood, Mo., leaving her husband and children to mourn her early going away. Among the men of real majesty and might of character associated with my earlier memories, was the Rev. W. P. Barton. He was presiding elder of the district when I was the young pastor of Black Hawk Circuit, and it was our good fortune to have his family as residents of the village. A more cultured, refined and devout household I never knew. It was at once a liberal education and a spiritual evangel to have the association and friendship of such people. By the side of that noble preacher and really great presiding elder sat the queenly woman who more resembled the mother of the Wesleys than any woman I have ever known. The second daughter in that interesting group of children was Amelia—or “Milly,” as she was familiarly called—and one of the most brilliant intellectually. It so happened during the year that I was called upon to preside over the High School of the village for a few months, and had opportunity to know the mental vigor and originality of this brilliant girl. Of course, as the child of such a home, she had the other qualities that made a noble and useful woman. Many friends in Mississippi will mourn with Brother Chew and his dear children in the great sorrow which has come to them. May the God of all comfort vouchsafe his abundant grace.

CHAS. B. GALLOWAY.

LAYMEN'S MEETING.

Dear Editor: On Sunday, April 18, we had our first Laymen's Meeting, in the great missionary movement of our Church, at the Methodist Church at Carson, Miss. We had a very interesting meeting.

Brother R. E. Holloway gave us the history of the Laymen's Movement, supplemented by Brother W. H. Livingston.

Brother C. Hudson, a local preacher in our work, gave us a magnificent talk in reference to our obligations to the heathen world, which made an impression upon all present to do more in the future than heretofore.

Brother Henry T. McGehee in a very able manner told us of the benefits derived from the work that was being done in our mission fields.

Miss Ruth Holloway read a very interesting paper on the work that was being done by the W. H. M. Society for the heathen coming to our shores.

Brother C. R. Dale handled his subject, “The Layman and His Pastor” in a very able and efficient manner. Brother Dale is a very enthusiastic worker, and his presence with us was inspiring and uplifting. The lesson of instructions that he gave us will never be forgotten, but will be pleasant recollections in memory's casket.

Brother G. W. Holloway discussed the subject of “Missions in the Mississippi Conference” in a practical way and brought this subject to the attention of the individual members of the church.

Brother Giles McPhail's paper on “Silent Revolution” was excellent and appropriate.

As a whole, although the first, the meeting was very interesting from start to finish. The Spirit was present, and every one felt the inspiration and has taken on new life and renewed energy to work for the Master's cause and to send the Gospel to those who have it not.

C. R. LAIRD.

WINONA DISTRICT CONFERENCE.

The Winona District Conference, at Schlater, Miss., April 22-24, was a helpful meeting to all who were privileged to attend, and will result in good for the Master's kingdom.

There was not a dull moment from the opening sermon on Wednesday evening to the close at five o'clock on Friday afternoon. Rev. E. S. Lewis,

presiding elder, is an admirable president in all respects. Every interest of the church finds in him an able champion.

The sermons by Brother R. O. Brown and Brother J. A. Hall were inspiring and comforting messages. Rev. T. W. Lewis delivered a fine address on Christian education.

Rev. W. M. Williams presented the claims of our Orphan's Home in a manner that would have captured all hearts, but for the fact that all long ago capitulated to the Home and its inmates.

All the interests of the church were carefully considered.

The great Delta is developing so rapidly that there is much missionary territory within our bounds. Plans were formed to occupy it.

The larger part of one forenoon was given to the Laymen's Movement, two laymen, by previous appointment, speaking on that great interest. By special invitation Rev. W. W. Woollard preached a masterful sermon on the same subject. No collection was taken, but Brother H. H. Estes volunteered to give one hundred dollars, which increases Greenwood's contribution to \$220.50, and Brother W. T. Johnson says more will come from Greenwood. Already the contribution from the district is more than \$300, with only two charges heard from.

The Annual Conference was memorialized to inaugurate plans to build a hospital at Jackson.

By a decided vote the Conference expressed itself as in favor of leaving the question of athletics at Millsaps College to the faculty of the college.

J. J. Beck, W. T. Johnson, J. R. Bingham and J. F. Lamb were elected lay-delegates to the annual Conference, with R. Thayer and J. R. Jackson as reserve delegates.

F. J. Halfacre and T. E. Gregory were recommended to the Annual Conference for admission on trial into the traveling connection.

J. A. Hall, R. J. Allen, H. S. Spragins and W. L. Graves were elected a licensing committee to act ad interim.

Schlater is one of the chief towns of Leflore County, a section of large farms, fertile soil, big hearts and bountiful hospitality. The change from the plain fare of the “hill country” to the rich viands of that alluvial delta made more than one delegate “indisposed.”

Rev. W. M. Campbell and the people of Schlater laid themselves out for the visitors. Members of other churches were not behind the Methodists in open-hearted hospitality and Christian cordiality. One brother of a sister denomination was so regular in attendance on the Conference and so helpful in the Love Feast that he received a good vote for lay-delegate to the Annual Conference. If he had not volunteered the information we would not have known that he was a Baptist.

The writer is indebted to Mrs. M. V. Jones and Miss Froburg for charming entertainment at High-landale, where there are more than 200 varieties of roses, all in bloom at one time, and countless other flowers and shrubs; to Mr. Hammock and Dr. Hamilton for special favors, and to Mrs. Jones of the Cottage Hotel for courteous treatment. And the writer's was not an exceptional case. Every delegate and visitor claims “the best time.” Ruleville, Moorehead, Maben, Indianola contested for the next session. Moorhead won.

S. T. Y.

Are You Building or Furnishing a House?

FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

W. L. Ellis, Prop.

Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

NEW ORLEANS, LA.

Unlimited Meals.

Alvin Porter, Mgr.

A LOCAL PREACHER'S EXPERIENCE.

By Rev. Wm. M. Foster.

Dear Doctor Boswell: My old-time friend and former presiding elder, Brother T. C. Wier, wrote a piece for the Advocate some weeks ago on "Local Preachers" and called on me in the article to give a sketch of my pastoral work as a supply since coming to Texas. Of course, I am willing to write for the Advocate an article or two, but I have hesitated for some time to comply with Brother Wier's suggestion, lest some one should think there would be an element of self-laudation in it. But as you are always to be the umpire as to the contents of the Advocate, I will jot down a few thoughts and leave the problem of the waste-basket for you to settle.

I begin by saying that I can hardly agree with the idea that the local preacher is a layman, for if he is called of God to preach and does what God wants him to do, he certainly is a preacher, and according to Webster's definition, can he be a preacher and a layman both? While I am not—never have been—nor never will be a Paul, yet he felt down deep in his human heart, "Woe is unto me if I preach not the Gospel," and can any man whose heart has been touched by the Spirit of God on the same subject feel otherwise?

After spending more than forty years in Mississippi and quite a number of years as a local preacher, I came to Texas, and continued to do by my pastor and church as I did in Mississippi—help in all the ways possible. After four years of prairie farming, I moved to what is known as East Texas, and into the bounds of the then East Texas Conference. This section of the State then, which was in 1897, was undeveloped from most all standpoints. The pastors were poorly paid. The Church work undeveloped. The great pine forests were in most parts untouched; the extensive oil fields in many places unheard of; Lignite coal beds unworked, but silently awaiting the expenditure of money and energy—the whole country presenting to this earstwhile Mississippian the picture of "Before taking" without the "After taking." So, after spending a month perhaps in our new timbered home, I said to my wife, "We are in the wrong place with these girls of ours." To better things I made and filled appointments, preaching earnestly that God's poor might be helped. The Mormon elder was diligent also, and he wanted in one instance the same schoolhouse that I preached in and where my children attended school, but, aided by others, I beat them by having read the history of the Joseph Smith nonsense and by exposure of the same. During this year (1898) I told Dr. Adams, my presiding elder, that I would take pastoral work if he could give it to me, which he promised to do if possible. And it was a benediction to any way-worn Methodist to have the grand old man in the home, and how eagerly did I seek his company, and with what gladness I heard what he had to tell me of his trip to and work done in the Baltimore General Conference.

At the ensuing session of the East Texas Conference, I was appointed as pastor of Golden Mission, a newly-formed work of seven appointments, and some thirty-five miles long, by five to ten miles wide, with two indifferent church houses with the other five congregations in school houses. On starting to my new field of labor, Brother Adams said to me, "Brother Foster, you had better make a crop when you get to your work for I don't know that the people will support you." I found the work located mostly in Wood County, a typical East Texas County, and three appointments on the railroad, but a decent, vacant house was not to be had, so after much travel, inquiry, and talking, there was a little "shanty" of three rooms (so-called) three miles from town with weeds in the yard galore, and cracks in the walls and floor to meet any emergency for fresh air, was secured. The plant had one little redeeming feature—a good brick chimney, which was greatly, yes, very greatly needed, about the second day after wife, the girls and I got into the

"shack" for there came one of those Texas north to perhaps never see them again, and so the queers, something like Bob Taylor's, which he said then came up, "What shall we do?" but the answer came down upon the old Texan while moving in his soon came "We will go." So the little lot of plain two-ox cart, that while skinning one ox which died, furniture was soon disposed of—dining table at 50c, from overheat the northern came and froze the other chairs at 19c each and so on till we could bring our ox. I don't really know anything of Mr. Taylor's expense bill within our means, and a night of joy and sadness with the children at Alba, and then we were off to the new work, carrying hopes and fears the W. H. M. Society, we were kindly received and found a splendid parsonage with a good people to serve who cared for us as we had never been cared for before. We had a happy year and quite an increase in membership, yet the good mother-heart often came back to Alba in anxious solicitude for her absent children, but we believed that God wanted us there. I found in that part of the greater Texas Conference that the people had been cultivated to support the church much better than in this part. During these years East Texas and the Texas Conference had been consolidated and the Cold Springs work was in the bounds of the latter Conference. To our satisfaction, the church had us to work there for three years and I had the satisfaction to see the Sunday School interests to grow, the membership to increase, and one nice church house to be built, worth \$1200. I thought at the end of these three years that my work was at another place. To my astonishment, however, instead of getting nearer our children, I was sent to Millican Circuit, some eighty miles west of Cold Springs where we met a good people and I believe did good, leaving lots of good friends, a pretty good parsonage home for the new preacher, which we traded the dilapidated one for.

At the Conference of 1899, I was returned to the same work with better prospects, for I was able to get a better house in the town of Alba, where wife took in some boarders. During this Conference year we finished the house so as to use it for our services. I was greatly aided in this by a good woman whose name I withhold—she making a nice quilt with dime names worked on it and then selling the same, the whole bringing enough to buy the doors and windows. Within a stone's throw of where these lines are being written, that church house now stands as a monument in part, at least, to that woman's energy.

My second year on this work was blessed with good meetings and an increase in membership. Ten miles to the northwest, up the railroad, is situated Emory—the County site of Rains County, and at the close of my second year on the Golden Mission, which is now called Alba Circuit, I was sent to Emory Circuit, and there, as here, the work needed to be developed, which I tried to do. But our folks owned only two church houses there and one-fourth of another and no parsonage. We had good meetings and collected all assessments save our small salary of \$300. Yet I wanted a place to work and was sent back for the second year. Because of high rent there, we had lived in Alba the first year, but at the beginning of the second year, we moved to Emory and by talking and urging, we stirred up an interest in a new parsonage, and during March following, to our joy, we stopped our rent by moving into a neat little parsonage home which we enjoyed very much the remainder of that year and the following year. These two years were years of hardships for we had crop failures and the assessment was at first small, and that assessment was not all paid, but by borrowing money at the bank, we got through and a good friend gave this preacher a nice suit to wear to Conference, which I did not attend.

It was during our Emory pastorate that our last girl married, leaving wife and I alone and lonely, for between the date first named at the beginning of this, and this last marriage, there had been two little mounds made to mark the resting-place of our two precious lost ones—Morris, ten, and Lora, nine but then—ah, yes we knew though sad that our Heavenly Father would keep a sleepless eye on these two little mounds. Now comes the test. When J. T. Smith, my presiding elder, tells me, "Brother Foster, I intend to give you work if possible, but I think you will move," the answer was, "I will go where sent," but I hardly realized all that was implied in that answer, till the wire brought me the message at the close of that Conference, saying, "Your appointment is Cold Springs," which I learned by aid of maps etc., was two hundred miles to the south among a people I had never heard of, and among whom I did not know a face nor a name and with but few dollars to go on and to leave all our children

This closed our ninth year of pastoral work and by this time the father-heart as well as the mother-heart was yearning for a closer association with the dear children and to our great surprise, as well as joy the Conference sent us from Millican to Alba, where we began nine years before, and where, during last year, we were in handy reach of four of our loved children. And to close this already too long sketch, I will say nearby the splendid church house built here nine years ago is a comfortable little parsonage home which we built last year and we are glad that I, as pastor, have looked out on the growth of the church here till now I give this one church half-time and I have one member who pays on my salary fifty dollars, which is nearly double what this entire church paid ten years ago and all over this east Texas country the fruit, berry, the melon, and potato industry, as well as the lumber, the coal and oil industries, are being developed to a marvelous degree, and where small salaries were paid ten years ago, now prosperous and thriving pastoral charges exist.

Texas is a great country, and there are many great people here, but it makes my heart bleed yet to see what needs to be done, and so few to do it, or so few who will do it. I find local preachers, so-called, who never preach much and who seem satisfied with the little they do, yet when God has spoken to a human heart in such intimate terms as he does to the preacher-heart about human souls, I cannot see how we can be satisfied without doing something.

God bless the local preacher.
Alba, Texas.

Do you want to buy some lots in Gulfport at Reasonable Prices? The hard times have toppled some prices, but have not hurt real values. I have some extra choice bargains, and will be glad to submit your descriptions and prices upon receipt of a letter or postal card request.

GEO. L. CARLEY, Real Estate Agent,
Gulfport, Miss.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
Fire and Casualty Insurance.
736 UNION STREET. PHONE, MAIN 585.

The Home Circle.

WHAT ANOTHER LITTLE GIRL HAS DONE.

Editor NEW ORLEANS ADVOCATE: Papa takes the NEW ORLEANS and Nashville Advocates. I love to read them—there are some very fine pieces in them. I saw a piece in the last week's NEW ORLEANS ADVOCATE written by a 13-year-old girl, headed, "What a Little Girl Can Do." I am now some older than she, but my experience is about like hers. When I was 10 years old my dear mother was taken down by that dreadful disease called consumption, and I had to keep house, and wait on mamma, with papa's help, and when I was 12 years old she was called to the better world. Since then I have done all the housework, with papa's help. He is very good to help me when he is about the house. He is with me in the kitchen, helping me all he can. I have four brothers and one sister now 8 years old. My brothers do all the outdoor work, such as milking, getting the wood, etc. My little sister is a heap of help to me now—she washes the dishes and cleans up the house. Papa and I do all the washing. We have a washing machine, which is a great help. It does away with all the rubbing, which is a hard job. I do all the mending of the clothes. My married sister has done all the sewing since mamma died until a few months ago. Now I do the most of it, by the help of my older sister. I am now 16 years old. I have had a lonesome time for the past four years at home with my little sister, and brother, who is now 6 years old, while papa and my brothers were out in the field at work.

I have been going to school all I could. Our school has just closed. When we children were all in school papa staid at home by himself, and how lonesome he was! Every evening as we came in sight of him we could see him standing on the piazza looking for us.

May the Lord bless the good old ADVOCATE and all its readers is my prayer.

EFFIE SMITH.

THE MOST COSTLY GIFT.

They were standing in the corridor of one of our noted schools, a group of thoughtful young women, with faces upon which purpose glowed, and one of their number was talking earnestly while the others pressed closer to listen. "I have taken for my thesis, 'The most costly gift,'" she said. "It has opened so many avenues of thought, that I scarcely know how I shall ever be able to condense my thoughts on paper."

There was a low, sweet ripple of laughter from Eva Doan, a tall, fair girl, with an abundance of golden hair, and an individuality which made her the favorite of her class.

"Not many of us will be troubled that way, Margaret. My subject is, 'Protective Silence,' and I have not been able to write an intelligent thought up to this moment. 'Protective Silence'—it sounds easy enough, doesn't it—but pray tell me what shall I say? It is better to keep one's mouth shut than to be forever talking, especially when we have nothing to say. We all know that, and many a man has concealed the

fact that he is a fool by maintaining silence, and I put it all down and then destroyed it; somehow it didn't look well on paper, and I couldn't think of anything else to say. But this most 'Costly Gift' of yours, what is it?"

"It has been termed 'the greatest thing in the world.' That is not only true of it, it is the most costly gift as well—Love—without which how barren and desolate all life would be."

"Yes, to me it is a beautiful thing, almost transforming life into a veritable garden of Eden. Whoever speaks of it as an easy thing for common bestowal knows not whereof he talks. One can give many things outside of one's self, but whoever gives love gives a priceless gem from the inner temple's most sacred casket."

"I had not thought that it cost so much to love," said Mary Gray, a small, dark girl, with large hazel eyes. "I was perfectly wretched the first few weeks after I came here, from homesickness. I had never been away from father and mother before, and I am just wild to see them now. My love for them was so all absorbing that I couldn't be consoled, but I had to become reconciled. They had sacrificed so much to send me here and it seemed base injustice to slight or neglect my opportunities. Yes, I see it does indeed cost something to love."

"We are apt to look upon love as bringing only gladness and joy, but it opens up as well a new door to sorrow. You must not misunderstand me—it may mean wonderful opportunity and growth, but always it opens the ways to suffering. Do you wonder at what I say? Is not the grief of your friend's heart your grief as well? What touches the beloved life presses with equal force upon the heart that loves it. There are souls so selfish that they are unwilling to love because they are unwilling to pay the cost. Wrapped about with their own interests and pursuits they go through life, congratulating themselves upon the wisdom of escaping trouble. Like the miller of Dee, immortalized by Burns, they care for nobody, and nobody cares for them. There is a worldly-wise old proverb, which some seem to have made their creed. 'If you have none to laugh for you, you have none to weep for, but it is an old story of saving to lose. In each inner heart there is a treasure casket, but if it is ignored or abused, it will become empty. The power to bestow genuine love has gone.'"

"Father tells of a man he once knew who had lived a life apart from his fellows; he had no confidence in human nature, and believed every man he met a villain and treated him as such. Every one said his was a hopeless case, but father denied it. Living with him was a stump-tailed dog, a mongrel of the lowest order. They never seemed apart, and the man frequently denied himself food for the sake of the brute. 'No man is hopelessly lost who can love,' father said. 'The latent spark needs but to be kindled.' And he was correct in his surmise; the man who could love his dog could also love his fellow men."

How necessary is love, how it brightens and gladdens every day of our lives. It is only when we love that we live, only when we reach out and entwine our lives with other lives, whatever may be the cost, whatever hurt or pain it brings, that we can know growth and development.

God is love, and it is only when we know him by his higher name that we realize what he has done for us. Some one has written:

"Around his throne are eternal calms,
And the sweet, glad music of happy psalms."
And another has added: "But—they never shut out the swift response of the Father's heart to the cry of his children here below."—Sarah Virginia Du Bois.

FEMALE COLLEGE, MAY 14-17.

PROGRAMME.

Friday—8:30 P.M., W. C. T. U. Gold Medal Contest.

Saturday—3:30 P.M., Class Day Exercises. (Address by Dr. A. A. Kern, of Millsaps College.) 5 P.M., Art Exhibit.

Sunday—11 A.M., Sermon by Rev. Ira F. Hawkins, of Tusculum, Ala.; 8 P.M., Epworth League Public Meeting.

Monday—9:30 A.M., Meeting of Board of Trustees; 10 A.M., Art Exhibit Continued; 10:30 A.M., Delivery of Medals and Diplomas. (Address by Prof. J. T. Beall, of Chamberlain-Hunt Academy.) 8:30 P.M., Grand Concert.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.
INCORPORATED.



A SICK MULE

Needs Dr. Tichenor's Antiseptic.

It relieves and cures COLIC and BOTS promptly and permanently.

At all Druggists.
25 and 50 Cents
Also in quart bottles.

Dr. Tichenor's
Antiseptic

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 111 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; SIX MONTHS, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murray, Rev. W. W. Woodard, Rev. H. S. Sprague.

REVIVALS.

We take it for granted that preachers and intelligent Christians know what a revival is. Many people, including some members of the Church, do not. This is particularly true of a large class of persons who write for the papers. They characterize any kind of an evangelistic service as a revival. As a matter of fact, many such services, though continued through days and weeks, with earnest preaching and good singing, never result in a revival. We have known the people to assemble by hundreds, and listen with apparent enthusiasm to what the preacher said, but if anything like a revival of religion followed, it was not apparent. This was under the preaching of an evangelist. We have likewise known pastors to hold services day and night for weeks with good congregations do their best in preaching, but utterly fail to secure a revival.

One definition of revival is "increased attention to religion." If that is all one means in speaking of revivals, then any meeting, or series of meetings, that brings the people together in unusual numbers outside the stated hours of worship, may properly be called a revival. Yet such a meeting may fall far short of being a revival of religion.

Only the quickening of believers and strengthening them in the faith and virtues of the gospel is worthy of being called a revival. This is justified by the literal meaning of the word—"to live again," "to recover new life or vigor." Christians sometimes become lukewarm, and, without entirely losing or abandoning their religion, grow indifferent to the interests of their souls and the souls of their fellow-men. They need a renewal of their spiritual life. Not a few Christians, by neglect of religious duties, starve their souls and die, and absolutely forget that "they were once purged from their old sins." These are to be brought to life again. The work of grace that results in this is a revival. But for the oft-recurring work of grace of this character, many souls who once "tasted the good Word of God," and were happy in the hope of heaven, would never be renewed.

Such works of grace, it is understood, are confined to believers—principally to members of the Church—for none can be revived except such as have lost the life and power of religion. As a rule, revivals are reckoned little short of profit-

less unless accompanied by the awakening and home-coming for good, this preacher said to his converting listeners. This is wrong. We often see how shall we invest the money we have read accounts of revivals in which are people been spending upon our children? After much only the blessing of the Church with a dinner deliberation, it was decided to invest it in having been converted. Such revivals are regional, so much so as to establish the rule that revivals are not only necessary to the Church wherever established, but also a sign of its life in every community where the Church is organized. The awakening and conversion of sinners never occur in churches that are spiritually dead, not because God is not willing to do his part, but because men are negligent in spiritual things by the life and conduct of their fellows. If the members of a church in a given community have but little regard for their own spiritual life, and none at all for their neighbors, it will be a terrible burden to see that those neighbors will have no concern for themselves, and will die in their sins. It follows that the life of the Church in present and its future depends on revivals.

To bring about these results, special efforts are necessary. We do not say that it is impossible to have a vigorous life and activity, with additions to the Church every day, or at least every public service, so as to carry away with the "protracted and tried painful exercises" necessary to a modern revival. Such a condition is ideal—happy the church that has reached it and remains healthy and prosperous. We once indulged the hope that all the churches would one day reach that ideal. We no longer do more. It may be reached in the distant future. But such is the state of society and the temptation which draw Christians from duty and darken their spiritual life that the day is very far off. So we must still keep up our efforts to promote revivals in the Church, and let God bring sinners to Christ.

Besides the conversion of sinners, revivals should be promoted for the purpose of bringing men and women into the Church. We have known persons, in their eagerness to save sinners, to ignore the Church altogether. We have heard them speak heartily of it, eventually making the impression that the Church is a thing of little moment. A man who, for the sake of securing converts, makes little of the Church, and puts it in the background, need not be surprised if his converts likewise ignore it, and refuse its fellowship. Does not this attitude of many professional revivalists disclose the reason why so many persons who profess religion under their preaching decline to join any church? According to our experience and observation, nothing helps more to promote the work of grace than the assurance that the Church is of God, and is essential to the spiritual health and the protection of every soul that turns to Christ. The Church is the bride of Christ, and as such is the fostering mother of all who believe. We do not hesitate to say that we have little faith in the thoroughness and stability of revival work that fails to bring converts into the Church.

AN INVESTMENT IN BRAINS.

A Methodist minister who now fills a prominent pulpit and has been in receipt of more than the average salary, since the first few years of his ministry, was careful to give a good education to his children. When the last one left the

home nest for good, this preacher said to his converting listeners. This is wrong. We often see how shall we invest the money we have read accounts of revivals in which are people been spending upon our children? After much only the blessing of the Church with a dinner deliberation, it was decided to invest it in having been converted. Such revivals are regional, so much so as to establish the rule that revivals are not only necessary to the Church wherever established, but also a sign of its life in every community where the Church is organized. The awakening and conversion of sinners never occur in churches that are spiritually dead, not because God is not willing to do his part, but because men are negligent in spiritual things by the life and conduct of their fellows. If the members of a church in a given community have but little regard for their own spiritual life, and none at all for their neighbors, it will be a terrible burden to see that those neighbors will have no concern for themselves, and will die in their sins. It follows that the life of the Church in present and its future depends on revivals.

This incident suggests a broader conception of investments than that which is common. In the largest conception, that is the best investment which most permanently ministers to the happiness and welfare of the investor, and most thoroughly promotes the ends for which he seeks. It is doubtful if the one referred to above ever found more joy in any other investment, or made one that did more to advance the chief end of his life, the promotion of the Master's kingdom, than when he invested money in brains. He who has truly learned the lesson of the Master's life has realized that there are things more important than food and raiment. The supreme purpose of every Christian should be to hasten the coming of the Kingdom, where the will of God is done among men as it is in heaven. That use of your money should give you most joy which most hastens the day of our Lord. Even the world asks after the permanence of an investment, and calls that good which produces most enduring results. Viewed in the light, not only of time, but of eternity as well, that is the best investment which will be a source of joy to you not only in these days that pass, but throughout the ages to come.

While there are many other investments which may well be placed before the Methodists of Mississippi and Louisiana, we would consider at this time an investment in brains. In Louisiana the call is urgent. Centenary College needs \$3500 at once to complete the upper floor of the building now in use. Mansfield College has a debt of \$15,000, about one-third of which has been provided for. In the near future, for additional buildings for Centenary and for endowment for both Mansfield and Centenary, there should be at least \$150,000, and several times that could be conservatively and wisely used. To the Church and to the individual there would be ample returns of the enduring kind for this investment in Christian education, this "investment in brains."

In Mississippi, the task which at this time has the right of way is the proper endowment of Millsaps College. There are many other enterprises worthy of aid, but this is the supreme task of the hour. Every pledge that has not been paid on the endowment fund should be in the hands of its treasurer at the earliest possible moment, and those who have not invested, and can do so, should not withhold their hands, whether they have much or little.

Those who are investing in brains, and doing so for the glory of the Christ, are helping to create the Christian manhood and womanhood, which shall furnish leaders of the Church a few years hence. The Master has use for skilled labor, and we are in worthy partnership with our Lord, when we make possible the training of young men and women in the atmosphere of a truly Christian college.

There is much of skilled labor that is not consecrated to God. There are many unskilled men and women whose lives are ennobled by their consecration; but the need of the Church to-day is for lives both trained and consecrated, that the Lord may use for his glory.

PERSONAL.

The latest news from Bishop Wilson is that though there is slight improvement, he is still in a critical condition, and will likely be disabled for some weeks to come.

Dr. Theo. Copeland has accepted an invitation to preach the commencement sermon for St. Charles Military College, St. Charles, Mo. The date is Sunday, May 23, 1909.

Rev. A. I. Townsley, who spent the past week with Rev. T. V. Peters, at Slide, returned home somewhat indisposed. He was not well enough on Monday to be out of doors.

Rev. C. D. Atkinson, of Parker Memorial Church, attended the meeting of the Board of Church Extension last week at Memphis. He was well pleased with the results of his visit.

Rev. J. B. Randolph, at present attending Vanderbilt University, will finish his course in June and be ready to take his place again in the ranks. His comrades in North Mississippi will give him a hearty hand-shake.

We learn with great pleasure that Bishop Gallows was able to attend the annual meeting of the Church Extension Board. This gives us ground to hope that he will be able to resume his work as one of our chief pastors.

The pamphlet on "Dangerous Donations and Degrading Doles," by Bishop Candler, of which we have written at some length, can be had of the Lester Book Company, Atlanta, Ga. The price is not stated, but it cannot exceed ten cents per copy.

Carrollton Avenue, Epworth League, led by the pastor, Rev. H. T. Carley, celebrated the eighteenth anniversary of the League last Sunday evening. A special programme was rendered, consisting of addresses, songs, etc. The evening was profitably spent.

We had the pleasure on Tuesday morning last of a visit from the venerable Rev. J. W. Allen, of the Los Angeles Conference. He was en route from Memphis, where he attended the meeting of the Board of Church Extension, to his home in California. His visit East, he says, was very pleasant.

Our attention has been called to an error of recent date, but in which we followed the information furnished to us. Dr. J. E. Wray has \$105,000 in cash, besides the site, for the new Shearn Memorial Church in Houston, Texas, with another \$10,000 in sight. This is \$40,000 more than we published a few days ago.

Rev. F. J. McCoy, Pineville, La., reports a good meeting in his charge—considerable revival in the church, a fine impression upon the congregation, but an accession of only one to the membership. Rev. S. D. Howard did the preaching. He mightily pleased and edified the people. The influence of the meeting will be felt for a long time.

Dr. T. C. Wier, writing from Starkville, Miss., says: "Miss Mary E. Wier, my sister, died in Muskogee, Okla., April 18, 1909, at the home of my daughter, Mrs. A. E. Bonnell. She was in her eighty-seventh year and from childhood had been a member of the Methodist Church. We sorrow not as those who have no hope. Will send memoir later."

If any of our preachers or young people, men or women, interested in the Conference of the Young Peoples' Missionary Movement to be held at Asheville, N. C., July 2-11, will write to Rev. Ed. F. Cook, Nashville, Tenn., they will receive all necessary literature on the subject. The old preachers might arouse some interest among the young people who would be glad to attend the Conference.

Rev. W. V. Shearer, our preacher at Longtown, Miss., holds a \$60 scholarship in the Harris Business University, Jackson, Miss. It is good for a complete course in bookkeeping or shorthand. It was donated by the school to assist in rebuilding our church at Longtown, which was destroyed by a cyclone a few weeks ago. Brother Shearer is anxious to sell it. Any one, lady or gentleman, desirous of purchasing it would do well to correspond with Brother Shearer.

Rev. W. A. Bowlm, of the Smithville Circuit, has "under construction" a new church at Old Greenbrier, which will be ready for dedication by the first of June. Brother Bowlm says: "More people are

reading the Advocate on the Smithville Circuit than ever before, and, as a result, there is now life and growth that is very encouraging. Our Home and Foreign Mission assessments have been paid in full for the first time in the history of the charge."

Rev. J. A. Poe is planning to build a nice church at Woodland, Miss. He expects to have it completed by Conference. Woodland is a new town on the railroad a few miles south—If we are not mistaken as to the direction—of Houston. It is a growing place, and has in its corporate limits some of the best people in Mississippi. The place at present is connected with the Montpelier Circuit. The purpose of the brethren is to erect a fine house. We hope they will succeed.

Rev. J. E. Craig, writing from Church Point, La., says: "At the end of the first quarter of this year our Sunday school superintendent took the Sunday school lesson pictures, and tacking them to the wall, called the roll, and the child that showed the best attendance during the quarter was allowed to have first choice of the pictures, and on down until all the pictures were taken. The children were greatly pleased and stimulated. Brother Craig recommends the plan to other schools, believing it will do good."

Rev. R. A. Meek, of Greenville District, says: "Things are moving well in my territory. Brother L. P. Wassen has just let a contract for a nice little church at Murphy in Washington County. Brother Theo. Copeland has lately held an enthusiastic meeting at Clarksdale, where there is now considerable talk of a new church. The revival spirit is on, and the brethren are getting busy in every charge." We thank Brother Meek for kind words, and a pressing invitation to attend his District Conference.

Two papers have reached us from Opelousas, giving accounts of a celebration in that town of the sixty-third anniversary of the organization of the Louisiana Conference. It was under the supervision of the pastor, Rev. W. A. Turner. Rev. R. J. Harp and Dr. C. W. Carter took part in the exercises. Brother Harp is the only preacher living who was present and a member of the Conference that assisted in the organization. We hope to receive a full account of the celebration for our columns.

Rev. L. W. Cain is much encouraged over the work and prospects at Houston, Miss. All the assessments for missions have been paid, salary of presiding elder and pastor paid up to date, and a liberal monthly contribution is made for the Orphans' Home. Nearly one-half of a five-hundred-dollar debt has been canceled. Altogether in five months the church has raised over \$900. The pastor has a fine hearing; Sunday school, Leagues, Missionary Societies, etc., all doing well. The forces are being organized and special prayer offered in behalf of a revival to begin the 9th of this month.

Dr. and Mrs. John Wesley Adams celebrated their golden wedding last Saturday night in Second Church in this city. Dr. Adams has been for forty years Sunday school superintendent in New Orleans. He began as superintendent of the Moreau Church Sunday school, and when Moreau and Burgundy churches united he continued in charge of the Sunday school of the united churches. Dr. Adams has been a very active worker in all the enterprises of Methodism. He is now one of the trustees of the Depository building in which the Advocate is published. In the early days, when Methodism was weak in New Orleans, Dr. Adams stood as a tower of strength, and through his influence much was accomplished. We congratulate this happy couple on their long lives of usefulness and pray that they may be spared many years to bless the church with their lives, rich with the experience of the years.

DEATH OF MRS. L. A. DARSEY.

Editor Advocate: It is my painful duty to inform you that the wife of Rev. L. A. Darsey, our pastor at Ocean Springs, died Monday morning, April 26, and was buried yesterday afternoon at Ocean Springs by the writer, assisted by Brothers Morse, Lipscomb, Griffin, Dominick and Jordan. Sister Darsey had been in bed unconscious, and partially paralyzed since about the middle of November, 1908. No doubt, death was to her a great relief, but it leaves her husband and children in great sorrow. Let the prayers of the church go up for them.

W. B. JONES.

NEW ORLEANS PREACHERS' MEETING.

The pastors reported as follows for April:
Second Church—25 accessions; good revival; help-
ful men's meeting.

Epworth—5 accessions; attempt was made to burn our building, but slight damage resulted.

St. Mark's Hall—Making progress; plenty of chil-

dren to work with; Mayor Behrman has installed twelve electric lights.

First Church—16 accessions; Argosy Society and Calendar Club raised \$309.21 on church debt.

Parker Memorial—Revived interest in prayer meeting; Epworth League is taking on new life.

Felicity—6 accessions; good revival, some conversions; convention of King's Daughters was a great blessing to the church.

Louisiana Avenue—3 accessions; have been away in meeting at Lafayette, La.

Brother T. V. Elzey announced that Rev. F. B. Meyer will visit New Orleans next year. By formal action of the Preachers' Meeting it was decided not to have the Joint Institute appointed for May 23-26.

ALBERT S. LUTZ, Secretary.

KING'S DAUGHTERS' CONVENTION.

The twelfth annual convention of the Louisiana Branch of the International Order of the King's Daughters and Sons met in the Felicity Street Church from April 23 to 25. One hundred and eighty delegates were present from the various circles, and all the meetings were largely attended. The reports were very interesting and revealed a many-sided kind of work that is being done for suffering humanity. The main interest is now being centered on "Rest Awhile," a home for worn-out working girls and for those who otherwise could not obtain an outing. This home is situated in an ideal spot on the shores of Lake Pontchartrain at Mandeville, La., and represents one of the finest pieces of Christian work now being done for those that need it most. The offering that was taken for this purpose netted over \$600, besides the liberal donations made at the "Linen Shower."

The moving spirit in the work is the consecrated and deeply religious state secretary, Miss Sophia B. Wright. Her illustrated lectures on "The Activities of the Order" was very instructive and showed how effectively this modern movement has entered into all fields of social service throughout the world. Their motto is: "Not to be ministered unto, but to minister."

The consecration service with a sermon by Rev. W. W. Holmes was full of inspiration and brought the convention to a successful close, demonstrating truly that "The King's Daughter is all glorious within; her clothing is of wrought gold."

The Earnest Endeavor Circle of King's Daughters has been an active chapter at Felicity Street Church for many years and contains many of our very best workers. The convention has proven a great uplift to our people and we would be delighted to have them back with us next year.

ALBERT S. LUTZ.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.
Grenada, Miss.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. MARY WARD died in Kosciusko, Miss., March 17, 1909. She was reared in West and Eupora, Miss., from which latter place she moved with her father, R. P. Heffner, to Kosciusko, Miss., in 1899. On Aug. 2, 1904 she was happily married to Robert A. Ward. While a child, at 11 years of age, she gave her life to God and joined the Methodist Church. While not ostentatious, Mrs. Ward was faithful and true to her obligations in her own quiet way. Every relationship of her life meant for her a trust, and recognizing them as such she endeavored to perform the duties arising therefrom. Her sweet, unselfish spirit and sunny disposition, her bright mind and lovely character drew to her many warm friends and made her home bright and cheery. Her life was one of beauty and purity.

The sympathy of all their friends goes out to the young heart-broken husband and his little motherless daughter, to the parents, who in their growing age have lost this stay of their lives, and to the only sister.

R. A. TUCKER.

JOHN CARL AKIN was born on the 5th day of April, 1903, and died on Feb. 6, 1909. Carl was a bright, affectionate and obedient boy. He learned to read in a few weeks at school before he was 5 years old. And he was a favorite and pet with all the school. He took special delight in attending Sabbath school, and in talking about Jesus and heaven. He suffered severely in all the seventeen days of his last sickness, but when the spirit left the tired little body it seemed to linger a few moments to kiss away the lines of pain and suffering, and left such a bright smile on his face that it seemed that the lids must open and the shining eyes look into ours again. Our hearts are sore and sad because of the work that death has done, but we thank God for the precious life he gave to us and the confidence we have that it is well with our child. We laid the precious body away in the cemetery at old Alabama Church, where other kindred are sleeping, assured in our hearts that an Almighty Father will guard the sacred dust against the last day. FATHER AND MOTHER.

Death is always sad, but sad only because of the separation it occasions. We learn to love the body as well as the spirit of our loved ones, and when we realize that that body must go into dissolution, and that we shall never again look upon that face in the flesh, and that we shall never again feel the loving grasp of the hand, and that many, many years, may pass before we shall have communion with the departed, even in the spirit-world, it is but natural that we should feel very keenly the separation and the loss. Nineteen years seems so short

a while to live in this world, but this was the time allotted to Miss ITASKA THOMPSON. After all, it is not how long we live, but how well. She who loved him lived well. She was beautiful, but not vain. She was helpful to others, but did not care to receive the praise for it. She was self-sacrificing, but did not boast of it. She was spiritual, but in the secret place sought the approval of God rather than in the spectacular sought the praises of men. She was a consistent member of the Louisiana Avenue Methodist Church. She was loved by all. She was a great sufferer, yet she was patient and thoughtful of others. Last October she was stricken with the awful disease, tuberculosis. She was confined to her bed for the larger part of this time, yet she was uncomplaining. On Friday morning, April 2, her beautiful spirit went home to God. The home without her will be sad and lonely. She cannot return, but the mother, sister, and brother and loved ones may rejoice in that they can go to her—and there will be no separation any more.

HER PASTOR.

Mrs. SALLIE L. BENNETT PRESSLEY, daughter of Mr. and Mrs. Thos. Bennett, was born in Chester County, S. C., Dec. 11, 1836. Here she lived with her parents till she had grown to young womanhood. On the 28th of February, 1856, she was happily married to Mr. J. T. Pressley. The young husband and wife established a home of their own and prospered for thirteen years in their native state. On the 16th of October, 1869, they bade friends and relatives good by, turned westward and settled in Tate County, Miss., near the town of Coldwater. Here they resided until the morning of the 25th of February, 1909, when God signed her release and called her home. Thus some of the main facts in a noble life are briefly stated. But a description of her traits of character cannot be comprehended in a few lines. It was necessary to know her to appreciate the Christian woman that she was. For more than half a century she was the reigning queen of the home, the delight of husband and children. Her Christian graces and admirable disposition won for her a host of friends who mourn their loss. The secret of her character was found in the fact that she had an unyielding faith in Christ. In October, 1856, at an old-fashioned campmeeting, she and her husband were converted and joined the Methodist Church. The fifty-three remaining years of her life she was a faithful and zealous member and was punctual in her attendance of all the services as long as her health would permit. Triumphant in faith, without the indications of a shadow or doubt, she passed into the "great beyond." An aged and broken-hearted husband is waiting to join her. His attentive devotion during her long and tedious illness was nothing less than beautiful. Only on the most urgent calls, and then for the shortest possible time, did he leave her bedside night or day. There will be a reunion up yonder. We com-

NATCHEZ DISTRICT CONFERENCE

The members of the Natchez District Conference have already noticed the presiding elder's announcement with reference to the meeting. It will be held in the Methodist Church at Fayette, beginning May 11. The purpose of this note is to say to the brethren that the homes of Fayette will be open to you and the Conference will receive a hearty welcome to the town. Our people will strive to make everything pleasant for all who come. We hope that every member of the Conference, both lay and clerical, will attend, and a cordial invitation is given the presidents of all our Conference schools, editor of the New Orleans Christian Advocate, manager of our Orphans' Home, Conference colporter, presidents of the Conference Societies of the W. H. M. S. and the W. F. M. S. and the various brethren whose duty it is to represent their boards or lines of work at the district conferences. You are all hereby requested to pray that the Conference may be of great benefit to the church in Fayette.

D. SCARBOROUGH, P. C.
P. S.—Trains on the Jackson-Natchez branch connect with all trains on the main line at Harrison.

NOTICE.

The thirtieth Annual Meeting of the Woman's Foreign Missionary Society of the North Mississippi Conference will meet in Greenwood, Miss., June 12. The first service will be held Saturday evening at 8 o'clock in the Methodist Church. The annual sermon will be preached Sunday at 11 a.m., by Rev. W. B. Murrah, D.D., of Millsaps College.

Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School, will conduct the noon devotions of each day during the business session, which will close Wednesday night, the 16th. An interesting programme has been planned for each service. A large attendance is earnestly requested. Delegates and visitors expecting to attend will please send names to Mrs. J. D. C. Hammond, chairman of Committee on Entertainment, Greenwood, Miss.

Mrs. S. M. THAMES,
Conference President.
Mrs. W. M. ALEXANDER,
Recording Secretary.

Character of the divinest sort can always be built with tools right at hand.—Ex.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with Rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief.

Jewel Barber Shop,
JOHN SCHNEIDER, Prop.,
604 Gravier Street, New Orleans.
Opposite Canal-Louisiana Bank.
Hair Cutting Twenty-five Cents

C. C. Hartwell Co., Ltd.

Sewer and Water Connections made on easy payments.

213 BARONNE STREET,
Phone 44.

QUEEN & CRESCENT ROUTE.

SHORT LINE
—TO—

**NEW YORK
WASHINGTON
CINCINNATI
BIRMINGHAM
ST. LOUIS**

PERFECT SERVICE

VESTIBULED TRAINS, THROUGH
PULLMAN CARS, DINING CARS.

TICKET OFFICE, 211 ST. CHARLES
STREET.

Depot: Terminal Station, Canal St.
Telephone Main 4482.

MAKE MONEY SELLING BOOKS.
We equip you, teach you, allow credit and pay freight. We publish Bibles, Testaments, "Cook Books," "Children's Bible Stories," "Business Guides," "Cotton Calculators," 75c outfit on "The Masterwheel of Love" free for 12c postage. Write THE SOUTHWESTERN COMPANY, Publishers, Nashville, Tenn.

BLMYER B. CHURCH BELLS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Summer School

June 9 to Aug. 4, 1909.

**PEABODY COLLEGE FOR
TEACHERS,**

NASHVILLE, TENN.

REDUCED RAILROAD RATES,
LOW TUITION FEES.

Sixty Courses Offered in More than
Twenty Subjects.

A Large and Carefully Chosen Faculty.

For full information write to.

ROBERT EWING, Sec'y,

Peabody College for Teachers,
Nashville, Tenn.

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory. Free Employment Department. Individual Instruction. Write for Catalog A. WALTER M. GATES and S. CARTER SCHWING.

LESSON FOR MAY 9.

PAUL AT ANTIOCH IN PISIDIA.
Acts xiii:13-52.

Golden text: "The word of the Lord was published throughout all the region." Acts xiii:49.

Paul and Barnabas were guided in all things by the Holy Ghost. In their journeyings they had but to obey, knowing that to whatsoever place they might be led they would find a work ready for them to do. Their reflections, as they sailed away from the coast of Cyprus, must have been of thanksgiving that as the Lord had blessed his word in granting power to perform the great miracle concerning the sorcerer, thus making manifest that the gospel they came to preach was of heavenly authority, at the same time in close relation to practical life. They also could reflect that as Sergius Paulus had believed his example would do much toward publishing the word of the Lord. As they sailed along the rough, rock-bound coast seeking a harbor or place of landing until they came to Perga, they might have wondered if they had come to reach the heart of a people who might be as rough and as hard as the country in which they lived. Paul well knew the power of the convicting spirit, for it came to him, casting his body to the ground and rendering docile and obedient a spirit that had never given homage to any man, and there never has been a nature so rough or a heart so hard but that the power of God's grace can at some time and in some way bring to love and obedience.

They did not remain long at Perga, for their destination was inland, to a place beyond Mount Tarsus. Was it the prospect of the perilous journey over the mountain that caused John Mark to leave them and return to his home in Jerusalem? Paul must have thought so, as we will see when we have the subject again in a future lesson. We will also see that Barnabas must have had a different view of it. It might be permissible to suspend judgment on the conduct of John, for much can be advanced in his defense. Some means of reconciliation was in effect years afterwards, as Paul, in speaking of him, made use of strong terms of commendation. Paul and Barnabas, nothing daunted, made the journey to Antioch in Pisidia, for there was a work there to do.

It might have been the Sabbath day on which they came to Antioch, for we read that they went into the synagogue. They were attentive listeners to the reading of the Scripture, and being strangers there they attracted the attention of the minister who having finished that part of worship and the next part being an address by some one, he invited the visitors to speak to the congregation. No doubt their arrival and the object of their visit had become known, and they were expected to make an address. Paul accepted the invitation at once and arose from his seat and began his sermon. His first words were, "Men of Israel," for the gospel was to come first to the Jew, but it was not to be confined to them as the preacher shows in his next sentence, "and ye that fear God," that all are included in the gospel invitation.

The sermon was a Scriptural one, and was on the same order as the one preached by Stephen. Paul may have remembered Stephen's sermon, and what wonderful power it had even upon himself. He reminded his hearers of how God had chosen Israel to be his people, and that David was the ancestor and type of the Messiah. He spoke of Jesus as being

descended from David, "raised unto Israel a Savior." He reminded them of the "Messenger," or fore-runner, that had been prophesied, preaching the fulfillment in the advent of John the Baptist as "He preached the baptism of repentance to all Israel."

Then he used John's testimony in his recorded words as he said: "Whom think ye that I am? I am not he. But behold there cometh one after me whose shoe's latchet I am not worthy to loose." Paul then appealed directly to them all: "Whether of the stock of Abraham or proselytes of the Gentiles," to them all were the tidings of salvation sent. That through this man, testified of by John, condemned and slain by those of Jerusalem, not knowing they thus fulfilled the Scripture, but through him, that God raised from the dead, were all that believe justified of all things, from which they could not be justified by the law of Moses. He told them of how wonderful a gospel it was, that while it would give them such blessedness as would satisfy the longing soul, yet it was not unlike the law that they had been taught; it was, in part, a command, for he that believeth not is condemned already, was the import of his warning. The hearing of the gospel lays upon the hearer a responsibility that must be accounted for before the bar of God's judgment. While that fact may urge some to obedience, there are more disciples made by telling of how God so loved the world that he gave his only begotten son, drawn by the cords of love rather than driven by the goads of fear. Paul well knew how to reason with his own people, as they had trusted in the Scripture until all were in expectancy for the Messiah. He made it plain, always, that Jesus is the Messiah, the Son of God. The words of the preacher took effect, for some of the audience asked that they hear the same on the next Sabbath. Always and everywhere that the kingdom of God is preached Satan manifests himself in raising up some objection or disturber, for on the next Sabbath when almost the whole city came together to hear the word of God the Jews could not endure seeing the middle wall of partition torn away, allowing admission to gentiles of every tongue and nation, and they began to oppose Paul and Barnabas "contradicting and blaspheming." The preachers were not unprepared for this. Paul at least knew how hard it was for the Jew to fraternize with the Gentiles. Yet he fully realized how much the Israelites should have appreciated the fact that they be first to have the gospel presented to them, and he told them: "Inasmuch as ye reject it, and consider yourselves unworthy of eternal life, lo, we turn to the Gentiles." This was not the only time that Paul reminded his own race that they were disowning their privileges. He loved his people; he said at one time that he would be willing to be accursed of God, if by that his people could be saved. In this day and time when the gospel is preached in every land, and we can read of the lives of all the saints that have served the Lord's Christ, and can see the effect of a godly life, is it not just as incumbent upon us to accept Christ and live his gospel? How will the millions of people who hear the gospel escape if they neglect so great salvation?

These blasphemous Jews finally worked up a persecution against Paul and Barnabas and drove them out of the city. The power of evil is just as strong in opposing the work of Christ now as it was when Paul shook off the dust of his feet against the city of Antioch, for it is only too recent to forget how almost every means, official and unofficial, were used to drive a gospel evangelist away from this city. Let the soldier of Christ be undismayed for the Captain of our Salvation will yet be the "King of kings and Lord of lords."

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.

New Orleans, La.

PIANOS

TO reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,
LIMITED.
J. P. SIMMONS, President.
938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man.

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. H. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

SUNDAY SCHOOL INSTITUTE.

Will all those who expect to attend the Sunday School Institute at Laurel, Miss., please send me your name and when you will come. We are expecting a good delegation.

L. F. ALFORD.

JOINT INSTITUTE NOTICE.

Any persons who expect to attend the Joint Institute for Pastors and Christian workers in Monroe, May 10-14, and who desire entertainment will please send their names to the undersigned at once.

R. H. WYNN.

BIBLE SOCIETY NOTICE.

The American Bible Society is doing a great work in supplying our missionaries and native converts with the Bible at cost in the different countries where we have missions. All of our work must be built upon that great Book. The Society needs the money for its work. Will all of our pastors in the North Mississippi Conference please collect your assessment for this cause and send it to Rev. S. A. Brown, treasurer, Como, Miss. Please do so at your earliest convenience.

J. E. THOMAS.

President of the Board.

READY FOR WORK.

To the Pastors in Mississippi and Louisiana: I believe that God will use me successfully in revival work, and if any of you brethren need me, I am open for engagements for the summer and fall seasons. Address Lock Box 22, Jackson, Miss.

CHAS. T. STEPP.

NOTICE!

There will be a meeting of the Alumni Association of Centenary College in Shreveport, at Centenary College, on the night of June 8, 1909, at which there will be an address to the Association by Judge A. J. Murff, of Shreveport, of the Class of '84. After the address there will be a banquet, with toasts, etc. The Alumni and old students of Centenary College are requested to be present.

A. R. HOLCOMB, Pres.
A. S. TOMB, Sec'y.

LOUISIANA PASTORS, ANNOUNCEMENT.

Dear Brethren: Our Joint Institute programmes are all in the hands of the printers at the several points where the Institutes are to be held, and you will likely get a supply for distribution among your members and church workers within a few days. By a little attention in announcing and writing, and a few cents postage, you can easily show them what a delightful and profitable programme is at their very doors, almost without money and without price. The railroads west of the Mississippi have cordially given an open one-and-one-third rate from all points within 100 miles of the site of each Institute. Tickets will be on sale Monday and Tuesday until noon of each week, good to return the following Sunday, and we expect the same rate over the Southeastern Passenger Association's roads. And, too, we are quite sure that each place will furnish free entertainment for the four days. The whole question, then, of attendance will resolve itself into whether your people care to be worthy a place in the service of our present-day church.

What interest are you manifesting in getting them before our teachers in these Institutes? Remember that procrastination is the thief of time, and after it is all over it will be too late for you to bestir yourself.

Among the other good things that is promised us, Governor Sanders is going to discuss the Christian's obligation to the State at one of our Institutes, not yet decided upon as to which.

Tell your folks from the pulpit in their homes, and in your local papers, about their needs, their opportunities, of the teachers, the reduced railroad rate, the free entertainment, the pleasure of meeting the pastors, the Sunday School superintendents, teachers and scholars, the members of the Epworth Leagues and Woman's Societies, the joyous and elevating time to be spent together. This do, and we fear not the results. We are depending upon you!

One of the workers, who is a member of our Conference Examining Committees, suggests that this is a good opportunity for our undergraduates to learn to study their Bibles and progressive methods of church work. Let them take notice and be present.

P. O. LOWREY, Chm.

PREACHERS' INSTITUTE, SEASHORE CAMPGROUND.

June 22-July 1.

I am glad to report to the members of the four patronizing Conferences that every speaker for the Institute has been secured, and that we are expecting a large attendance of the preachers. Many of the laymen are making inquiry as to rates, etc., and they are to understand that they will be cordially welcomed to participate in the good things of the Institute.

Dr. Shailer Matthews, of the Chicago University, will be with us the first three days. He has been one of the leading lecturers at the Missouri and Texas Institutes for several seasons.

Dr. Gross Alexander, editor of the "Review," of our Church, will be with us the last four days. Dr. John M. Moore, of the "Advocate," is to give us four lectures on "The Preacher." Dr. F. N. Parker, of the Louisiana Conference, will conduct the Bible Study the first four days.

In addition to these we have Dr. McMurry, of the Board of Church Extension; Dr. W. L. Weber, of Centenary College, La., and Rev. Ed. F. Cook, one of the most active and efficient secretaries of the Mission Board. All these gentlemen are well equipped for the service they have kindly consented to render us. It is to be hoped that every preacher in the four Conferences interested will do what he can to make this initial session a great success. Let every member of the Joint Commission do his very best to have a large gathering on this occasion. Let the presiding elders urge their preachers to attend, especially the young men. We hope to make this the greatest gathering ever assembled on the beautiful and historic Seashore Campground.

This notice is to keep the Institute before the people and especially the preachers.

ROBT. SELBY, Chairman.

COMMENCEMENT OF THE MERIDIAN COLLEGES.

Meridian, Miss., May 22-26, 1909.

May 22—8:15 P.M. Recital. Graduates in Expression.

May 23—11 A.M. Baccalaureate ser-

mon Dr. Walter R. Lambuth, Secretary of Missions of the M. E. Church South, 3 P.M. Missionary Mass Meeting, 7 P.M. Missionary Address, Dr. Walter R. Lambuth.

May 24—10 A.M. Address, Dr. Walter R. Lambuth, 4 P.M. Address, Dr. Walter R. Lambuth, 7 P.M. Military Drill, 8:15 P.M. Meridian Male College, 10:15 P.M. Recital, By students of Centenary.

May 25—10 A.M. Temperance, 11 A.M. Students of Woman's College, 2:30 P.M. Address, Dr. Walter R. Lambuth, 4 P.M. Military Drill, Students of Meridian Woman's College, 7 P.M. Recital, Meridian Male College.

May 26—9 A.M. Annual meeting of the trustees of the Meridian College, 10 A.M. Alumni address, Mr. Hanchon, G. Faulkner, 1 P.M. Alumni lunch, 4 P.M. Religious services, 8:15 P.M. Baccalaureate address, President J. C. Hardy, of A. & M. College, Presentation of Diplomas, President J. W. Beeson, Meridian Woman's College, and Dr. M. A. Beeson, Meridian Male College.

THE GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Clarkdale, May 27-30. Thursday afternoon and night will be devoted to the Laymen's Movement. The pastors will report Friday morning, and the consideration of the various phases of the work will follow in the usual order.

The following committees are hereby appointed:

On Orders—J. R. Comiss, O. W. Bradley and W. D. McCullough.

On License to Preach and Admission on Trial—L. P. Wasson, J. W. Honnoll and L. A. McKeown.

Every pastor is urged to be promptly on hand and remain through the entire session. The presence and counsel of every worker is needed.

R. A. MEEK, P. E.

DISTRICT CONFERENCE.

The Sardis District Conference of the North Mississippi Conference will convene at Coldwater, Miss., on June 23, and include the following Sunday. The first day will be given to the work of the Woman's Missionary Societies, and the second day to the Sunday School and Missionary Institutes, and the third day to the Laymen's Movement and to Church Extension.

W. M. YOUNG, P. E.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

Columbus District, Brooksville, Miss., May 5-7.

District Conference, Natchez District, Fayette, Miss., May 11-14.

Brookhaven District, Magnolia, Miss., May 24-26.

District Conference, Crowley District, Jennings, La., May 26-30.

District Conference, Newton District, Bay Springs, Miss., May 26-30.

Greenville District, Clarksdale, Miss., May 27-30.

District Conference, Baton Rouge District, Slaughter, La., June 1-4.

District Conference, Jackson District, Mendenhall, Miss., June 5-11.

Meridian District, Shubuta, Miss., June 12-25.

Sardis District, Coldwater, Miss., June 24-27.

District Conference, Durant District, Louisville, Miss., June 30 to July 4.

District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

Joint Institutes in the Louisiana Conference:

Shreveport, May 10-14.

Monroe, May 10-14.

Lecompte, May 17-21.

Crowley, May 17-21.

Amite City, May 24-25.

Mississippi Conference Sunday School Institutes:

Centerville, May 6-7.

Laurel, May 10-11.

Laurel Camp, May 12.

Seale, May 13-14.

Philadelphia, May 15-16.

Preachers' Institute, Seashore Campground, June 22-July 1.

Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-4.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

COLLEGE COMMENCEMENTS.

Commencement, Port Gibson Female College, Port Gibson, Miss., May 15-18.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Centenary College Commencement, Shreveport, La., June 6-8.

Millsaps College Commencement, Jackson, Miss., June 6-8.

MISCELLANEOUS.

Woman's Home Mission Society for North Mississippi Conference, Corinth, Miss., May 7-11.

Woman's Foreign Missionary Society for North Mississippi Conference, Greenwood, Miss., June 12-16.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Annual Camp Meeting at Seashore Camp Grounds, July 7-15.

HOOPING-COUGH or GROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received, Mr. Barne's Mailing request, Messrs. Edwards to dispatch six bottles of Roche's Herbal

Embrocation, used for children having a cough, and to Her Royal Highness, the Duchess of Cambridge, Peppin, Vienna, 24th March, 1892. This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Co., 157 Queen Victoria St., London, Eng. A. D. Agents for E. FOUGERA & CO., 90 Beekman St., N. Y.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA OREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Epworth League

TOPIC FOR MAY 9.

CALLED TO SERVICE.

(Mark i:16-20; Luke vi:11, 27, 28.)

To what are the disciples of Jesus called? The conduct of not a few who profess to be his disciples is more than an intimation that they believe themselves called to a life of religious selfishness here and an immortal heaven hereafter. Possibly, no one would dispute the fact that the heavenly state is the end of our calling (John xiv:25, 3, etc.), but there seems to be some practical diversity as to what intervenes between the initial calling and the final glorification. The prize of the high calling of God in Christ Jesus may be the profoundest mystical knowledge of God in Christ; but that is not the way along which one presses in order that he may grasp the prize, having reached the goal—that way is one of following him who came not to be ministered to, but to minister. (Matt. xx:28.)

In the case of the four disciples with whom our first text deals there had been a previous acquaintance with Jesus. What they had learned of him during that first and some intervening interviews we do not know. (John i:37-41, 43, 48.) He had manifested his glory and his disciples had believed on him (John ii:11); he had had their company for longer or shorter periods on his journeys (John i:37-41); but the disciples were thus far only learners, not followers. They had heard the call, "Learn of me," but not "Take my yoke upon you." (Matt. xi:29.) The exact order of events is not perfectly clear. St. Luke adds an account of a miraculous draught of fishes and the preceding sermon from the deck of Simon's boat, while the accounts in Matthew (iv:18-22) and Mark appear to make the call of the four and their abandonment of their occupation and fisherman's equipment come without any interval. But this is a matter for the harmonists to work out, and does not especially concern us here. Probably the miracle intervened between the calling from the shore and the disciples leaving all to follow Jesus. (Luke v:11.) Matthew's call to service, however, seems to have been at the first acquaintance with Jesus. He arose from his customs receipt and forsook all and followed him.

1. Whether at the beginning of our discipleship or later, the call always involves service. In the case of St. Paul with his emergence from the darkness of his penitence into the light of assurance came the call to be a witness, a call that later took on a more definite form. (Acts xxii:15, 18, 21.) The full apostolic commission was given to the original Eleven only after the resurrection. (Acts i:8.) Often a period of preparation during which the general call is recognized and accepted intervenes before the specific direction in which the service is to be given appears. But the call to discipleship is never to be dissociated from service, whatever its specific form.

2. The call to service comes in terms unmistakable. It will make you fishers of men would convey a perfectly definite idea to the minds of the Galilean fishermen. Accustomed to the patient, difficult, often dangerous, sometimes discouraging toil of taking fish, no holiday sport, but serious work, they understood to be implied in their call. Discipleship had a meaning that was illustrated by their vocation. Jesus used the terms of other vocations to illustrate the truths of the kingdom of God: the merchant (Matt. xiii:45), the farmer (Matt. xiii:44), and the ruler (Luke xix:12ff.) gave him his mode of approach to different people. To St. Paul, with his martial spirit, the camp

and field and arena afforded illustrations of the Christian life. (Eph. vi:11-17; 1 Cor. ix:24-26.) The Christian life is to become the supreme concern of every disciple of Jesus; Christian service is to be his vocation; his avocation, or subordinate interest, his business, whatever that may be.

3. The sphere of service to which the Christian is called is the world of human life. Fishermen are to become takers of men; agriculturists are to plant the seed of evangelical truth; merchants are to deal in the unsearchable riches of Christ; teachers are to develop the latent capabilities of men for spiritual things. "Henceforth know we no man after the flesh." (2 Cor. v:16.) The whole race obtains a new value and life, a new significance through the Christian's call. The real interests of our fellow-men are the ends that it becomes our calling in Christ to serve. Those interests are summed up in their salvation, which includes all good. (Matt. vi:33.) No Christian can be dispensed from this service. How many professing discipleship must therefore be living under condemnation!—Epworth Era.

NEWTON DISTRICT CONFERENCE.

Programme for Sunday School Day.

Sunday School Day will be Friday, May 28, 1909, and the programme is as follows:

8:10 a.m., Devotional exercises, conducted by Rev. H. F. Tolle; 9 a.m., Sunday School Grading, round table, conducted by Sunday School Editor; 9:30 a.m., "The Present Existing Difficulties in the Sunday Schools of this District, and How to Overcome them," by H. L. Austin; 10 a.m., "The Organized Adult Bible Class—What it is doing," by N. A. Mott; 11 a.m., address by Sunday School Editor, "Preparation for Teaching"; 2 p.m., devotional service, conducted by Rev. W. W. Moore; 2:20 p.m., "The Sunday School Superintendent and Sunday School Management," round table, conducted by Sunday School Editor; 3 p.m., "The Sunday School as an Educational Force," by Rev. H. G. Hawkins; 3:30 p.m., open conference on Home Department and Cradle Roll, conducted by W. C. Mabry; 4 p.m., address by Rev. Fred Long, "Sunday School Management"; 7:30 p.m., address by Sunday School Editor, "The Sunday School as a Missionary Force."

Marriages.

At the residence of the bride's parents, at Vestry, Jackson County, Miss., March 2, 1909, by Rev. R. T. Pickett, Mr. EARL BYRD to Miss ANNA PEARSON.

March 28, 1909, at the home of the bride's parents, De Soto, Miss., by Rev. M. R. Jones, Mr. WALTER C. COUCH to Miss BELL BOYKIN.

March 7, 1909, at the home of the bride's parents, Springs, Miss., by Rev. M. R. Jones, Mr. J. E. NORSE-WORTHY to Miss EMMA FLEMING.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists. Take Hall's Family Pills for constipation.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money
is to save it.

3½ % paid on Savings Deposits
of \$1.⁰⁰ and upwards.

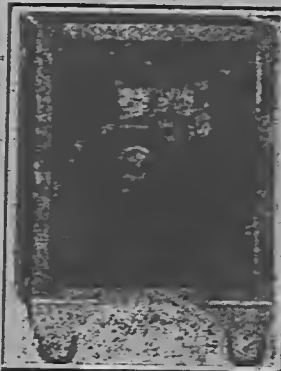
Whitney-Central Trust & Savings Bank
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. CASEY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

HELPED HER SISTER

Young girls, at the critical age, often require the help that Cardui will give.

Cardui acts gently and safely, in a way that will mean much for health in future years.

Cardui has been found to relieve or prevent female pains, such as headache, backache, stiffness, etc., and to act effectively on such symptoms as fitful temper, nervousness, tired feeling, and other symptoms that are common to young women.

Mrs. Mary Hudson, of Eastman, Miss., writes: "My young sister, while staying with me and going to school, was in terrible misery. I got her to take a few doses of Cardui and it helped her at once."

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine. I was in a rack of pain, in my back and low down, but the first dose of Cardui helped me, and now I am in better health than in three years."

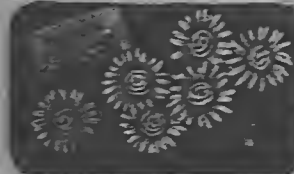
Try Cardui. It is a purely vegetable, gently medicinal, extract, especially recommended for female troubles. Sold by all druggists.

Can Your Surplus Fruits and Vegetables Big Profits

Don't let your surplus fruits and vegetables go to waste. (See them, the same as a large canning factory. There's always a market for canned goods, and for a small investment you can buy a



DAISY FLY KILLER



placed anywhere, it traps and kills all flies. Not only ornamental, but very effective. Made of metal. Cannot be set on fire. Will not soil or damage anything. Guaranteed effective. All dealers or sent post paid for 25 cents. HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

"ASCO"

Durable. Fireproof. Waterproof. Easy to lay. A perfect floor. 1 Ply—\$1.35 per square. 2 Ply—\$1.75 per square. 3 Ply—\$2.00 per square. American Supply Co., Mobile, Ala.

SONG WRITER AND POET

We arrange, compose, and publish songs and instrumental music. Send for our free manuscript form and list of publishers. VICTOR KREMER CO., 348 Madison Bldg., CHICAGO.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$1.50 for 15; from the Partridge Cochins, \$2.00 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD, Brookhaven, Miss.

LETTER FROM OKLAHOMA.

By Dr. T. C. Wier.

Dear Dr. Brewster: Some notes from Muskogee, Okla., may be of interest to the readers of the New Orleans Advocate. I arrived here March 1, nearly two weeks ago, and have been working every day in the sick-room of my sister, Miss Mary E. Wier, who has been confined to her bed for some weeks. I have, however, been able to attend service every Sunday since I came, and one Sunday morning I preached at First Church, of which Rev. O. E. Goddard is pastor. A few times, also, I attended the interesting revival meeting going on at St. Paul's, conducted by the pastor, Rev. T. L. Ripper.

Last Sabbath, Easter Sunday, I had the pleasure of attending service at First Church, where Dr. G. B. Winton, editor of our Central Christian Advocate, preached an appropriate and edifying Easter sermon. Dr. Winton, by the way, is a member of the Oklahoma Conference, and is out on an itinerary. I suppose attending one or more District Conferences.

The Oklahoma Conference is one of the large Conferences of our Southern Methodism. It occupies a fine and rapidly growing territory, and has a future full of promise.

The meeting at St. Paul's Church in this city, after three weeks' continuance, closed last Sunday night. Great crowds attended the night services. There were 125 conversions, and nine persons consecrated themselves for special work, some as ministers, some as missionaries and some as deaconesses. The preaching was done by the zealous and enthusiastic pastor, Rev. T. L. Ripper.

A local paper, in reporting this meeting, speaks of it as the greatest religious revival in the history of Muskogee.

Rev. O. E. Goddard is now in his fourth year as pastor of First Church, and is greatly esteemed by his people. Besides being pastor of a large church, he is missionary secretary of his Conference. Either position would be sufficient to occupy the time and strength of one man. Brother Goddard, however, has the assistance of ten district evangelists, who cover with their labors most of the Conference territory. The plan of district evangelists is, perhaps, a new departure, but it strikes me as a good plan, promising more in the way of results than can be accomplished by a single evangelist or secretary.

During my present visit to Muskogee it has been my pleasure to meet Rev. T. F. Brewer, who in his early ministry was a member of the North Mississippi Conference. Brother Brewer has done much for the cause of Christian education in this territory, having spent many years in teaching. He now has an important position as agent or commissioner to visit the high schools of the State and affiliate them with the State University. He has frequent opportunity to preach, and preaches almost, or quite, every Sunday. He is a leading member of his Conference. His old Mississippi

will be pleased to know that his wife is well.

Muskogee is a prosperous young city, and is growing rapidly. It has an estimated population of twenty-five thousand people. It has several large well-appointed public school buildings, and others are to be erected. One of the high schools has a cost of more than two hundred thousand dollars.

But the winds, the winds! They sweep in strong gales from day to day over the broad expanse of this open country. We are reminded of the words of the poet Longfellow:

And the wind is never weary.

We still keep anxious vigils at the bedside of my sister. Now eighty-six years of age, she has been a member of the Methodist Church from her childhood. She has enjoyed the songs and prayers of friends in her sick-room. We would still keep the dear one with us, but the end seems not far away, and we can but commit her to the keeping of our Father in heaven who doeth all things well. She is tenderly cared for in the home of my daughter, Mrs. Bonnell, whose husband, Dr. A. E. Bonnell, is an active member of First Church and Sunday school superintendent. He is also leader of the Laymen's Movement for the Oklahoma Conference, Muskogee, Okla.

TO THE MISSISSIPPI CONFERENCE BROTHERHOOD.

This will notify the Mississippi Conference Brotherhood that two of our members, Revs. J. W. Chambers and H. D. Howell, have recently died and the assessments two and three are now due from the membership of the Brotherhood. Please forward the amount of these assessments to Rev. John A. Moore, our treasurer, Mt. Olive, Miss. Prompt remittance is very much desired.

CHAS. W. CRISLER,

Secy. Miss. Conf. Brotherhood, Jackson, Miss.

DIRECTOR'S MEETING.

The Board of Directors of the Methodist Orphan's Home at Jackson, Miss., will meet at the Home at 9 a. m., Tuesday, May 25, 1909.

J. B. STREATER, Sec.

NOTICE.

To the Preachers of the Brookhaven District:

Will the preachers of the Brookhaven District please send me the names of all delegates to the District Conference who expect to attend, and oblige. JAS. G. GALLOWAY, Magnolia, Miss.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

Best Seal for Jelly Glasses

The way to be certain of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly on the contents of each glass after jellies are cool.



Pure Refined PARAFFINE

when cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps into melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot starch to give finish to linens—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY (Incorporated)

ILLINOIS CENTRAL The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches. Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET. Phone, Main 3618.

VISIT

MINERAL WELLS

For

HEALTH AND PLEASURE

AND

WEST TEXAS

For

FINE AGRICULTURAL LANDS REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS - - - - - TEXAS

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

Quarterly Conferences.

MISSISSIPPI CONFERENCE.

Brookhaven District—Second Round.
 Prentiss, at Bassfield..... May 8, 9
 Gallman, at Mt. Pleasant..... May 15, 16
 Crystal Springs..... May 16, 17
 Magnolia..... May 21
 Bogue Chitto and Norfield:
 Norfield..... May 23, 24
 Pearlhaven, at Bethel..... May 29, 30
 Hazelhurst..... June 6
 Tylertown, at Summers
 Chapel..... June 12, 13
 Georgetown, at Bahala
 Chapel..... June 19, 20
 Silver Creek, at New Heb-
 ron..... June 26, 27
 Summit, at East McComb..... June 30
 Topisaw, at Sartins..... July 3, 4
 The District Conference will be
 held at Magnolia, May 19-22.
 J. T. LEGGETT, P. E.

Natchez District—Second Round:

Liberty, at Woodland..... May 8, 9
 Gloster..... May 9, 10
 Homochitto, at Mt. Olive..... May 15, 16
 Woodville..... May 22, 23
 Washington, at Kingston..... May 29, 30
 Meadville, at Nebo..... June 5, 6
 Caseyville, at New Hope..... June 12, 13
 Bayou Pierre, at Sweet
 Water..... June 13, 14
 Woodville Circuit, at
 Macedonia..... June 26, 27
 Centreville..... June 27, 28
 Adams, at Johnston..... July 3, 4
 Barlow, at Blue Hill..... July 10, 11
 District Conference at Fayette
 May 11 to 14.
 H. W. FEATHERSTON, P. E.
 Gloster, Miss.

Vicksburg Dist.—Second Round.

Oak Ridge, at Flower Hill..... May 8, 9
 Warren..... May 15
 Crawford St., Vicksburg..... May 15, 16
 Mayersville..... May 22, 23
 Harrison, at Mispah..... May 29, 30
 Rodney..... June 5, 6
 G. H. GALLOWAY, P. E.

Seashore Dist.—Second Round.

Biloxi..... May 8, 9
 Purvis..... May 14
 Lumberton..... May 15, 16
 Pearl River Mission, at
 Paine's Chapel..... May 17
 Columbia..... May 22, 23
 Hub, at Hathorn..... May 23, 24
 Gulfport, 25th Avenue..... May 26
 Gulfport, 29th Street..... May 27
 Coalville, at Poplar Head..... May 29, 30
 Moss Point..... June 2
 Escatawpa, at Caswell Spgs..... June 3
 Americus, at Rosedale..... June 4
 Pascagoula..... June 5, 6
 Wolf River Mission..... June 9
 Poplarville..... June 11
 Carriere and McNeil, at Mc-
 Neil..... June 12, 13
 W. B. JONES, P. E.

Hattiesburg Dist.—Second Round.

Seminary, at Good Hope..... May 5, 6
 Hattiesburg, Court St..... May 8, 9
 Taylorville, at Mize..... May 12, 13
 Summerland, at Mt. Zion..... May 15, 16
 Ellisville, at Ellisville..... May 16, 17
 Pastabutchle, at E..... May 22, 23
 Leakesville, at L..... May 27, 28
 McLain, at Pine Grove..... May 29, 30
 Lucedale, at Shipman..... May 31, June 1
 New Augusta, at N. A..... June 4, 5
 M. B. SHARBROUGH, P. E.

Meridian District—Second Round.

Meridian, Southside & Pop-
 lar Spgs., at Poplar Spgs..... May 9
 Daleville, at Andrews
 Chapel..... May 15, 16
 Scooba, at Spring Hill..... May 22, 23
 DeKalb, at New Hope..... May 29, 30
 North Kemper, at Big Oak..... June 5, 6
 Meridian, 5th Street..... June 9
 Binnsville, at Wahalak..... June 13, 14
 Matherville, at Liberty..... June 17
 Lauderdale, at Marion..... June 20, 21
 Shubuta & Quitman, at
 Quitman..... June 25

5th Ave. & Vimville, at Oak
 Grove..... June 26, 27
 District Missionary Institute at
 Lauderdale, April 27-28. District
 Conference at Shubuta, June 21-25.
 W. H. LEWIS, P. E.

Newton District—Second Round.

Harperville, at O Grove Fri..... May 7
 Walnut Grove, at White
 Plains..... May 8, 9
 Neshoba, at Cooks Chapel..... May 15, 16
 Lake, at Lawrence..... May 19
 Laurel, Main St..... May 22, 23
 Laurel, 5th Ave..... May 22, 23
 Laurel, Kingston, Mon..... May 24
 Bay Springs, at B. S. Wed..... May 26
 Rose Hill, at Paulding
 Thursday..... June 3
 Newton..... June 6, 7
 Homewood, at Gasque..... June 12, 13
 The District Conference will be held
 at Bay Springs, May 26-30.
 T. J. O'NEIL, P. E.

Jackson District—Second Round.

Florence, at Sinai..... May 8, 9
 Flora, at Bentonla, 11 a.m..... May 10
 Benton, at Zeiglerville..... May 15, 16
 Terry, at Spring Ridge..... May 22, 23
 Lintonia, at Bethany..... May 29, 30
 Yazoo City, 7:30 p.m..... May 30, 31
 Sharon, at Lone Pine..... June 12, 13
 Canton, 7:30 p.m..... June 13
 Fannin, at Goshen Springs,
 11 a.m..... June 16
 Camden, at Soule's Chapel..... June 18
 Pinola, at Pinola..... June 20, 21
 J. R. JONES, P. E.

CROWLEY DISTRICT.

The Crowley District Conference
 will convene at Jennings, La., Wed-
 nesday, May 26, and continue until
 the business is completed. The
 change from the 27th to the 26th is
 with the consent of the pastor at
 Jennings, and at the request of a num-
 ber of the preachers, who do not wish
 to be absent from their pulpits on
 Sunday.

The opening sermon will be
 preached on Tuesday evening by Rev.
 W. H. Ledbetter, of Gueydan.

Thursday afternoon will be devoted
 to the "Laymen's Missionary Move-
 ment." Let the preachers appoint a
 leader from their charge and send
 names at once to H. N. Pharr, District
 Leader, Olivier, La.

Friday afternoon and evening will
 be given to the Sunday school inter-
 est.

COMMITTEES:

License to Preach—M. C. Holt, C.
 A. Battle, S. D. Howard.
 Admission on Trial—W. H. Benton,
 O. A. Thrower, C. C. Wier.
 For Deacon's Orders—J. I. Hoff-
 pauir, J. D. Nesom, A. A. Bernard.
 For Elder's Orders—L. N. Hoffpauir,
 J. F. Patterson, W. L. Doss, Jr.
 Local Missions and Church Extension—
 W. W. Drake, C. V. Breithaupt,
 Martin Hebert.
 Sunday Schools—A. F. Vaughan, H.
 N. Pharr, A. M. Mayo.
 Spiritual State of the Church—O. A.
 Thrower, H. W. Ledbetter, W. H. Ben-
 ton.
 Financial Systems—H. N. Brown, R.
 P. Howell, J. A. Foster.
 American Bible Society—A. A. Ber-
 nard, C. C. Wier, L. N. Hoffpauir.
 Epworth Leagues—C. A. Battle, W.
 L. Doss, Jr., M. C. Holt.
 Quarterly Conference Records—S.
 D. Howard, J. D. Nesom, J. E. Craig,
 J. E. DENSON, P. C.
 Lafayette, La.

BUFFALO LITHIA SPRINGS WATER

Possesses "Peculiar Power as a Nerve Tonic and
 Exhilarant," and "Decided and Permanent
 Benefit" Results from Its Use in Acid Dys-
 pepsia, Nervous Indigestion and Neuras-
 thenia. "An Efficient Remedy in a Wide
 Range of Nervous Disorders."

Dr. J. Allison Hodges, Professor of Anatomy and Clinical Professor of
 Nervous and Mental Diseases, University College of Medicine, Richmond, Va.,
 "BUFFALO LITHIA WATER possesses decided nerve tonic and restora-
 tive properties, and is an efficient remedy
 in a wide range of Nervous Disorders. In all of the many cases of Nervous
 Indigestion and Neurasthenia in which I have prescribed it, it has proved
 highly beneficial. I would especially mention the case of a sufferer from
 Nervous Indigestion who, after visiting most of the noted health resorts,
 both in this country and Europe, without material benefit from any,
 received decided any permanent benefit from this Water."

Dr. Harvey L. Byrd, Baltimore, President and Professor of Obstetrics and
 Diseases of Women and Children in the Baltimore Medical College, formerly
 Professor of Practical Medicine, etc., "It is an admirable general tonic and
 restorative, increasing the appetite, promoting digestion, and invigo-
 rating the general health. It is powerfully anti-acid and especially
 efficacious in Acid Dyspepsia. It is strongly commended to a very large
 class of sufferers by a peculiar power as a nerve tonic and exhilarant,
 which makes it exceedingly valuable, where there is nothing to contra-indicate
 its use, in all cases where nervous depression is a symptom."

Hunter McGuire, M. D., LL. D., late President and Professor of Clinical
 Surgery, University College of Medicine, Richmond, Va., and Ex-President
 American Medical Association, says: "It has a very marked adaptation to
 diseases of the digestive organs. In that condition especially known as
 Nervous Dyspepsia, frequently caused by over-mental labor, and in those
 cases also where there is an excess of acid, in the process of nutrition, it
 will be found highly efficacious."

The experience of the medical profession with this water in the treatment of
 Bright's Disease, Albuminuria, Gout, Rheumatism, Renal Calculi, Inflammation
 of the Bladder, and all Uric Acid Troubles, has been highly satisfactory.

Medical testimonials mailed. For sale by the general drug and mineral water trade.

Hotel at Springs Opens June 15th.

**BUFFALO LITHIA SPRINGS WATER CO. BUFFALO LITHIA
 SPRINGS, VIRGINIA**

TO CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULL-
 MAN TOURIST SLEEPERS. CHAIR CARS AND COACHES.
 LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco,
 \$5.75. Ask your agent for information and literature, or write
 D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt.,
 LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Pas-
 senger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than
 Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, H. B. HELM,
 Assistant to President. General Superintendent.
 E. C. D. MARSHALL,
 General Freight and Passenger Agent. Shreveport, La.

ROYAL

BAKING POWDER

Makes delicious hot biscuit,
griddle cakes, rolls and muffins.

The only Baking Powder
Made from Royal Grape Cream of Tartar

MISSISSIPPI CONFERENCE TRAINING SCHOOL.

Editor, Advocate: The late commencement occasion was one of marked success and well attended. From the piano recital of Friday night to the closing exercises of graduation day, the interest was exceedingly well sustained. The joyous greetings of friends and kinsfolk was not the least of the privileges enjoyed.

On Saturday morning the exercises of the Sophomore Class furnished entertainment and instruction quite beyond the ordinary, and the performance was accorded unstinted praise from intelligent and appreciative visitors.

The Sabbath dawned beautiful and bright, and brought to the large audience assembled delightful opportunity for hearing the Word of God preached by Rev. T. J. O'Neil in simplicity and power. The preacher magnified his office, and, as a faithful witness, proclaimed the truth in its purity and with becoming grace.

Monday morning gave opportunity for a model contest under the auspices of the W. C. T. U., and the exercises were certainly edifying. There were two young ladies and two young gentlemen contestants, and one of the latter was so ungallant as to win the prize over all his fair and fraternal competitors, Rev. Edgar Hillman.

In the afternoon the Board of Trustees met and transacted the usual routine of business.

The Alumni assembled and elected officers and provided for active participation in the work, of materially advancing the welfare of their alma mater and a place on the programme of next commencement. M. E. Cochran, of Paulding, Miss., was made chairman of the Association; P. L. Blackwell, Vice-Chairman, and Baxter Alexander, of Montrose, Secretary.

The concert on Monday night was a distinct success under the efficient direction of Miss Eva Myers, of Pelahatchie, Miss., who has for the past scholastic year managed the department of Piano.

Tuesday was ushered in with a haze that comfortably veiled the otherwise glaring sky, and brought to the young people who constitute the graduating class a meed of unalloyed delight. The programme was interspersed with attractive piano selections. The stentorian voices of the student body blended happily with the audience in rendering that grand slogan of the church militant, "Am I a soldier of the cross?" The tune was "McAnally," so well-known to Methodists. A tender and impassioned invocation followed, offered by the Rev. T. J. O'Neil, presiding elder and president of the Board of Trustees.

After the graduation speeches came the literary address delivered by the Rev. J. C. Chambers, of Ellisville, Miss., which was replete with helpful and inspiring elucidations of "Things Worth While." It was a happily presented and appropriate theme, and made a marked impress for good. The speaker

more than met our expectations of him as a rising young man and minister. May the mantle of the high-honored and late-remembered sire hang gracefully upon the shoulders of the worthy son.

Certificates of graduation in the Academic Course of the Training School were given M. Valrie James, Maud Stella McLaurin, Minnie Kennedy, James Orion Ware, Ethel Gammaré and A. Reta Risher.

Certificates of graduation in the Course of Piano were given Fannie Bird James and A. Reta Risher.

Medal for excellence in the Piano Department was awarded Angelo James.

The benediction was pronounced by Rev. C. M. Chapman, formerly president of the Training School, and now pastor of Fifth Avenue Methodist Church, at Meridian, Miss.

During the session of 1908-09 there were enrolled 254 students, 31 of whom entered after the Christmas recess.

W. A. BETTS, President.

MISSISSIPPI CONFERENCE TRAINING SCHOOL. MONTROSE, MISS.

Dear Doctor Boswell: As president of the Board of Trustees of the Mississippi Conference Training School I feel it not only a privilege, but a Christian duty to tell the readers of the Advocate something about our institution.

We have just closed one of the most successful sessions in the history of the school. During the session we enrolled two hundred and sixty-three pupils. Four young ladies and two young men having successfully completed the curriculum of the institution received certificates of graduation. Two young ladies graduated in music.

The commencement exercises which closed April 20, were very satisfactory, and evinced careful preparation. I would make special mention of the very attractive and pleasing concert on Monday evening April 19, under the efficient management of Miss Eva Myers, the music teacher. The crowning feature of the commencement was the literary address, delivered by Rev. J. C. Chambers, of Ellisville. His address was entertaining, instructive, inspiring. He was indeed, "a man with a message."

The school building has been recently seated with single, automatic desks.

We retain Brother W. A. Betts as president of the school, and all the departments are filled with competent teachers, and we believe we are prepared to do better work next session than was done in the session just closed.

I trust any reader of the Advocate who knows of boys or girls who might be induced to attend a high-grade training-school will write Brother Betts for catalogue and terms.

I bespeak to our preachers a cordial reception for Brother Betts or any other representative of the school going into their territory. T. J. O'NEIL.

THE CHURCH AT BLUE MOUNTAIN.

Dear Dr. Boswell: We have begun work on our church house at Blue Mountain, Miss., and hope to complete it soon. We will send you a photo of the building for publication as soon as the work advances far enough. I have received in all from your readers about \$40 on the house, but have yet to have more sent me. Mrs. J. H. Singletary, of Florence, Miss., took a collection in her Sunday school and sent me \$7.35, which is the largest contribution we have yet received. God bless that good woman and multiply her tribe.

We have written a card of thanks to every one sending as much as one dollar, and we hereby thank every one sending even less amount.

As Methodists we should take great pride in having a nice church house at Blue Mountain, where the Baptists have an educational center. The most of the people there know comparatively nothing about our church, but they are already beginning to feel her gentle touch.

On the last first Sunday the writer received into the church two fine young women, well educated and fully prepared to do church work—one of them, a graduate of Blue Mountain College and a member of one of the most prominent Baptist families in the town. We hope to have many liberal contributions from the readers of your valuable paper in the near future so that we can pay off the workmen.

J. H. BASS, P. C.

Ripley, Miss.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and state) address Rev. C. H. Gregory, Little Rock, Ark. Write today or clip this out for reference.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for \$1.50 each.

In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, MAY 13, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 19.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2781.



REV. AMOS KENDALL.
A Faithful Preacher of the Gospel for More Than
Sixty Years—He Died in the Full As-
surance of Faith.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to folded manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The Chicago Inter-Ocean characterizes the American hen as "Wonderful" and proceeds to say: "The cackle of the American hens is swelling into a mighty chorus. Sixteen billion times a year these small citizens announce the arrival of a fresh-laid egg, and the sound of their bragging is waxing loud in the land. According to the last census, there are 333,593,005 chickens of laying age in the United States. These are valued at \$70,000,000, and the eggs laid would, if divided, allow 503 eggs annually to every person—man, woman and child—in the United States. The value of all the fowls, \$38,500,000, would entitle every person in the country to \$112 if they were sold and the proceeds divided. All of the animal products exported—the pork, beef, tallow, ham, bacon and sausage—weigh 546,560 tons, while the weight of the eggs laid yearly tips the scales at 937,363 tons. Moral: Take care of the chickens."

It may seem incredulous to people living in the country when told that the supply of timber suitable for railroad cross-ties is running short. But such is the fact. And, besides, some of the Western roads are importing white oak from Japan. That likewise seems incredulous. The little island of Japan, ten times smaller than the United States, ten times more densely populated, and ten times as old, furnishing this great country with cross-ties! It is estimated that Japan has a large supply of white oak, and it is probable that a large market will be created for it in this country. Why is this? Simply because Japan has for many years followed a systematic method of preserving its forests, while the people in this country have systematically destroyed them. We have known farms heavily timbered, so devastated that in less than fifty years there was not timber enough on them to keep up the fences. Our great forefathers, wise and good as they were thought it was better and cheaper to clear land than renovate and refertilize old fields, and the bigger part of the timber went up in smoke. The result is, not only lands destitute of timber, but their farms are to-day helping to make the delta planters rich, and what soil has not settled in Mississippi, Arkansas and Louisiana, and other lowlands, is out in the Gulf of Mexico.

The Supreme Court decision on "the commodities clause" in the Interstate Commerce Act of 1906, so long looked for, was rendered on Monday the 3rd of May. The act is known as the "Hepburn railroad rate law." It forbids railroad companies owning mines or manufactories, etc., from transporting their own goods—the output of their mines or factories to the exclusion of the goods or products of other people or companies. One of the Eastern roads which owned coal mines, was sued for violating this act. The decision of the lower court sustained the road, but upon appeal, the Supreme Court sustained the constitutionality of the law and remanded the case. There are some things connected with the decision we do not fully understand, but the verdict on the principal contention of the Government seems to us, not only plain, but righteous. Why should a railroad company owning coal mines in a region of other

mines from which the public is supplied with fuel, decline to transport any coal except that which itself owns? It is a restraint of trade, and railroads are public carriers—each chartered for their own selfish profit. Anybody can see that a railroad on which one or more mines are dependent for transportation by declining to carry the coal of its competitors can make the public suffer. The judgment of the Court will be generally approved.

It is the business of newspapers to give the news, especially "all the news that is fit to print." Some papers follow the rule literally, and in so doing waste time and ink and space. Others that might with propriety give an item in few words merely as news often add comments that makes their news ridiculous. They make "much ado about nothing." A case in point: The Jewish Charity Congress was held in Baltimore on May 4. Cardinal Gibbons, who is a resident of Baltimore was invited to make an address. This he consented to do, and before the address was delivered, the matter was telegraphed all over the United States as another liberal step in the policy of the venerable Catholic prelate, the other liberal step being mentioned in the same connection, as giving his presence at "an art exhibit" held in one of the Methodist Episcopal Churches of the city. Where was the liberality, and who were the liberals? It is not always an act of liberality on the part of a clergyman to accept an invitation to address a congregation of another faith. The liberality is on the part of the clergyman who extends the invitation. Cardinal Gibbons, in speaking for a Jewish charity, did not surrender or compromise a single principle of Romanism, nor acknowledge in any sense the validity of the Jewish faith. He simply desired to assist a public charity. Cardinal Gibbons is not a Catholic. He is a Roman Catholic.

Whence comes the money that supports our Government? From the people who pay the taxes imposed directly or indirectly. A very large proportion is derived from the tariff laid on many hundreds of articles. Another large proportion is paid by the tax on liquors and tobacco. Of the many hundreds of articles which pay duty, twelve articles, or classes of articles pay three-fourths of the three hundred millions of dollars collected. In 1907, sugar paid sixty million dollars duty; cotton manufacturers, thirty-nine millions; leaf tobacco, twenty-two millions; manufacture of fibers, twenty-two millions; silk, twenty millions; wool manufactures, twenty millions; raw wool, sixteen and one-half millions; spirits, wines and malt liquors, sixteen millions; iron and steel, twelve millions; earthen and china ware, eight millions; chemicals, drugs and dyes, seven and one-half millions; and fruits and nuts, seven millions. These twelve articles, or groups of articles paid the Government two hundred and fifty millions of dollars. Where does all this money go? All this, together with six hundred millions more goes to keep up the navy, the army, to pay pensions, to pay the president, the cabinet officers, the supreme judges, the congressmen, and a great army of officers throughout the country. About six millions of dollars a year kept up the Government in the beginning, now it requires nine hundred millions and sometimes more.

For months past those who are digging the Panama Canal have been "making the dirt fly" at a more rapid rate than at any time since the work began. But the critics have been busy, and one or two have tried to make the impression that much of the work will have to be done over, especially on what is called the "Gatun Dam." They greatly exaggerated the damage. Mr. Taft, who is as well informed as any one else assures the country that the work is progressing satisfactorily, and the canal will be completed by January, 1915. In a recent magazine article, President Taft answers the critics, and concludes with these blunt words: "For reasons the administration is proceeding to construct the canal on the type authorized and directed by Congress, and the criticisms of gentlemen who predicate all their arguments on theory and not upon practical facts; who institute comparisons between the present

type of canal and the sea level type of 300 to 600 feet in width that never has been or will be on sea level, cannot disturb the even temper of those charged with the responsibility of constructing the canal, and will only continue to afford to persons who do not understand the situation and are not familiar with the history of the canal and of the various plans proposed for the canal an unfounded sensation of regret and alarm that the government is pursuing a foolish and senseless course. Those who are now its severest critics will be glad to have their authorship of recent articles forgiven."

GOD'S CALL TO SAUL OF TARSUS, AND ITS DIVINE PURPOSE.

By Rev. D. M. Geddies.

No. III.

The purpose of God in the call of Saul of Tarsus was to bear my name before the Gentiles, and kings, and the children of Israel. For that purpose he was a fit vessel. He had in him, all the elements of mental and moral nature for such a work. He was a truth-loving soul. He scorned deception and sophistries. He was not in any sense a hypocrite, and never had been. A Pharisee of the Pharisees, but frank, honest, sincere, devout. His mind was vigorous, active, imaginative and intensely energetic. Though small of stature and by no means robust, yet he was capable of the greatest endurance and equal to any emergency. In the school of Gamaliel, that astute, conservative, wise and scholarly teacher of the law and interpreter of the prophets, he was thoroughly trained to deal with the most abstruse, profound and learned questions affecting the character and destiny of men. He was deliberate, self-possessed, self-determined, daring and proud even to arrogance — uncompromising in his views and unsparing in his denunciations of sin. His religion, though it was Pharisaism, was an all-comprehensive and all-consuming reality. Its technicalities, however absurd to others, had their place and their use in his creed and practice. The oft repetitions of prayers and fastings, the ostentatious giving of alms in public places, accompanied by the blast of silver trumpets, the frequent ablutions and wearing of glaring phylacteries, the exact tithing of mint and cummin and the observance of the endless traditions of the elders and the strut and pageantry of ritualistic worship, though often engaged in and conducted by insincere and unholy men, were not to him affectations or unnecessary appendages of divine worship. They were ordained by angels in the hands of a Mediator, and were the only means of salvation—the lamps of heaven to light the pilgrim feet of the sons of God over the perilous pathway of earth to the city of the eternal. And in his knowledge and practice of all these he had no superiors and but few equals. In the privacy of his own meditations and the intensity of his own prayers, he had tested their value, and though at times, perhaps, conscious of their insufficiency to save, they were, nevertheless, the stepping-stones to God and heaven.

For a man of such iron nerve, fearless courage, unflagging zeal, quenchless enthusiasm and thoroughly prepared mind the time was ripe. The old dispensation had filled its mission and was surely tottering to its final fall. The new was being introduced. Great and wise men were engaged in the work, and had accomplished much. But they were fishermen from the lake shores of Galilee and rustics and artisans from the private walks of life. They were not drilled and trained in the schools of the prophets, and knew not the heart of Pharisaism and its strength. They shared in its national prejudices and hatred of the heathen and were tied up in its ceremonial worship. The kingdom of Jesus Christ could not long stand on so narrow and insecure foundations. Its foundations must be deep, broad and firm. On them was to rest, not the fantastic structure of a ritualistic church, but a church free from all non-essential externals, and of world-wide evangelistic recon-

structive, reproductive and redemptive grace. A kingdom unencumbered with the trappings of diplomatic honors and political machinery, whose reign is in the heart, and whose laws are mercy, forgiveness and freedom from sin. A kingdom that knows neither Jew nor Gentile, bond nor free, male nor female, but whose citizenship is taken from every nationality, class and grade of the human family, and whose worship is spiritual and whose power will ultimately transform and reconstruct every nationality and government under the sun. And for such a work was Saul of Tarsus, under the illumination and power of the Holy Ghost, pre-eminently fitted; and to such a work was he called. Judas Iscariot could disdain such a glorious mission, and by transgression fall and go to his own deserved place; but God could find in Saul of Tarsus an apostle of greater heroic mind and evangelical fitness.

Certainly in the awakening and conversion and call of Saul of Tarsus the secret decrees of personal foreordination to personal salvation to the exclusion of others, finds no place. He was awakened, converted and called to fill the place of another who had rejected it. His own salvation was conditioned on and involved in the salvation of the teeming millions to whom his message of life has come. God's special calls to special men always have a broader field and a more glorious consequence than the salvation of the single individual. His call to Abraham did not exclude Melchisedec. It rather included him. It was a call to all nations. "In thee shall all the families of the earth be blessed." And in selecting Saul of Tarsus to fill the bishopric from which Judas, by transgression, had fallen, he selected all the fallen sinful sons of men to citizenship in his kingdom of grace. "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both of which are in heaven, and which are in earth, even in him: in whom also, we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory who first trusted in Christ." Eph. 1:10-12.

Winona, Miss.

"TO WHAT EXTENT IS THE NEGRO PULPIT UP-LIFTING THE PEOPLE?"

By Rev. J. W. Honnoll.

The Friars Point District Conference of the A. M. E. Church was held at Hillhouse, Miss., April 27-29, 1909. The subject above was one of the topics discussed, and this is certainly a subject of interest to both white and colored people of this great Delta country.

After listening to their sermons and speeches for two days, I am prepared to say that Methodist preachers of the colored churches of this section are preaching a pure gospel, which is bound to benefit their people. They emphasize the importance of living right—paying their debts and telling the truth. They stress the importance of fidelity to the marriage relation, and are expelling their members who publicly violate it.

But this is not true of all the colored churches of this country, and many of them are crowding into those churches which do not discipline them for openly living in adultery, and boast that they have been converted and are eternally saved. It is an alarming fact that these churches, which preach Antinomianism and live like brutes, are growing in numbers more rapidly than those who preach against sin. These colored Methodist Churches are doing a good work, and money spent in educating their preachers is spent in a good cause. Some of them preach well and all the sermons I heard contained the pure Gospel. While they often missed the true meaning of the text and murdered the King's English they always brought out a good moral and there was more Gospel in some of their sermons than in some sermons I have heard delivered in the best of language. And to hear them sing our good old songs, such as "Amazing Grace," "No, never alone," or "The Saints

are marching on," is a feast never to be forgotten.

We should visit their meetings more and preach for them as often as possible. I never preached to a people who showed more appreciation, and I had it to do, notwithstanding they had plenty of preachers present. Everything which it is possible to do should be done to encourage and help these colored preachers who are trying to elevate their people. The future welfare of this country depends upon their success. Take away their churches out of this Delta country and turn it over to the crap-shooters and blind-tigers, and there would be no living here in safety. We should help them to educate their preachers and encourage them in the good work they are trying to do. For after all that has been said about the race question, it must at last be settled by the golden rule—the religion of Christ—the only hope of our country.

In the nature of things, there is no national or political future for our colored people; they are our wards, the weaker race, which God has committed to our keeping and we are largely responsible for their welfare, and we should teach them to read God's Word. We should treat them justly and kindly and force them to obey the laws of the land for that is for their good as well as ours.

Hillhouse, Miss.

THE SALVATION OF INFANTS.

By Rev. W. S. Harrison.

Well said, Mr. Editor! Your editorial on this subject, March 25, is good, clear and thought-provoking. Your Presbyterian brethren were simply tangled in the skein of Calvinism. The witchery of that system has tangled many another soul besides. Even the great Dr. Summers, it seems, was not entirely clear of its subtle threads. Your lucid statement deserves to be reprinted and reread:

"It is clear that our Lord placed all infants on the same moral basis. When the disciples rebuked believing and loving mothers for bringing their children (infants) to Christ, that he might touch them, thereby giving them his blessing, Jesus said: 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God,' he did not say 'suffer these little children to come,' as though they had been specially selected. He said 'the little children,' evidently meaning all the children of the race. This is emphasized by the additional word: 'Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' This view, we think, is confirmed by what our Lord said on another occasion. When the disciples, prompted by ambition, asked him, 'Who is the greatest in the kingdom of heaven?' he called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Now, whatever our Lord may have intended to illustrate, whether the regeneration of the heart, or the mere conversion of the apostles from an unholy ambition to occupy high places in the kingdom, to humble, teachable and guileless spirits, he illustrated it by a little child, one which, so far as the history informs us, happened to be near at hand, not one brought on the ground for the purpose. The child selected was only a representative of all other 'little children.' This view, as you say, is clearly sustained by the language of St. Paul: 'As by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.' Manifestly all infants are in a state of salvation. They are justified; they belong to God; they are in his kingdom. Therefore, we baptize them into the visible church because they are already members of his spiritual kingdom.

But what of depravity? Are these justified infants depraved? Certainly. You say, and I am fond of quoting your article, "Justification does not eliminate depravity." This, I suppose, must apply to adults as well as to infants. Then some conclu-

sion must follow. We are taught that justification and regeneration take place at the same time. Therefore, regeneration does not eliminate depravity. But what of sanctification? Perfect love? Does depravity still exist when grace has done all, has spent its whole force? This seems to be your view, as you say: "None but the glorified reach that happy estate" when depravity is eliminated. Therefore, we reach the conclusion that Christians do not get rid of depravity in this life.

Does not this accord with universal experience? Does not St. Paul imply this when he says: "I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." What was it he was laboring to keep in subjection if not depravity? What do we all fight against if not depravity? For fight we must to the last. "Be thou faithful unto death." There is no cessation of the warfare this side the last river. No stacking of arms on any mortal shore. What is the trouble if not depravity?

The editor permitting, we may pursue this line of thought further.

Starkville, Miss.

GOOD REMEDIES FOR INSECT PESTS.

If you want to keep insect pests out of the house, keep the house and surroundings clean, dry and well aired; but no matter how careful a house-keeper may be insects of some kind will occasionally make their appearance, and if not promptly disposed of, will multiply with great rapidity. Fly-paper is cheap, but it is not always convenient to get it when you need it most, and you can make papers just as good at home. Mix equal parts of powdered resin and castor oil, and add a little sugar, to tempt the flies. Spread the mixture on heavy paper, leaving a margin for handling. To prevent moths from getting into carpets, dip a paint brush in turpentine and go all around the edges of the floor and the edges of the carpet, and if any bugs are found on metal beds, oil the crevices with oil of turpentine. Darkness and warmth furnish two favorable conditions for roaches and water-bugs, and moisture and food must not be supplied if their elimination is hoped for. To keep the kitchen and pantry free from roaches and ants, wash the shelves and any places where they are found, with strong borax water, and when this is dry put some powdered borax into an insect powder-can and blow it into all cracks in the walls and behind shelves. And the borax will not only drive away nearly all kinds of insects, but is a fine disinfectant and should be used freely about all sinks and pipes, and borax sprinkled about your flowers will save them from the red ants. If any bugs are found on wooden beds, first wash the slats and sides with hot water and let them dry, then dissolve half an ounce of corrosive sublimate in a pint of wood alcohol and apply with a feather or small brush to all crevices and ends of the slats. This will be sure death to the bugs, but it must be carefully handled and kept out of the way of children, as it is a poison, and it is said that the bugs always have a nest somewhere about the bed and they cannot be got rid of entirely until this nest is found and destroyed.

A. M. H.

"Christianity, which is the most domestic of all the world's creeds, has in Japan come into special contact with the strong national idea of family."—Rev. J. T. Imai, of Tokio.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

REV. AMOS KENDALL

The death of Rev. Amos Kendall, Monday evening, April 12, at 5:50 o'clock, in the 79th year of his age, has removed from earth one of the purest and best of men. A citizen of clean character and exemplary life, a leader of undaunted courage and clear vision, a man of Christ-like similitude and Christian graces, a preacher of rare power and apostolic fervor, and a Christian of unfaltering faith and rich experience went out from among us when the spirit of Rev. Amos Kendall was yielded back to God.

To portray the beauty of his stainless life and to do justice to his splendid memory would require a far more gifted pen than mine could ever hope to be. So high did he measure above the standard of ordinary men, and so nearly did he realize the ideal of the perfect and the pure in heart that I must leave to others the summing up of his many virtues and the delineation of his great character. His was no ordinary life; hence no ordinary pen can do it justice. It was a life filled with the Spirit of God, and hence with every Christian grace that is wrought in the human heart. Being filled with the Spirit, he dwelt not among the shadows in the valley, but for more than three-score years his dwelling-place was in the pure atmosphere and radiant light of the mountain-top.

Rev. Amos Kendall was born in Ashby, Lincolnshire, Eng., Dec. 25, 1830. He came of a family of sturdy, mentally vigorous, deeply pious people. From both parents he inherited those sturdy qualities and that reverence for divine things that contributed so largely to the subsequent greatness of his character. At a very tender age he gave his heart to God, and feeling the divine call to the ministry, he began even then the preparation for his life's work by studying and committing to memory whole passages from the Word of God. At the age of seventeen, he was licensed to preach by the Primitive Methodist Church, and in this communion he remained for five years. He came to America in 1854, and coming to Memphis, Tenn., in August of that year, he was appointed as a supply to a pulpit made vacant by the death of the regular pastor. In this city, in the fall of 1854, he joined the Memphis Conference of the Methodist Episcopal Church, South, which Conference embraced the greater part of the present territory of the North Mississippi Conference. In 1870, when the North Mississippi Conference was organized he became a member of that body, and in the capacity of presiding elder and pastor, he rendered most effective service to the Church until the day of his voluntary retirement from the active ministry.

As a citizen of the State in which he lived, he was a man of exemplary life and clean character. A fellow-townsmen and life-long admirer said of him editorially: "Aside from this consecration to the religious field, virtues of high character marked his career as a citizen. In all enterprises tending to elevate the secular affairs of life, he was sympathetic, ardent, helpful, winning the love and respect of the world as well as the adoration of those who had fellowship with him in Christ. In the political, social, and commercial sphere, his influence was felt in the field of his labors, and was exerted in such impressive and tactful way as to carry conviction for God and right."

As a leader in the councils of the Church, he magnified his office. His was the leadership of a bold, self-reliant man conscious of his own strength and the purity of his purposes. He sought not public favor, but divine guidance in all his official acts. As presiding elder and pastor in the Church he loved and served. With him the church was always first. All else was secondary. With clearest eye, he saw its needs, and with undaunted courage, he supplied them.

As a preacher, he was clear, forceful, and scriptural. There was no utterance of his from the sacred desk that did not have behind it the "Thus saith the Lord" of Holy Writ. As was said of "Gilderoy" who preceded him by a few months to the better land, so could it be said of our ascended friend: "He

knew and loved the Bible. He knew its historical facts. He grasped and understood its great doctrines. He could translate these ancient oracles into the language of the streets, the market, the nursery, and the home." Consequently his was that type of preaching that always obtained a hearing. He was pre-eminently a man with a message for men, because he was always a man with the knowledge of God in his heart.

As a Christian, he was a man of rich experience in the things of God. No fact was so distinct in his consciousness as the fact of the Spirit's witness to him of the great moral change wrought in his life. "For more than seventy years I have known my Savior in the pardon of my sins," was his ringing testimony in an experience meeting some months ago; and "for this very hour I have been preparing for more than three-score years and ten, consequently it is just like you crossing the street and going home to your wife and baby," was his triumphant dying declaration.

Calmly and peacefully, the old soldier met his end. Without a struggle or a groan, he ceased to live in the flesh. Attended by many sorrowing friends, his remains were borne to the Methodist Church by his brethren in the ministry Tuesday afternoon, where the funeral services were said by the pastor, assisted by the presiding elder of the District, the resident pastors of the city, and his friend of many years, Rev. G. W. Bachman. Thence the body was borne to the Odd-Fellow's cemetery and laid peacefully to rest to wait the resurrection morning.

May God's richest blessing abide upon the heart-broken wife, who in loneliness sits "at the gate watching the coming twilight shadows, ready to go with the going down of the sun!"

W. E. M. BROGAN.

AN APPRECIATION.

At a meeting of the resident-pastors of Aberdeen, the following resolutions were unanimously adopted:

Resolved, That in the death of Rev. Amos Kendall the city of Aberdeen has lost a universally loved citizen, the churches a most faithful and intelligent leader, and the Methodist Church one of her most valued servants.

Resolved further, That we hereby express our deep sorrow and sense of personal loss as pastors at the removal of our sainted friend and brother, and commend his exemplary life and clean character, his irreproachable manhood and unfaltering faith to our people, and pledge ourselves to greater diligence and more unselfish service because we have known and loved him.

Resolved further, That while we remember his many praiseworthy qualities and cherish his memory, we commend to the God of all grace his widow, equally loved by all who know her.

(Signed): J. Preston Harrington, Pastor Baptist Church; A. Rector, Pastor Disciples Church; W. E. M. Brogan, Pastor M. E. Church, South; James H. Felts, presiding elder Aberdeen District, M. E. Church, South.

MEMOIR.

Rev. Amos Kendall was born Dec. 25, 1830, at Ashby, Lincolnshire, England, and died in great peace and triumph April 12, 1909, in Aberdeen, Miss. The place of his birth and rearing was eight miles from Epworth, the home of the Wesley family.

He was one of ten brothers, six of whom were preachers, all Methodist excepting one, who became a Congregationalist minister. There was also one sister in the family, whose husband was a local preacher.

Brother Kendall was licensed to preach at the age of 18, and served five years in the pastorate of the Primitive Methodist Church, in England. He came to America in 1854 and united with the Methodist Episcopal Church, South, as a local preacher in orders.

In August of that year he was appointed to fill a vacancy, caused by the death of the pastor of Asbury Church, Memphis, Tenn. The next year he served as supply to Hernando Station, which was the first year of that charge as a station.



QAT. SHORE IS GOOD COFFEE

LUZIANNE COFFEE

is a prime favorite with our best Southern cooks, and we need not tell you that for exquisite cooking our old-time Southern cooks had no superior.

If you have never done so, try a full 1-lb. can of LUZIANNE COFFEE; if it does not please you perfectly your money will be returned.

SOLD EVERYWHERE.

THE REILY-TAYLOR CO., New Orleans, U. S. A.

In November, 1855, at the session of the Memphis Conference held in Memphis, Tenn., Bishop Kavanaugh presiding, he was admitted into the traveling connection. During his membership in this Conference, which then embraced West Tennessee, West Kentucky and North Mississippi, he served the following charges: Paducah, 1856; Holly Springs, 1857; Paducah, 1858-59; Hernando, 1860-61; Jackson, 1862; Grenada, 1863-64; Sardis Circuit, 1865; Aberdeen, 1866-67; Hernando, 1868-69; Oxford, 1870.

The North Mississippi Conference being organized November 30, 1870, he became a member of it, and served as presiding elder and pastor, as follows: Grenada District, 1871-72-73-74; Sardis District, 1875-76-77-78; Aberdeen District, 1879-80-81-82; Corinth District, 1883-84-85-86; Aberdeen District, 1887-88-89-90; West Point Station, 1891-92-93; Aberdeen Station, 1894-95-96-97; Sardis Station, 1898-99-1900-01.

At the Conference held in Winona, December, 1901, after fifty-two years of faithful and laborious service in the pastorate and presiding eldership, he was granted a superannuated relation, which, at the close of one year, was changed at his own request to that of supernumerary, which was continued until his transfer to the church triumphant in heaven. He was a delegate in the General Conference held in Nashville, Tenn., in 1882, and served on the committee on Episcopacy. He was also elected reserve delegate to the General Conferences of 1874 and 1878.

He was married twice—first to Miss Harness, who died in 1868; second, to Mrs. Julia Hancock, of Hernando, Miss., in 1869, who survives him in great loneliness and sorrow, after many years of blissful wedded life. But the separation will not be long; soon will be the joyous eternal reunion. In the life and character of Brother Kendall there was a true type of the Christian man and gospel minister. His striking personality, affable manners and graceful bearing on all occasions commanded the respect and reverence of everyone of all ages and classes.

As a preacher and pastor, he was beloved by his people, and had the good-will of everybody. As presiding elder, he was equal to the best in diligence, zeal and wise administration, and was universally popular with the preachers and people. He was companionable and helpful to all, especially so to the young preachers, many of whom he licensed and brought into the itinerant work.

During his twenty years on districts, he missed only two quarterly meetings. Such was his lifetime habit of punctuality and resolute will that he often surmounted difficulties, that would have deterred others, to meet his appointments, frequently walking, when traveling otherwise was impracticable, for miles through cold and rain, to be promptly in place.

It was my privilege and pleasure to be in his charge two years, when he was on Grenada District and I on Banner Circuit, and a more enjoyable and

helpful presiding elder I never had. We were much together. He would frequently spend a week with me visiting the churches and preaching day and night, or several days at camp or protracted meetings. He and Sister Kendall often visited our parsonage home, and we always felt that their presence was a benediction to us.

Preaching was his forte. He truly loved to preach and was ever ready in the truest sense for any call or occasion to do so. He was never wanting in preparation. Though he never wrote his sermons in full, he always had at hand carefully prepared sketches to be used when needed, many more than were ever used.

His sermons were analytical, logical and clear, and were delivered with earnestness and fervor, and often with great power and effect. Hundreds of souls have been blessed and saved under his ministry.

After retirement from the active work of the ministry, he remained two or three years in Sardis, his last pastoral charge. Thence he removed to Aberdeen to spend his last years where he had lived and served fourteen years, from time to time, as presiding elder and pastor.

As an expression of appreciation of his life and work by the people of that city one of them wrote a few months ago as follows: "Rev. Amos Kendall, with his good wife, is spending the closing period of his ministry in Aberdeen. He is really the 'junior preacher' on the charge and preaches often at home and abroad—and splendid preaching it is wherever he occupies the pulpit. He feeds the people and they hear him gladly. He is one of the superintendents of the Sunday school. He is a great reader of books and a constant student. If seven cities contended for the honor of being blind Homer's birthplace, more can be found that contend for the honor of having Brother Kendall and his wife as citizens. He is the spiritual father of many and the friend of all."

This testimony indicates not only the high esteem in which the man and preacher was held, but also the fact of his continued mental and physical vigor, which we can now say remained in force until the end.

He could never be "unemployed nor triflingly employed," according to the rule of a Methodist preacher. A holy zeal for God, the church and souls was the inspiration of his life to the last. He would "cease at once to work and live." It was his custom whenever practicable to preach on Christmas day, the anniversary of his Savior's birth and also his own.

In a letter to the writer, of date Jan. 13, 1909, he said: "I preached on Christmas day to a large congregation and enjoyed the service very much, and many others seemed to do so. I have preached here (Aberdeen) six times since in a protracted union meeting of the churches."

He preached several times more after this and had prepared to preach in Aberdeen on the fourth Sunday in March by request of the pastor, but when the day came he was too unwell to fill the engagement. This was the beginning of the fatal illness. There was a sudden breakdown of the whole physical system, followed in a few days by a violent attack of pneumonia, which soon terminated the life of our dear brother on earth, and this despite the best attention of skilled physicians, trained nurses and loving friends. He was rational and able to speak until almost the last breath and frequently he was able to converse freely.

Rev. W. E. M. Brogan, his pastor, writes as follows of interviews that he had with him during the last days: "On Saturday, April 3, eleven days before he died, I was sitting by his bedside. We were alone, and he put his arms around my neck and said, 'Brogan, I love you; you have a great future before you. Be true to God. Preach the gospel. It is all you have to preach.' He asked, 'What day is this?' I replied, 'This is Saturday. To-morrow is our communion day, you know.' With great feeling he said, 'Yes, in commemoration of what my precious Savior did for my poor soul. Oh! what a precious Savior he is! Oh! how I love him! Tell to all men of his power to save!' I said to him, 'Brother Kendall, you have preached this gospel for sixty years and commended it to men. Have you always found it sufficient, and do you find it sufficient now?' He replied, 'Fully sufficient, it is now and always has been the power of God unto salvation.' I said to him, 'I am so glad to hear you say that. It is my purpose to preach to-morrow from the text, 'He is able to save to the uttermost.' He interrupted me by saying, 'I heard Bishop Paine preach from that text in Trenton, Tenn., in 1858. Saved to the uttermost. Saved from all sin. Saved to all holiness. Saved to all eternity.'"

"On Friday afternoon (before he died on Monday) I asked him if there were any clouds in the heavens? He replied, 'Not a cloud, not a cloud! Why, Brother Brogan, it is just like your going across the street to your wife and baby. Heaven is all around us. There is not a cloud in the moral firmaments; but all is radiant with the light of heaven.'"

"On Saturday morning I was sitting near him, when he opened his eyes and recognized me and said,

'This is Sunday.' I replied, 'No, this is Saturday.' To this he answered, 'I will soon be home where Sabbaths never end. Be true to God and some day you will be gathered home.'"

"It was the most triumphant victory I ever witnessed. Brother Kendall's triumphant home-going is a final and conclusive proof of the divinity of our holy religion. I shall always rejoice that I have been so honored of the Lord as to be permitted to see the triumphant home-going of our now ascended brother and friend. My faith has been strengthened, for now I know that what I have always believed to be true is very truth itself."

A few days before he passed away he gave minute details concerning his funeral, saying to Brother Brogan, "I want you, as pastor, to have charge, and Brother Felts, as presiding elder, to assist. I want the pastors, Harrington of the Baptist Church, and rector of the Christian Church, also Brother Bachman, if he is here, to make short brotherly talks. I want no display. Only songs and prayers."

In the presence of myself and Brother Brogan and others at 8:30 o'clock p.m., Monday, April 12, 1909, the spirit of our long-time beloved brother and fellow-laborer left its mortal abode and ascended to be forever with the Lord.

The next day, at 4 p.m., the funeral services were held in the church according to his own directions, attended by a goodly number of the preachers of the Conference and a large congregation of sorrowing friends, after which the body was laid away in the cemetery to rest until the resurrection day.

By the death of Rev. Amos Kendall the North Mississippi Conference is bereft of one of its oldest and most faithful members, the church of a much-beloved minister of the Word of life, the wife of a devoted husband, and this writer of one of the dearest friends he ever had on earth. But we know that our loss is his eternal gain, and that if we are faithful as he was we shall meet him again in the glorified company of the redeemed in heaven.

"Servant of God, well done;
The glorious warfare's past;
The battle's fought, the race is run,
And thou art crowned at last.
Redeemed from earth and pain,
Ah, when shall we ascend
And all in Jesus' presence reign
With our translated friend?"

G. W. BACHMAN.

Winona, Miss.

MANSFIELD COLLEGE.

Dear Dr. Boswell: The commencement exercises of Mansfield College will embrace Sunday, May 23. As previously announced, Dr. Whaling, of Shreveport, will preach the commencement sermon. Rev. H. R. Singleton, of Alexandria, will deliver the annual address. The year's work has been fine and the commencement will be interesting.

Mr. Harrell, professor in Centenary College, who succeeds me here, is a splendid young man, and the work of the school ought to prosper.

I resigned my position here early in the spring because I did not feel strong enough physically to do the work of canvassing in the hot months. I go to a delightful work in North Carolina—Weaverville College, among the mountains. I have many loyal friends in Louisiana and shall watch with interest the progress of her educational work.

OLIN S. DEAN.

GRENADA COLLEGE.

The fifty-seventh annual commencement of Grenada College will embrace May 23-25, 1909.

Programme: Baccalaureate Sermon, Sunday, 23rd, 11 a.m., by Rev. G. B. Winton, D.D.; Sermon Before Y. W. C. A., 7:45 p.m., by Rev. Jno. R. Countiss; Recital, Monday, 24th, 10:45 a.m., by Intermediate Music Pupils; Grand Concert, 8 p.m.; Baccalaureate Address, Tuesday, 25th, 10:30 a.m., by Rev. W. L. Duren.

Graduates: Lyda Bea Chapman, B.L.; Clara E. Graves, B.L.; Mary Gurney, B.L.; Mabel Gillespie, E.C.; Evelyn Waugh, A.B.; Lucille Williams, A.B.

MILLSAPS COLLEGE COMMENCEMENT EXERCISES, 1909.

Friday, June 4: 11 a.m., Freshman Prize Declamation; 8 p.m., Debate by Representatives of the Gallopway and Lamar Literary Societies.

Saturday, June 5: 11 a.m., Sophomore Oratorical Contest.

Sunday, June 6: 11 a.m., Commencement Sermon by Bishop Seth Ward; 8 p.m., Sermon before Young Men's Christian Association, by Rev. Felix R. Hill, Jr., Vicksburg.

Monday, June 7: 9 a.m., Annual Meeting of the Board of Trustees; 11 a.m., Graduating Speeches and Delivery of Medals; 8 a.m., Alumni Reunion.

Tuesday, June 8: 10:30 a.m., Alumni Address by

Rev. T. M. Bradley, Jonesboro; 11 a.m., Annual Address, by Hon. C. H. Alexander, Jackson; Conferring of Degrees. W. B. MURRAH, President.

COMMENCEMENT EXERCISES, PORT GIBSON FEMALE COLLEGE, MAY 14-17.

PROGRAMME.

Friday—8:30 P.M., W. C. T. U. Gold Medal Contest.

Saturday—3:30 P.M., Class Day Exercises. (Address by Dr. A. A. Kern of Millsaps College.) 5 P.M., Art Exhibit.

Sunday—11 A.M., Sermon by Rev. Ira F. Hawkins, of Tusculum, Ala.; 8 P.M., Epworth League Public Meeting.

Monday—9:30 A.M., Meeting of Board of Trustees; 10 A.M., Art Exhibit Continued; 10:30 A.M., Delivery of Medals and Diplomas. (Address by Prof. J. T. Beall, of Chamberlain-Hunt Academy.) 8:30 P.M., Grand Concert.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and state) address Rev. C. H. Gregory, Little Rock, Ark. Write to-day or clip this out for reference.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash; or will sell on terms with interest from maturity. Riparian rights with each lot. Real Estate Agent, GEO. L. CARLEY, Gulfport, Mississippi.

The New Orleans Light House

(FRIEDRICH MERCANTILE CO.)

638 Camp St. New Orleans, La.
Jobbers in Weisbach, Lindsay and other Gas Lights.
Hollow Wire System of Gasoline Lights. Incandescent Coal Oil Mantle Lamps.
FULL LINE OF SUPPLIES.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

W. F. M. S.

FROM MISS JANIE WATKINS.

My Dear Sisters of the Mississippi Conference: I send only a greeting this year. Miss Pyle will be with you and she will tell you a great deal about the school. It has been a good year with us. Health and a real love for our work have carried us through with joy and have brought us blessings.

You will welcome Miss Pyle most cordially, perhaps, because your two missionaries work with her. In the end you will like her for herself.

Our Missionary Conference is making progress every year in the work undertaken. I pray a rich blessing upon those who have my support. It has made me very happy, and has caused heart-searching.

I am sure you will have a good meeting in the beautiful church in hospitable Vicksburg. Send us another woman for the Laura Haygood.

Hope sings in my heart that when you meet again I will have the privilege of looking into your faces. I have wanted to be true to your trust. With best wishes for this meeting, and that all the joy of service may be yours.

Soochow, China.

FROM MISS NELL DRAKE.

My Dear Friends: Another year has passed, and we again find our thoughts turning toward the Conference. We shall be with you in spirit, if not in body, and we want you to know again, that we appreciate more than we can tell, what you are doing for us in the name of the Master. Miss Pyle will, doubtless, be with you this year, and will give you a much better idea of the Laura Haygood and its girls than I can attempt to do.

Perhaps you would be interested in hearing how we spent our Christmas. For some time we had been wanting to give the girls a Christmas tree, as most of them had never seen one, so we determined we would have it this year, and where there is a will there is a way. We began making our plans by Conference, and with the help of friends we carried them through. Mrs. Fearn loaned us all the decoration she had used for her trees in former years, and Dr. Park gave us a lovely cedar tree from the hospital yard. So this was our beginning.

Two weeks before Christmas Miss Longden and I got up at five o'clock and went to Shanghai to do the Christmas shopping for our sixty-three children. It was a rush, but we finished and got to the train at five o'clock. We had told the children that we were going to see Santa Claus; so they were wild with excitement, especially the little ones. We became so popular that we could hardly walk down the halls for the little ones crowding around us. The Monday night before Christmas we began the preparations and every night that week we tied up packages and stuffed the little bags with peanuts and candy. On Monday a package arrived from the Young Peoples' Society in Vicksburg, and the beautiful little gifts it contained for our girls filled our cup of happiness to the brim.

Wednesday afternoon, while the girls were in school, we got the tree set up in the chapel, and Thursday morning we decorated it. The girls were all lined up in the hall, watching with great glee as we passed along with our baskets and mysterious packages and then unlocked the chapel, shutting the door behind us.

Miss Watkins, Miss Longden and Miss Smallwood and I worked hard on the tree, and when we finished we were sure it was the prettiest tree any of us had ever seen, and I know you would have agreed with us too if you could have seen it.

That night we had our sweet little Christmas service in another room, so that the children's attention would not be distracted from the sacredness of the service. They sang their Christmas hymns so sweetly and listened so earnestly and reverently to the Christmas story.

After the service we teachers retired in haste,

lighted the tree, fired up the Santa Claus and then sent for the girls. I wish you could have seen their faces when they saw the beautiful, brightly lighted tree. They were almost stunned, but when the Santa Claus appeared they revived and the merriment began. Every girl was delighted with her gift and all were pleased. I think the servants enjoyed it as much as the girls. The next morning, a cold, winter's morning, the ten oldest girls, heathen and foreign, got up at half-past-three, dressed and came and stood outside our doors and sang, "Joy to the World." You think it was not sweet? It surely was.

The reason the girls got up so early was because they wanted to get ahead of us, for it has been the custom for the teachers to sing outside the girls' doors on Christmas morning. We feel that each one of you had a share in helping us with this lovely Christmas, and we want to thank you.

Miss Watkins is getting along nicely with the school with all its responsibilities, but she is counting the days till Miss Pyle's return. We hope and pray that the work of this coming term may be successful in the highest sense.

With love and best wishes for your success in your work, I am,

Soochow, China.

W. H. M. S.

LOUISIANA CONFERENCE.

At the beginning of each year it has been our custom to send a personal letter to each auxiliary in the State. But believing that more of our Methodist women can be reached through the columns of the Advocate we will use this means of communication this time.

Our last annual reports show a healthy increase in numbers and finances, and a fuller appreciation of the real missionary spirit of the work. The Home Mission Society is largely indebted for this marked advance to the hearty co-operation of the ministers, and their ever faithful efforts to strengthen this branch of church work. We are grateful to those of the presiding elders who are so kindly assisting us in organizing throughout their districts. Their co-operation means much to us, for they, more than anyone else, have an opportunity of creating Home Mission sentiment, and spreading information about the work. The mission spirit in any church is the life-giving spirit, and it is noticeable that wherever there is a strong, live Home Mission Auxiliary, there is also more local work done, and every interest of the church better subserved.

We are striving to have an auxiliary in every charge. We do not expect a large membership at first, but even with three or four members, and an earnest Christian woman as leader, great good can be accomplished. Literature is furnished quarterly to the auxiliaries and with knowledge of conditions and needs, will come the enthusiasm necessary for maintaining the work.

During the month of May there will be Institutes held at Crowley, Le Comte, Amite City, Shreveport and Monroe. Miss Mabel Head, of Nashville, Tennessee, Associate Secretary of the W. H. M. Society will speak on the subject of Home Missions. We hope all who can, will attend one of these Institutes, and learn more of the work.

We want to speak a word of encouragement to our faithful District Secretaries. Although at times, discouragements have come to them, and their faith and patience have been sorely tried; they have ever come out victorious; and under their wise leadership, we have seen the work growing and broadening, and the spirit of love and kindness ever manifest.

The following were elected Conference officers at the last Annual Meeting:

President, Mrs. E. R. Kennedy, Lafayette; first vice-president, Mrs. F. E. Russ, New Orleans; second vice-president, Mrs. J. H. Reville, Shreveport; third vice-president, Mrs. Jno. N. Sandlin, Minden; recording secretary, Mrs. H. R. Singleton, Alexandria; treasurer, Mrs. R. C. Holt, Rayne; corresponding

secretary, Mrs. Crow, Girard, Lafayette.

The District Secretaries and Press Superintendents are as follows: New Orleans District, Mrs. John Munford, New Orleans; Shreveport District, Mrs. Ben Johnson, Mansfield; Crowley District, Mrs. A. E. Price, Lake Charles; Baton Rouge District, Mrs. R. P. Amacker, Kentwood; Alexandria District, Mrs. M. N. James, Boyce; Ruston District, Mrs. S. A. Hardy, Ruston; Monroe District, Mrs. M. E. Carr, Oak Ridge; Superintendent of Press Work, Mrs. A. C. McKinney, Ruston. MRS. CROW GIRARD, Conference Corresponding Secretary.

JOSEPHUS H. LAKIN.

Memoriam Adopted by Board of Trustees of the Seashore Campgrounds.

Josephus H. Lakin, of Montgomery, Ala., for thirty-five years a member of this Board, faithful to every interest of the Campgrounds, after battling for two years against the foe of his health, anxious to live, yet prepared to die, was called to his reward on Nov. 21, 1908. He was consistently pious, with strong, abiding faith and ever-brightening hope, which gave him a comforting experience to the last. The writer knows little of his early life, but feels sure he was reared in a Christian home, for in all relations of life he was faithful to every trust, exemplifying the highest qualities of true character. As husband and father and friend, his record is a legacy to his devoted family. May the God of all grace bind close together the hearts of all who loved him and those who are trying to advance the cause he labored for so long, and may He grant that as, one by one, we pass out into the great beyond, each may answer the rollcall in that beautiful land of immortality.

W. B. THOMSON,
S. DANIELS,
E. L. McGEHEE.

WINONA DISTRICT LAYMEN.

Brother Lewis gave us an hour and a half at the District Conference. Two laymen spoke. Rev. W. W. Woollard preached a sermon that made a profound impression. No collection was taken, but Brother H. H. Estes volunteered \$100 dollars to the emergency fund. That increases Greenwood's cash contribution to more than \$200. The district has paid in cash more than \$300, and only two charges heard from. These two will give \$500 this year. Greenwood stands first in point of ability, and Carrollton ninth. That shows what will be done when the other eighteen charges get in line.

I am requested to say that the contributions of the Laymen's Movement should go through the hands of Brother S. J. High, treasurer of our Annual Conference Board of Missions. All contributions, specials, as well as assessments for all purposes, should go through the hands of our Conference treasurers.

J. R. BINGHAM,
Leader for Winona District Laymen.

W. W. Carre Co., Ltd,
Manufacturer and Exporter of

LUMBER,
NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.

Fire and Casualty Insurance.
736 UNION STREET. PHONE, MAIN 595.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO
The United Hardware Co. Ltd.,
1005-1007 Canal Street, New Orleans.

A GREAT CONFERENCE.

One of the most important and significant Conferences in the history of Southern Methodism met, labored, loved and parted in the city of Memphis, Tenn., April 27 and 29, in this present good year of grace, 1909. Its sessions were held in the lecture room of the First Church in that city.

The members of the Conference were representatives of our several Annual Conference Boards of Church Extension. About 120 delegates were in attendance, representing thirty-four Annual Conference Boards. These men were called together by our General Secretary, Dr. W. F. McMurry, of Louisville, Ky., at the suggestion and by the authority of the General Board. The object of the meeting, as stated in substance in the call, was to create sentiment for and to further the interest of Church Extension, in view of the pressing needs of the time, as voiced and accentuated by the many doors of entrance so Providentially and recently opened to us. It was generally known in Church Extension circles that a great impetus had been given to the movement in the last few years, but few, if any, even of the most intelligently observant were prepared for the splendid attendance, the magnificent programme and the fervent apostolic zeal that characterized this body.

Their deliberations took a wide range. Almost every conceivable phase of Church Extension work and possible activity was thoroughly discussed and completely thrashed out.

By unanimous vote of the conference Dr. W. F. McMurry was elected president of the meeting, and J. W. Hill was chosen as secretary. At the secretary's request Geo. W. Barcus, of Hereford, Texas, was elected assistant secretary. Dr. J. R. A. Vaughan, of St. Louis, Mo., led the devotional exercises at the opening of each session, and by his clear, comprehensive and spiritual expositions of the Scripture, greatly endeared himself to the brethren and kept the devotional tone of the Conference upon a high key.

By the wisdom and foresight of our general secretary, under whose direction the programme was prepared, each subject discussed and settled, logically introduced the next matter for consideration, so that when the whole had been gone through with there was certainly little left to be said.

It was anticipated by some of us at least that the various views which would likely be presented in a conference of men representing regions so far removed from each other, would suggest the necessity of new methods and possibly some new laws to meet the growing demands of the widening fields of our missionary operations. In this we were justified. The mill, the mine, the factory, and foreign populations, and the hundreds of thousands of our people who are flocking to the states and territories of the great West and Northwest, the crying needs of all these masses suggested many changes in the methods of evangelization heretofore employed, and loudly called for new and proper legislation in order to adjust the machinery of the church to the exigencies of the several situations.

Some of the facts brought out in the discussion of the various questions were startling, even horrible! It was established by "many infallible proofs" that in some parts of the great West, for instance in Arizona, there are towns of 4000 and 5000 inhabitants where there is neither a church nor a preacher of any denomination whatsoever. In other towns of 10,000 and 15,000 souls no branch of Methodism has a single church, while the field is practically neglected by everybody else! Even where we have organized classes and begun work our people are without houses—the commonest make-shifts of a building being the exception, while utter destitution of all church equipment is the rule.

It was pointed out that among the milling population the methods employed must be those of the kindergarten—an appeal being made largely to the

senses. The most primitive and rudimentary instruction was necessary even in educating and evangelizing the adult portion of the community.

A mere single room chapel, therefore, was wholly inadequate to meet the demands and produce proper results. There must be night schools, reading rooms, day nurseries and all other attachments of the modern institutional church.

It was remarked and emphasized that the mining population were more intelligent and progressive. Sensitive, however, in the extreme, they resented any second-class equipment, as throwing them into contrast with the opportunities and comforts of the wealthier classes. The fact was brought out in the consideration of the foreign immigration problem that in Texas alone there are 750,000 foreigners, only a handful of whom are being touched by our church or any other Protestant body. The great mass of these immigrants are Roman Catholics of the most ignorant and fanatical type, while many of them are utter Atheists, whose chief purpose in life is to eat and drink. They land upon our shores with their minds full of error concerning the genius and principles of our free institutions and with their hearts full of hate for everything civil or ecclesiastical, moral or religious that tends or intends to limit their excesses or to put a check upon what they have learned to denominate their "personal liberty." Even this great number of aliens upon our shores is only a drop in the bucket compared with what we may expect when the Panama Canal is completed and the gates of the Orient are opened towards the West.

These people must be reached and evangelized or they will poison the fountains and destroy the purity of our free institutions. And they can be reached. Experiment even with the poor equipment we now possess demonstrates this possibility. The few feeble efforts we have been able to put forth in raising a standard against this inflowing tide shows conclusively what can be done if we only strengthen our hands and employ the unemployed resources of men and money in the possession of the church today.

A committee was appointed early in the session to catch the general drift and secure as far as possible the consensus of opinion and express in the form of resolutions and memorials to the General and Conference Boards and to the next General Conference what seemed to be understood as needed changes and forward movements. The Committee made the following report:

"Resolved, That it is the sense of this body that the Conference Boards of Church Extension be permitted to levy an assessment in excess of that levied by the General Board, and that such excess be used within the bounds of that Conference—the entire amount levied being one assessment under the name of Church Extension.

Second—We further recommend that the law be so changed as to allow pastors to remain indefinitely in cotton mills, mining and other such communities, when the exigencies of the case so demand; and that the General Board and Conference Boards be allowed to grant Church Extension money in cotton-mill towns, mining and other such districts, even when the title cannot be secured, if, in their judgment, they deem such a gift advisable.

Third—We recommend that section 4, paragraph 87, question 29, "Are there reports from the trustees," etc., be so changed as to read: "What amount of insurance is being carried on churches, parsonages and schools, and when do these policies expire."

Fourth—That in pursuance with the suggestion made by Dr. McMurry relative to church insurance, we recommend that a committee of five be appointed, and on our own motion we suggest that Dr. McMurry act as chairman, and that this committee shall have charge of this matter.

Fifth—That the law be so amended as to allow the appointment by a Conference Board of a secretary of Church Extension to travel throughout the bounds of that conference in the interest of Church Extension.

Sixth—We heartily concur in the judgment of the secretary and General Board of Church Extension in calling this meeting of Conference Board representatives, and that such a meeting should be called annually at such time and place as the General Secretary may think best; and that the expenses of said representative be provided for by the Conference Boards of Church Extension, each Board providing for its own delegate.

Seventh—We further recommend that the matter of the General Board of Church Extension issuing bonds for the purpose of securing a loan fund adequate to the needs of the church be referred to the committee of five on insurance provided for in recommendation 4.

Eighth—We recommend that the Board of Church Extension encourage the churches to apply for loans rather than donations; and that the boards place this money into loan funds to be administered by the General Board upon the recommendation of the Conference Board.

Ninth—We recommend non-concurrence in the matter of refunding interest with principal where property is alienated.

Tenth—We recommend that the General Conference place the Boards of Church Extension upon the same basis as Boards of Missions, as to constitution of Boards, and that the General Board of Church Extension be requested to state whether or not the action of Conference Boards of Church Extension is final. (Signed by A. B. Andrews, B. P. Adams and R. A. Hutsell, committee.)

The Conference passed the usual resolutions of thanks. The following resolution, coming in just before adjournment, is too important to be overlooked:

We recommend that each annual conference board hold church extension anniversaries during the sitting of Annual Conference, and that the corresponding secretary of our General Board provide speakers for such occasions when requested to do so.

J. W. HILL.

Phone Main-

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

NEW ORLEANS, LA.

Unlimited Meals.

Alvin Porter, Mgr.

DOCTOR TICHENOR'S
Antiseptic

Accidents Will Happen

You cannot prevent that—they "come when least expected."

A bottle of **Dr. Tichenor's Antiseptic** kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world! It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains. Keep a bottle in the house—always.

All Druggists 25 and 50 cents.

ANYONE WHO HAS USED IT!

ASK EVER

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.
OFFICE: 112 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$1. Six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Cramer.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murray, Rev. W. W. Woodard, Rev. H. S. Sprague.

DISTRICT SUPERINTENDENCY.

The General Conference of the Methodist Episcopal Church at its last session eliminated the term "Presiding Elder" and substituted "District Superintendent." The incumbent in all the Conferences is given about all the work he is able to do in some of them, "a little the first." Looking over the appointments of a Conference recently held, composed of one hundred and seventy-six pastoral charges, we find it is divided into three districts. One district is composed of sixty-five charges, another fifty-two, and the third one fifty-nine. In thus enlarging the districts the superintendents were released from the obligation of attending the second and third quarterly conferences. Even under this regime he cannot give each charge in the district with the smallest number, even one Sunday a year. All other visits must be made in the week. Other districts will fare still worse so far as ministerial service is concerned.

Looking at the matter at this distance, and with our knowledge of the working of the presiding eldership in the South, which is essentially the same as in the North, we can but conclude that the district superintendent up North is little more than a financial agent, and must do his work principally by correspondence, and keep busy at that. In the district with sixty-five charges, what opportunity is afforded the superintendent to make himself felt as a preacher, or even to do his best as a traveling agent of the church? Of his 260 quarterly meetings, 208 must be held in the week, else must be held by the pastors in his absence. If in the week, and they are like week-day quarterly meetings down South, the best the superintendent can do is to preach one sermon to a small crowd, and hold the quarterly conference with a handful of officials. At the end of a year, after holding five quarterly conferences a week, his work is stale, and his preaching must be anything but fresh.

In the light of the fact that it is about all a good, strong man can do to preside properly over a district of twenty-six appointments (about thirteen too many), giving the people all they deserve, it looks like a farce to spread his work over a territory larger in number of charges than many Annual Conferences. To some this move looks like the beginning of the end of the time-honored and heaven-blessed presiding eldership in our sister Methodism.

EDITORIAL INDEPENDENCE.

Dr. Ivey of the Foreign Christian Advocate, in his issue of April 1, says that harsh in his remarks concerning certain editors who have ventured to question the soundness of views occasionally set forth in the general organ of our denomination. These editors are characterized as "heretics" and "infidels" and they "make harsh music" from the "Parapso to the Rio Grande."

Dr. Ivey seems to have his opinion on the right of an editor to express his views. From this one would infer that an editor looking in independence is the farthest from the convictions. Further, one would infer that even the editor of the appointed organ of the church has a right to be independent. But Dr. Ivey does not believe this, with regard to "the editor of a religious paper," he says: "We believe that freedom of thought within those limits imposed by ordination vows and the recognized obligations of a true Methodist preacher is always tantamount in the case of a Methodist editor to freedom of expression." On that proposition we are agreed, and hence have not joined those who objected to some of Dr. Watson's deliverances on matters of minor importance. Only on questions of vital interest have we taken issue with our chief editor.

But more than once, as we believe, the *Christian Advocate* has given voice to sentiments that no man in all the long line of editors from Thomas Stringfield to Dr. Hoss ever uttered or believed. In these utterances the editor went contrary to the accepted belief of his Church. They grated on the ears and nerves of at least nine-tenths of the brethren. Some of the utterances had reference to the vital truths of the Word of God, and discredited the history. These were the things that raised the "horns," and created the "harsh music."

What else could we, who joined in this music, do? If the editor's spirit of independence led him to go beyond or outside the limits of his ordination vows to set before the Church "erroneous and strange doctrines," we were led by our spirit of loyalty, and inside the limits of our ordination vows, to do what we could, if not to drive them away, at least to counteract as far as possible the evil. And wise and good brethren not only object to the course of these editors "from the Parapso to the Rio Grande," but call them "horns"—vicious things that sting with out provocation.

The editor of the *Christian Advocate* may enjoy all this stinging and "harsh music." We doubt not. If he believes that he is right, that he is in advance of his brethren in knowledge of the Word, and that he is working for the good of the race when he advises the limitation of children, we feel sure he had rather have the approbation of his readers than their denunciation.

Editors of church papers are expected to defend the things for which the Church stands. They are put in charge of them not to learn the doctrine and discipline and practice of the church, but because they are supposed to know them and love them, and to teach and defend them. It is no discredit to an editor, nor impeachment of his independence, to say that he stands boldly by the doctrines of his church. A

Methodist editor is no more a puppet than a loyal Methodist preacher.

The man who measures his usefulness by the number of antagonists he succeeds in arousing, may be a man of courage—doubtless is—but discretion is sometimes the better part of valor.

PERSONAL.

As we go to press, we learn that Bishop Charles B. Galloway is dead with pneumonia. Particulars will be given in our next issue with picture.

We thank Rev. E. W. Lipscomb for promptly sending us a report of the Seashore District Conference—a model report it is. And we will print it as promptly as we possibly can.

Rev. J. E. Denson, in a note to the Advocate, says: "Rev. A. R. Hoffpauir, who has been critically ill for some time, is now entirely recovered, and at his post on the Bell City (La.) charge."

Dr. F. N. Parker, went to Nashville last week to attend the annual meeting of the Board of Missions. He went in the interest of the mission work of the city in which, as presiding elder, he is deeply interested.

Rev. J. D. Ellis informs us that the Meridian District has resolved to support a special missionary in the foreign field. This resolution, if we are not mistaken, was made at the District Missionary Institute.

The date of the Alexandria District Conference is changed from May 29-June 2, to May 28-June 1. The opening sermon will be preached at 8 p.m., the 28th, instead of 5 p.m., the 29th. By direction of the presiding elder, Rev. P. M. Brown.

Rev. J. E. Cunningham, presiding elder of the Oxford District, in a private note to the editor, says: "I have never seen as enthusiastic quarterly conferences as those of the Oxford District have been this spring. It is going to be a great year with us." Amen!

A note from Dr. A. F. Watkins, Hattiesburg, says: "It would do your heart good, as it does mine, to hear the noise of the saw and hammer as the work goes on toward the completion of the new church building. We are going to move into it some of these times."

Dr. DuBose has written another book. It is just from the press of our Publishing House. The title is "The Men of Sapio Ranch." We have no doubt that like everything that comes from his pen, it is a readable book. We will have more to say after we have dipped into its pages.

Rev. B. W. Waters, of the Western Japan Annual Conference, favors us with a letter from that far-off work which we will try to print next week. Brother Waters says: "The New Orleans Advocate makes its regular weekly visit to the parsonage in Nakatsu and is very much enjoyed. I assure you."

Brother Bachman (there is but one Bachman) says: "All goes well with us in Winona. The church here has a new \$550 carpet for which thanks are due the Woman's Home Mission Society. Brother Hall, the pastor, has begun a meeting, and is being assisted by Rev. J. P. Lowery. The interest is good, and we are hoping and praying for great results."

President Hawkins, of Port Gibson College, calls attention to the fact that in the programme of his commencement exercises, printed last week, there is nothing to indicate what school is thus advertised. The omission was discovered in looking over the first sheets that came from the press, and supplied immediately. It so happened that President Hawkins received one of the first sheets.

To Any and All Concerned: We are burdened with programmes of commencements, District Conferences, conventions and joint institutes, etc. If we do not print them all, please take it for granted that they are crowded out for lack of room, and that the editor and publisher are not to blame. Preference will be given to those that come to hand in manuscript—proof to us that they have not been printed and generally distributed.

A little daughter of Rev. J. T. Leggett, presiding elder of the Brookhaven District, had the misfortune to be bitten by a dog a few days ago. It is not certain that the dog was rabid, but Brother Leggett thought best to take no chances, and brought the little girl to the city to take her Pasteur treatment. The bite was scarcely more than a scratch, and not at all painful. We hope no evil will follow. Brother Leggett honored our office with a call on Monday.

Rev. D. P. Bradford, of the Mississippi Conference,

placed at its last session on the list of supernaturals, and who has been in feeble health all the winter and spring, died at his home in Brookhaven last Sunday morning. For forty years he had been an active and useful preacher, much respected by his brethren. He was sixty-two years of age. Our acquaintance with Brother Bradford was limited, and we hope some one who knew him well will write a sketch for the Advocate.

Revs. W. G. Harbin and C. N. Guice, who have been working together for the past twelve months, will labor separately the remainder of this year. The engagements ahead, made for both of them, will be filled by Brother Harbin. Brother Guice is open to engagements, either to conduct meetings or to do his special work—lead the singing. For two weeks past he has been with Rev. Geo. H. Thompson, at Court Street, Hattiesburg. His address is 310 North Rankin Street, Natchez, Miss.

A poor family, long-time readers of the Advocate, had the misfortune to be burned out. The good wife, whose name it is unnecessary to mention, writes us that she is reluctantly compelled to cancel her subscription. To do without it she says "is like parting with a member of the family." Will not somebody replenish the "Helping Fund," that we may continue the paper to the good woman, who, we dare say, would prize it more than ever. We could use several dollars in helping the worthy ones who have been unfortunate.

It is about time for people to cease paying attention to "chain prayers," especially those accompanied by a threat of "dire calamity" to one who breaks the chain. If calamity followed every breaking of the chain—of fire, or sword, or pestilence—we would before this have heard of many mysterious deaths and happenings. A good sister writes us that she has received four of the chain prayers, and has "never taken any notice of the letters or chain." Judging by the tone of her letter—its religious spirit and general intelligence—she is not only alive, but prosperous and happy. Put all such chain letters in the fire!

Since last we made report, the following friends have sent lists of subscribers to the Advocate: Rev. E. H. Rook, Tyro, Miss., 18; Mr. Chas. Wesley, Howison, Miss., 11; Rev. J. F. Waltman, Colfax, La., 15; Rev. D. L. Cogdell, Coahoma, Miss., 10; Rev. H. J. Boltz, Pleasant Hill, La., 10; Rev. H. White, Columbia, La., 15; Rev. J. V. Bennet, of Summit, Miss., 7; Rev. A. A. Martin, Rotts Camp, Miss., 6; Rev. H. E. Carter, Sharon, Miss., 5; Rev. L. T. Sargent, Greenwood Springs, 10; Mrs. E. C. Sullivan, Belmont, Miss., 6; Rev. J. E. Craig, Church Point, La., 5; Rev. W. W. Perry, Terry, Miss., 5. Besides quite a number that have sent in less than five.

PLAN OF EPISCOPAL VISITATION, 1909-1910:

First District—Bishop A. W. Wilson: North Carolina Conference, Raleigh, N. C., Dec. 1; South Carolina Conference, Abbeville, S. C., Dec. 8; Baltimore Conference, Washington, D. C., March 23.

Second District—Bishop C. B. Galloway: Illinois Conference, Waverly, Ill., Sept. 23; German Mission Conference, Houston, Tex., Oct. 21; North Mississippi Conference, Okolona, Miss., Nov. 24; Mississippi Conference, Brookhaven, Miss., Dec. 21; Florida Conference, Lakeland, Fla., Dec. 16.

Third District—Bishop E. R. Hendrix: New Mexico Conference, El Paso, Tex., Sept. 23; Arkansas Conference, Morrilton, Ark., Nov. 3; Memphis Conference, Greenfield, Tenn., Nov. 10; North Georgia Conference, Atlanta, Ga., Nov. 17; South Georgia Conference, Waynesboro, Ga., Dec. 1.

Fourth District—Bishop J. S. Key: West Texas Conference, Uvalde, Tex., Oct. 27; Northwest Texas Conference, Stamford, Tex., Nov. 10; North Texas Conference, Paris, Tex., Nov. 17; Texas Conference, Jacksonville, Tex., Dec. 1.

Fifth District—Bishop W. A. Candler: Denver Conference, Trinidad, Colo., Aug. 12; Missouri Conference, Savannah, Mo., Aug. 25; Southwest Missouri Conference, Kansas City, Mo., Sept. 1; St. Louis Conference, Fredericktown, Mo., Sept. 10; Cuba Mission, Santiago, Cuba, Jan. 11, 1910; Mexican Border Mission Conference, San Antonio, Tex., Feb. 3; Central Mexico Mission Conference, San Luis Potosi, Mexico, Feb. 10; Northwestern Mexican Mission Conference, Nogales, Ariz., Feb. 24.

Sixth District—Bishop H. C. Morrison: South Brazil Mission, Porto Alegre, Brazil, July 7; Brazil Mission Conference, Piracicaba, Brazil, July 28; Virginia Conference, Newport News, Va., Nov. 10; North Alabama Conference, Roanoke, Ala., Nov. 24; Alabama Conference, Opelika, Ala., Dec. 1.

Seventh District—Bishop E. E. Hoss: Kentucky

Conference, Paris, Ky., Sept. 8; Western Virginia Conference, Paintsville, Va., Sept. 15; Louisville Conference, Henderson, Ky., Sept. 29; Holston Conference, Johnson City, Tenn., Oct. 6; Tennessee Conference, Franklin, Tenn., Oct. 13.

Eighth District—Bishop Seth Ward: Japan Mission, Arima, Japan, Aug. 25; Korea Mission, Seoul, Korea, Sept. 2; China Mission Conference, Soo Chow, China, Sept. 29; Little Rock Conference, Arkadelphia, Ark., Dec. 1; Louisiana Conference, Alexandria, La., Dec. 8; White River Conference, Searcy, Ark., Dec. 15.

Ninth District—Bishop James M. Atkins: Montana Conference, Bozeman, Mont., Sept. 9; East Columbia Conference, Spokane, Wash., Sept. 16; Columbia Conference, Medford, Ore., Sept. 23; Pacific Conference, San Jose, Cal., Sept. 30; Los Angeles Conference, Phoenix, Ariz., Oct. 7; Oklahoma Conference, Muskogee, Okla., Nov. 3; Western North Carolina Conference, Hickory, N. C., Nov. 24.

NOTES FROM TUPELO.

Last Sunday, May 2, was a great day for our church here. It was Children's Day and Decision Day, combined. The children's part of the service was all that could be desired. But the crown of it all was when ten of our children, having previously given their names and been instructed, presented themselves at the altar to take the vows for church membership. Rarely have I seen a great congregation so moved as was this one at the sight of the simple service.

Our Sunday school has largely outgrown its quarters. One of our largest classes has had to go to the opera house for quarters until we can get done our new annex. This is a class of sixty young men under the leadership of Mr. R. A. Weaver. We have two classes larger than that: the primary, under Mrs. S. T. Harkey, with a membership of about eighty, and the Wesley class, under Mrs. Vic. Hoyle, with a membership of 125. The contractor is hard at work on the Sunday school annex and will have it done in a few weeks. The cost when completed will be about \$10,000.

Our laymen are thoroughly organized in the Laymen's Missionary Movement, with a membership of sixty-three. This we will increase to eighty in a short while. W. W. WOOLLARD.

JOINT INSTITUTE.

Dear Brethren of the Baton Rouge District: I am writing you in the interest of the Joint Institute for Pastors and Christian Workers, to be held at Amite City from May 24 to 28. I like the terms, "Joint Institute" and "for Pastors and Christian Workers." A casual examination of the programme and the names of the men and women stated for the occasion give promise of an entertaining and fruitful gathering of Christian workers.

Brother Wilson and the good people of Amite City promise free entertainment to all Christian workers in attendance. I am exceedingly anxious that as many as possible of the laymen of the District hear Col. Stubbs, as I believe the Laymen's Movement will help to solve many of the heretofore difficult problems of our church. Let every pastor try to get at least two laymen in his pastoral charge to attend, and let us carry some of the enthusiasm from the Institute to the District Conference, and set fires up and down the two great trunk-line railroads that traverse our territory. The time for our revivals is drawing near and much inspiration may be gathered from these two meetings preliminary to the real work of soul-saving. These gatherings are sources of real inspiration, and though the proximity of the dates is seemingly incongruous to some of us, it may be providential. All the Boards are ably represented by connectional men and home men, and an added, and we think, a commendable feature is that the laymen are given a prominent place. C. C. MILLER.

EROS, LA.

The revival that had been in progress at our church in Eros, La., closed last Sunday night with three-score or more of penitents at the altar, most of whom had accepted Christ. From the start of the meeting the congregations were very large and deeply interested, and the church has been revived, the saints strengthened and many precious souls saved. The like of it has not been seen there for years. Dr. Sawyer was ably assisted by the pastor and his wife, and by such strong men as Brother Sam Collins and Doctors Henry and Hearn, and a faithful and efficient choir. Rev. J. J. Kelly is doing a splendid work for our church in Eros.

LOST ADDRESSES.

It frequently happens that in sending a subscription the wrong address is given. We have absolutely no way to know this in this office. We have instances where two men, with the same initials, take the paper in the same city. Our only resource is to send the paper as directed, and then to quietly take the censure for send the paper astray. We have received notices from postmasters that they could not deliver papers addressed to the following persons: Miss Nel Cooksey, W. G. Hopkins, Mrs. Louis Stephens, J. G. Bales, John Cryde, Mrs. Lizzie Richardson, Geo. White, Mrs. W. W. Lambert, Mrs. E. P. Lagrone and W. B. White.

Examine this list, and if any name appears here that you have sent in recently, please send us the correct address.

LOUISIANA CONFERENCE INSTITUTE CHANGES.

To Louisiana Methodists: The New Orleans pastors have decided that, considering the numerous institutes there this year already, that it would be best not to carry out our Joint programme in that city, and so we are expecting to use our connectional workers to the best practical advantage and to dismiss the rest of the programme. In view of this let those who are planning to attend in New Orleans change their place to Leocompte, Amite or Crowley, and note the dates of these.

Note, too, that the Alexandria Institute has been moved to Leocompte by the plan and judgment of the presiding elder of the Alexandria District.

Those desiring the services of our visiting workers on Saturdays and Sundays between institutes, will please write me at once.

P. O. LOWREY.

Grand Cane, La.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world; than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. OLIFTON, A.B., Ph.D., President.
Grenada, Miss.

Quarterly Conferences.

NORTH MISSISSIPPI CONFERENCE

Durant District—Second Round.

Kosciusko Circuit, at Ethel, May 15, 16
 Poplar Creek, at Salem, May 22, 23
 Pickens, at Goodman, May 29, 31
 Ebenezer, at Bethany, June 5, 6
 Sidon, at Granger, June 13, 14
 Chester, at —, June 19, 20
 Ackerman, at High Point, June 26, 27
 Louisville, at Louisville, July 3.
 Durant District Conference at Louisville, Wednesday, June 30, to Sunday, July 4, inclusive.

N. G. AUGUSTUS, P. E.

Oxford District—Second Round.

Watervalley Ct., Taylor, May 15, 16
 Randolph, at Spring Hill, May 29, 30
 Toccoola, at Salem, June 5, 6
 Red Banks, at Wesley, June 12, 13
 Holly Springs, June 13, 14
 Waterford, at Harris Ch., June 19, 20
 Lafayette, at Cambridge, June 26, 27
 J. E. CUNNINGHAM, P. E.

Sardis District—Second Round.

Cockrum, at Palestine, May 15,
 Coldwater, at Love Station, May 16, 17
 Senatobia, May 22, 23
 Harrison, at Bethel, May 27,
 Courtland, at Shiloh, May 28,
 Eureka, at Terza, May 29, 30
 Crenshaw, at Masterdon, June 5, 6
 Longtown, at Truslow, June 7,
 Arkabutla, at Hunter's
 Chapel, June 8,
 Tyro, June 10,
 W. M. YOUNG, P. E.

Corinth District—Second Round.

Hatchie Mission, at El
 Bethel, May 14,
 Dry Run, at Pleasant G., May 15,
 Kossuth Ct., at Wesley,
 Chapel, May 16, 17
 Rienzi Ct., at Saffillo, May 22, 23
 Guntown & B., at Baldwin, May 23, 24
 Mantachie Ct., at Friend-
 ship, May 27,
 Mooreville, at Briar Ridge, May 28,
 Marietta, at Palestine, May 29, 30
 East Booneville, at Shady
 Grove, June 5, 6
 Wheeler Ct., at Double
 Springs, June 11,
 Blue Springs, at Bethel, June 12, 13
 Belmont, at New Hope, June 18,
 Tishomingo, at T., June 19, 20
 Booneville Mission, at String-
 fellow, June 26, 27
 District Conference at Booneville,
 July 21, 22 and 23.

BEN P. JACO, P. E.

Winona Dist.—Second Round

Indianola, at Fairview, May 15, 16
 Mars Hill, at Bethesda (Thurs-
 day), May 20,
 Winona Circuit, at Bluff
 Springs, May 22, 23
 North Carrollton, at Bethel (Fri-
 day), May 28,
 Vance, at Vance, May 29, 30
 Eupora and Maben, at M., June 5, 6
 Tom Nolen, at Walthall, June 6, 7
 Slate Springs (Tuesday), June 8,
 E. S. LEWIS, P. E.

Greenville Dist.—Second Round.

Gunnison, at Kuhn, May 15, 16
 Leland, at Benoit, May 17,
 Rosedale, at Benlah, May 22, 23
 Hillhouse, May 23, 24
 Friar's Point, May 31, June 1
 Shaw, June 12, 13
 R. A. MEEK, P. E.

Aberdeen Dist.—Second Round.

Chapel, May 15, 16
 Bounds, at Pleasant Hill, May 16, 17
 Fulton Ct., at Tremont, May 22, 23
 Amory, and Nettleton, May 29, 30
 Pittsboro, at Chapel Hill, June 5, 6
 New Salem, at N. Bethel, June 12, 13
 Smithville, at Smithville, June 13, 14
 Montpelier, at Palestine, June 19, 20
 Aberdeen Ct., at —, June 26, 27
 JAMES H. FELTS, P. E.

Columbus District—Second Round.
 Macon, May 15, 16
 Shuqualak, at Salem, May 22, 23

Winstonville, at Hayshuqua, May 15, 16
 Marlow, at Artesia, June 5, 6
 Mathiston, June 12, 13
 Cedar Bluff, at Pearson's
 Chapel, June 19, 20
 Sparges, at —, June 26, 27
 LEE M. LIPSCOMB, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Second Round.

Keatchi, at Longstreet, May 1, 2
 Texas Avenue, May 2, 3
 Pelican, May 5, 6
 Provincial, at Oak Grove, May 8, 9
 Coushatta, at St. Morris, May 15, 16
 Wesley, at Davis Springs, May 20, 21
 Shreveport, 1st Church, May 23, 24
 Noel Memorial, May 25,
 Bossier City, May 26,
 Mady, at Fort Jessup, May 29, 30
 Zwolle, May 30, 31
 Hornbeck, June 5, 6
 Leesville, June 5, 7
 Greenwood, June 12,
 Mooringsport, June 13, 14
 Ida, June 16, 17
 Bon Ami, June 19, 20
 De Ridder, June 20, 21
 Hopewell, June 22,
 Fullerton, June 23,
 Merryville, June 25,
 Pleasant Hill, July 1, 2
 La Chute, July 3, 4
 J. T. WARLICK, P. E.

Crowley Dist.—Second Round.

Patterson, May 1, 2
 Prudhomme, at Branch, May 5,
 Morgan City, May 8, 9
 Indian Bayou, at Bethel, May 15, 16
 Rayne, May 22, 23
 St. Martinville, June 5, 6
 Jeanerette, June 12, 13
 Lake Charles, June 19, 20
 Longville, at Lake Charles, June 19,
 Sulphur, at Sulphur, June 26, 27
 The District Conference will meet
 at Jennings, May 27-30.

J. E. DENSON.

Baton Rouge District—Second Round.

Baton Rouge, Second
 Church, at Antioch, May 1, 2
 Baton Rouge, First Church, May 2, 3
 Amite City, May 8, 9
 Kentwood, May 9, 10
 Hammond, 7 p.m., May 11,
 Independence, at James'
 Chapel, May 12,
 East Feliciana, at Olive
 Branch, May 15, 16
 Mt. Hermon, at Tangipahoa, May 22, 23
 Ponchatoula, at Springfield, May 23, 24
 Zacharie, at Slaughter, May 31,
 St. Helena, at Darlington, June 5, 6
 Franklinton, at Fisher's, June 12, 13
 Bogalouza, June 13, 14
 New Roads, June 16,
 Pine Grove, at Pipkins'
 Chapel, June 19, 20
 District Conference at Slaughter,
 June 1, 2, 3 and 4.
 C. C. MILLER, P. E.

Alexandria Dist.—Second Round.

Le Compté and Melville, at
 Melville, May 1, 2
 Colfax, at Atlanta, May 8, 9
 Chicot, May 12,
 Glenmora, a.m. May 15, 16
 Boyce, at Fellowship, p.m. May 16, 17
 Natchitoches, May 20,
 Eden, at Jonesville, May 22, 23
 District Conference at Jena
 May 29, June 2

PAUL M. BROWN, P. E.

Ruston District—Second Round.

Haynesville, at N. Salem, May 1, 2
 Vernon, at New Prospect, May 8, 9
 Gibsland, at Athens, May 14,
 Homer, May 15, 16
 Winnfield, May 22, 23
 Jonesboro, at Jonesboro, May 29, 30
 Ringgold, Yellow Pine, June 4,
 Lanesville, at Lanesville, June 5, 6
 Lisbon, at Harmony, June 12, 13
 Bernice, at Dubach, June 13, 14
 Arcadia, June 19, 20
 Cotton Valley, at —, June 25,
 Minden, June 26, 27
 R. W. TUCKER, P. E.

Monroe District—Second Round.

Floyd, at Oak Grove, May 1, 2

Gilbert, Holly Grove, May 8, 9
 Tallulah, May 15, 16
 Winsboro, Crowville, May 22, 23
 St. Joseph, May 29, 30
 Fartiday, May 30, 31
 Farmersville, June 6, 7
 Downsville, June 12, 13
 Brookland, June 15,
 Calhoun, June 26, 27
 S. S. KEENER, P. E.

Marriages.

At the Methodist parsonage, Pine
 Grove, La. Jan. 30, 1909, by Rev. H.
 C. Murphy, Mr. TIM HARNSEY to
 Miss SUSIE DANIELS, both of
 Gramville, La.

April 4, 1909, at the Methodist
 church, at Mountpelier, La. by Rev.
 H. C. Murphy, Mr. M. A. CHAPMAN
 to Miss NANNIE FURLOW.

April 13, 1909, at the Methodist
 church, by Rev. H. C. Murphy, Rev.
 EDGAR CARRUTH to Miss JEAN
 CARLISLE, both of Mountpelier, La.

April 13, 1909, at the home of the
 bride's father, Mr. J. J. Basham, by
 Rev. L. T. Sargent, Mr. J. C. EASTER
 to Miss RINDA BASHAM, both of
 near Aberdeen, Miss.

Feb. 14, 1909, at Pleasant Grove
 church, Aberdeen Circuit, Monroe
 County, Miss. by Rev. L. T. Sargent,
 Mr. SAM T. SMITH, of near Vernon,
 Ala. to Miss AMY WEST, of Gatt-
 man, Miss.

March 14, 1909, at Pleasant Grove
 church, Aberdeen Circuit, Monroe
 County, Miss. by Rev. L. T. Sargent,
 Mr. O. M. WEST to Miss BESSIE
 EDGORTH, both of Gattman, Miss.

March 25, 1909, at the home of the
 bride's parents, Mr. and Mrs. Joe
 Henley, by Rev. J. L. Red, Mr.
 ARCHIE COREY to Miss ANNA
 BELL HENLEY.

At the home of the bride's parents,
 at Homewood, Miss., Feb. 24, 1909, by
 Rev. W. W. Graves, Mr. JAMES L.
 STOKES to Miss ADA BROWN.

At the Mary Werlein Mission, New
 Orleans, La., May 3, 1909, by Rev. H.
 Whitehead, Mr. JOHN POUNDERS
 and Miss SADIE McMILLAN.

At the home of Mr. J. A. Boyles,
 near Homewood, Miss., March 3, 1909,
 by Rev. W. W. Graves, Mr. J. A.
 BOYLES to Mrs. HATTIE BROWN.

At the home of the bride's mother,
 near Carr Church, Miss., April 18,
 1909, by Rev. W. W. Graves, Mr.
 HARDY VAUGHN and Miss RUBY
 HARMON.

April 14, 1909, at the residence of
 Mr. J. N. Roberts, Artesia, Miss. by
 Rev. A. H. Williams, Mr. T. H.
 PETERS to Miss ETHEL McILWAIN.

WANTED FOR ILLINOIS HISTORY.

I am writing a history of the Illi-
 nois Conference of the M. E. Church,
 South, and want any item of historical
 importance, and also a short sketch
 of each man who has ever been a
 member of the Conference.

If the reader knows the where-
 abouts of any of the men or families,
 please drop me a card, giving ad-
 dresses, so I can write them at once.

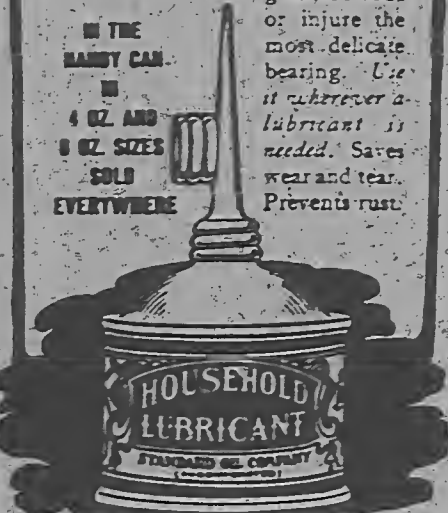
C. HENLEY.

Warden, J.I.

HOUSEHOLD LUBRICANT

Keep a can in the kitchen, another
 one upstairs, and then when things
 begin to rattle, and screech and
 sing—put a drop on the bearings.
 Household Lubricant is especially
 prepared for home use. Will not

IN THE
 HANDY CAN
 4 OZ. AND
 8 OZ. SIZES
 SOLD
 EVERYWHERE



gum, corrode
 or injure the
 most delicate
 bearing. Use
 it wherever a
 lubricant is
 needed. Saves
 wear and tear.
 Prevents rust.

Jewel Barber Shop,
 JOHN SCHNEIDER, Prop.,
 604 Gravier Street, New Orleans.

Opposite Canal-Louisiana Bank.
 Hair Cutting Twenty-five Cents

QUEEN & CRESCENT ROUTE.

SHORT LINE

—TO—
 NEW YORK
 WASHINGTON
 CINCINNATI
 BIRMINGHAM
 ST. LOUIS

PERFECT SERVICE

VESTIBULED TRAINS, THROUGH
 PULLMAN CARS, DINING CARS.

TICKET OFFICE, 211 ST. CHARLES
 STREET.

Depot: Terminal Station, Canal St.
 Telephone Main 4482.

MAKE MONEY SELLING BOOKS.

We equip you, teach you, allow credit
 and pay freight. We publish Bibles,
 Testaments, "Cook Books," "Child-
 ren's Bible Stories," "Business
 Guides," "Cotton Calculators," 75c
 outfit on "The Masterwheel of Love"
 free for 12c postage. Write THE
 SOUTHWESTERN COMPANY, Pub-
 lishers, Nashville, Tenn.

BLMYER
CHURCH
BELLS
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.

American Business College

New Orleans, La.
 Day and Night Sessions. Bookkeep-
 ing, Banking, Telegraphy, Stenography,
 English, Typewriting, Penmanship,
 Arithmetic, Civil Service, Preparatory,
 Free Employment Department. Individ-
 ual instruction. Write for Catalog A.
 WALTER M. GATES and S. CARTER
 SCHWING.

Sunday School

By W. B. Campbell.

LESSON FOR MAY 16.

PAUL AT ICONIUM AND LYSTRA.

Acts xiv:1-28.

Golden text: "All the gods of the nations are idols; but the Lord made the heavens." Psalms xcvi:5.

Jesus had said to Ananias of Damascus that he would show Paul how great things he must suffer for his name's sake; and Paul was seeing them at every place he stopped and preached.

It seemed that at the first, at some of the places, the people would gladly receive and hear his word, but as soon as they began to turn to the Lord Jesus in great numbers the unbelieving Jews would incite trouble for the missionaries. This is the work of Satan, and it has always been that when a people of a community would be about to receive an outpouring of the Spirit the devil would be outrageously active in bringing about something to counteract the work being done for good.

The people of Pamphylia and Pisidia were generally of a rough and lawless character. We can form no conception of them except the impression left on our minds of a race of men as rough and hard as the mountainous country in which they lived. Then if the gospel had such power as to bring conversion and the gift of the Holy Ghost to such a wild, uncouth set of men and women, why do the enlightened and refined of the present day turn away from the church and crowd the places of worldliness? The force and power of Paul's zeal for Christ was sufficient to make the people praise and wonder at his earnestness and persistency, so that even at Antioch in Pisidia great multitudes were added to the Lord. Yet the enemy he was fighting, "even to pulling down of strongholds," drove him and Barnabas away. There is a spirit of evil rampant that would see every church and every work for good done away with. Yet the gates of hell do not prevail. The two apostles made their next stop at Iconium and preached in the synagogue there, which was an evidence that at first they were well received. But after great multitudes of both Jews and Greeks believed, they began to be persecuted by the unbelievers, the same as had been at Antioch. Notwithstanding so much and so strong opposition, the preachers abode at Iconium a long time, speaking boldly and the Lord granting them signs and wonders to confirm the gospel in the minds of a people of a natural tendency to superstition. Finally, it became known that the people of Iconium, urged on by the unbelieving Jews, had made a plot to mob and stone the missionaries, so they took refuge in the town of Lystra, some twenty-five miles away in the direction of Jerusalem. They preached around about the country adjacent to the town of Derbe also. The country through which they were traveling was rough and mountainous generally, but history tells us that the Romans had built roads that made communication between the towns less difficult. It was at Lystra that a new hindrance to the gospel was met, and that was heathenism in the worship of the gods of mythology. So, we see, that while Paul was preaching and saving souls, he was being prepared to combat difficulties of the kind that came from Greece and Rome. His various tours, made more than once through this same country, had a significance that does not first appear, but all Scripture is sublimely worthy of deepest study, and in the light of succeeding events we can trace the works of God's Providence as, step by step, the gospel is

presented to men of every creed or belief. Not long after Paul had come to Lystra among the people to whom he had been preaching he found a man that must have been an anxious listener as, perhaps, he heard of how the Savior had healed the lame, for the man was a cripple—he was lame from his birth, never having used his feet. Paul saw him, and his love for the unfortunate and desire to relieve suffering, the compassionate heart that Jesus gave him, went out toward the poor lame man, and with more than physical eyes Paul discerned that the man had faith. Faith is spiritual, and it can be discerned by those that are spiritual, else how can we know that those who cannot work have faith? Paul called to the man in a loud voice: "Stand upright on thy feet," and the man that never had stood on his feet leaped and walked. The people saw the miracle, and at once began to give the glory to the false gods they worshipped, saying that Paul and Barnabas were two of those gods come among them in the likeness of men, and to give them honor they went about to have a sacrifice and religious festival. Paul preached to them the true God who created all things, and continues his goodness in supplying every need of the body and mind. So that it turned to much good in that the gospel was introduced to them in a manner and under circumstances not devised by man.

This was a great power added to other influences of Paul's preaching, and his mission was attaining its object, though through much persecution. Enemies of Christ and emissaries of Satan, from Iconium and from Antioch, followed the preachers to Lystra and there stirred up the people to such a state that Paul was stoned and thrown out of the city for dead. Paul was not dead, and as he lay there, half conscious, his memory may have taken him back to the scene that, before his mental vision, had been often repeated—the time, outside the walls of Jerusalem, the mob, mad with the rage of Satan, had stoned the martyr, Stephen, and he, Paul, had stood near, consenting unto his death. It was the Lord showing what things must be suffered, showing to Paul and showing to the whole world, that it is only through trials and tribulations that any can enter the kingdom of God. The sufferings of the faithful are never punitive, but always instructive, and Paul was receiving elementary lessons, the advancement of which would fit him to appear before kings and rulers, as had been foretold by the Lord Jesus. Paul achieved eminence at the expense of pride; and his greatness sprang from his humility. God's dealing with him was wondrous, in that it was a fact, that at the feet of Gamaliel he began preparation for the Christian ministry, which he counted but loss. "For the excellency of the knowledge of Christ Jesus . . . ; that he might know him and the power of his resurrection."

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

MUSIC TEACHER WANTS POSITION

for next September; can teach Piano, Voice, Harmony, Elocution, Physical Culture. Has had experience and conservatory training. Good reference. Address, P. O. Box, 64 Silver Creek, Miss.

Churches, Aid Societies, etc. Do you want to raise funds easily and do missionary work at the same time? Our Lord's Prayer Book Mark will do it. Send stamp for particulars; sample 25c, Novelty Selling Co., Box 863 Spencer, Mass.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3.1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

LE BLANC & RAILEY, Ltd.,

FIRE AND MARINE UNDERWRITERS,

814 GRAVIER STREET,

NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists. Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will be held at Jena, La., May 28-June 1. The opening service will be Friday night, May 28, 8 p.m. Rev. J. D. Harper will preach the opening sermon. The sacrament of the Lord's Supper will be administered at the service by Rev. H. O. White, assisted by Revs. H. Armstrong, C. W. Carter and R. S. Isbel. The disciplinary provision that "prominence shall be given to preaching, prayer meeting, love feasts, and the administration of the sacrament" will be observed at this Conference. Let all the preachers come prepared to preach. It is the earnest desire of the pastor that the Conference shall be a season of revival power. For this let the whole district pray.

The following committees will serve the Conference:

License to Preach—Revs. J. D. Harper, T. D. Lipscomb and John Sholars.

Recommendation to Annual Conference—Revs. H. O. White, A. W. Turner and J. F. Waltman.

Orders—Revs. C. W. Carter, W. E. Alkin and Geo. D. Purcell.

Quarterly Conference Records—Revs. H. R. Singleton, W. R. Whatley and R. E. Bobbitt.

Jena is situated on the Louisiana & Arkansas Railroad. Trains from Alexandria and Winnfield arrive at 12 m. and 5 p.m. PAUL M. BROWN, P. E.

FROM GREENVILLE, MISS.

Dear Dr. Boswell: Rev. L. A. McKeown has just closed a meeting which he has been conducting at Meek Chapel, a suburban church in this town. It was my pleasure to hear him several times, and I wish to testify to the noteworthy excellence of his preaching. Having heard most of the prominent revivalists during the past twenty years I do not hesitate to state it as my opinion that he is equal to any of them in the effectiveness of his preaching and his sermons possess the true evangelical note. If he would stoop to manipulation I doubt not that the spectacular results would be most dazzling. His powers of description, the infinite variety of illustrations that emphasize the truth he utters and the dramatic effect with which they are delivered are unsurpassed.

Brother McKeown is a true yoke-fellow of that majestic figure, J. W. Honnoll, both of them preaching the old gospel in simplicity and purity, and having scant respect for the innovations of these latter days. And I wish to serve notice on my brethren of the North Mississippi Conference that at this period of theological unrest, when the effort is being made to eliminate hell from the Bible and religion from the hearts of men, we possess in the Greenville District in the persons of these men and others the true leaven that will finally leaven the whole lump if it is properly cared for.

Perhaps I should not write in this strain, or at all, but my friends in Mississippi have been so kind to me that I will not refrain from a word of appreciation now and then.

J. D. BARBEE.

Greenville, Miss.

Two American missionaries, Henry Maurer and D. M. Rogers, were killed during the Turkish massacres of Armenians. It was first reported that Miss Elizabeth Webb, whose home was in Lafayette, La., had been killed, but we rejoice that she has come safely through the many dangers. The age of martyrs is ever with us.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

District Conference, Natchez District, Fayette, Miss., May 11-14.

Brookhaven District, Magnolia, Miss., May 19-22.

District Conference, Crowley District, Jennings, La., May 26-30.

District Conference, Newton District, Bay Springs, Miss., May 26-30.

Greenville District, Clarksdale, Miss., May 27-30.

Alexandria District, Jena, La., May 28-June 1.

District Conference Baton Rouge, District, Slaughter, La., June 1-4.

District Conference, Jackson District, Mendenhall, Miss., June 9-11.

Meridian District, Shubuta, Miss., June 21-25.

Sardis District, Cold Water, Miss., June 22-27.

District Conference, Durant District, Louisville, Miss., June 30 to July 4.

District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

Joint Institutes in the Louisiana Conference:

Shreveport, May 10-14.

Monroe, May 10-14.

Lecompte, May 17-21.

Crowley, May 17-21.

Amite City, May 24-28.

Mississippi Conference Sunday School Institutes:

Scooba, May 12-14.

Philadelphia, May 15-16.

Preachers' Institute, Seashore Campground, June 22-July 1.

Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-9.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

COLLEGE COMMENCEMENTS.

Commencement, Port Gibson Female College, Port Gibson, Miss., May 15-18.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Centenary College Commencement, Shreveport, La., June 6-8.

Millsaps College Commencement, Jackson, Miss., June 6-8.

MISCELLANEOUS.

Woman's Foreign Missionary Society for North Mississippi Conference, Greenwood, Miss., June 12-16.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Annual Camp Meeting at Seashore Camp Grounds, July 7-15.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by his firm.

Walding, Kinnan & Marvin,

Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Gold Spectacles FREE!

Write and Get a Handsome 10-karat ~~10000~~ Pair Of The



Not Only For Trial—But to Keep Forever.

DON'T SEND ME A CENT

as I am going to give away at least one hundred thousand pairs of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes no matter how weak they may be, read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days you can keep them forever without a cent of pay, and

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them everywhere, at every opportunity.

Won't you help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

● If you are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and just say: "Dear Doctor:—Mail me your Perfect Home Eye Tester, absolutely free of charge, also full particulars of your handsome 10-karat ~~10000~~ Spectacle Offer, and address me personally and I will give your letter my own personal attention." Address:—

DR. HAUX, (Personal), Desk 331, Haux Building, — — — ST. LOUIS, MO.

NOTE:—The above is the largest Mail Order Spectacle House in the world, and is perfectly reliable.

BRAND NEW
\$300 Piano for \$195

A saving of exactly \$105. That's what comes to you in actual cash credit if you become a member of the

Mississippi Valley Piano Club

Membership limited to one hundred. We buy the instruments for all the members in one order, and thereby receive a large discount from the manufacturers that they do not allow on smaller orders. That is the secret of a brand new \$300 high-class piano for \$195. You get the piano as soon as you join the club and you pay for it practically on terms of your own making—either cash down or

On Small Monthly Installments.

These pianos come from the factory of a celebrated maker and are used by musicians of prominence all over the country. They are particularly noted for their easy, responsive action, and for their brilliant tone and marvellous durability. We guarantee them to be the best you can get. Come in and see them or fill out the attached coupon and mail it to us.

If you have an old piano to sell, we'll buy it. Write to us and we'll send you full description and enclose the coupon properly signed.

Reuben Brothers
Memphis, Tenn.

COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Reeding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power, we guarantee it to Cut One Third More Lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalogue and prices. Manufactured by

COLUMBIAN IRON WORKS
Dept. M., Chattanooga, Tenn.

"WE PUT IT AGAINST THE WORLD"

DAVIES COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION.

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write to-day for catalogue.

Address, E. B. MILLER, Pres. Owensboro, Ky.

Obituaries.

Mrs. AMANDA S. ARMSTRONG was born in Giles County, Tenn., March 1, 1821, and died at Rose Hill, Miss., March 1, 1909. On Aug. 20, 1843, she was happily married to Rev. T. Y. Armstrong, who died a member of the Mississippi Conference, March 7, 1893, and preceded his good wife to a better world sixteen years and seven days. To this union nine children were born, five of whom survive their mother. She was the first of her family to join the church, and she lived a faithful member until the evening of her eighty-eighth birthday, when God said, "It is enough, come up higher." The last book she read was her Bible, and she had her strength and presence of mind to the last. She was a true, faithful wife, and a loving mother. In her death we lose one of our best members. "Grandma" was a noble, good woman. I trust the loved ones left behind will live for Jesus in this life and obtain a crown of life in heaven.

J. J. GOLDEN, Pastor.
Rose Hill, Miss.

JOHN S. ROWND, son of Robert H. and Pheraby A. Rownd, was born near Cliflo, La., Feb. 18, 1878, and departed this life at Denham Springs, La., after four weeks' illness with typhoid fever, March 17, 1909. While we knew but little of Brother Rownd's life, we are informed that he lived a consistent member of the Methodist Episcopal Church, South, to the day of his death. It is reasonable to suppose that he called upon the God of his faithful father and mother, by whom he had been taught of Jesus and his love. We are also informed that he was a loving, obedient son, a kind father, and affectionate husband. He leaves a father, mother, brothers and sisters, wife and two little children to mourn his departure. May God bless the bereaved family, and in that special way in which he cares for orphans, may he care for these little ones. F. P. MOSS.

READY BYRD SMITH, son of Daniel and Ann Byrd Smith, was born in Union District, South Carolina, March 6, 1822; was married to N. A. B. Coyle, Nov. 20, 1855. In the same year he moved to Mississippi. He was a member of Liberty M. E. Church, South, in Lafayette County, for forty years. He died at the home of his daughter, Mrs. J. H. Dodds, near Myrtle, Miss., April 18, 1909, aged 87 years, 1 month and 11 days. He served in the Southern Army during the Civil War. His wife and three children have preceded him, while three children, Mrs. J. H. Dodds, of Myrtle, Miss.; Mr. Stanley Smith, of Texas, and Rev. J. H. Smith, our pastor at Valden, survive. A good man has gone from us, but our loss is his eternal gain. After services, held at old Liberty Church, his body was laid beside that of his wife in the Liberty Graveyard to await the morning of the resurrection.

J. W. DUNCAN.

Mrs. FANNIE WALTON, daughter of Wiley C. and Mrs. E. N. Shaw, was born near Lagrange, Tenn., Feb. 10, 1844, and died in Sardis, Miss., April 5, 1909. Mrs. Walton gave her heart to God and joined the Methodist Church when thirteen years old. She loved the doctrines and polity of her Church—they became a moulding force in her life. Her faith in God was strong and unwavering. She was modest and unassuming, yet her light was never bedimmed or her Christian character compromised by the seductive charms of the world's allurements. There flowed in her veins some of the best blood of the "Old South." Seven or eight years before she went to heaven she was called upon to pass through the fires of affliction, which seemed to consume all of the dross and leave only the pure gold of her Christian character.

During these years, when shut out from the world and shut in with God, she was given to meditation and prayer. On the 12th day of April, 1866, she was married to Capt. E. S. Walton, of Panoia County, Miss. This proved to be the union of two hearts that seemed to have been created for each other. Theirs was, indeed, a Christian home. She was generous and unselfish in her nature. Many of our preachers now living enjoyed the unselfish hospitality of her cultured home. She leaves an adopted daughter whom she sincerely loved and a heart-broken husband, together with a host of friends, to mourn their loss. But we all know where to find her. She had set her affections on things above: God's beauty, God's glory, God's heaven, and there she has gone to enjoy them forever. May we all be numbered among the blood-washed throng.

J. T. MURRAH.

FROM OLIVE BRANCH, MISS.

Dear Dr. Boswell: We wish you and the readers of the Advocate to know something about our charge, our work and our pastor.

There are five churches in this charge; so, you see, our pastor is a busy man. He is not only a good pastor, but a preacher of great ability, who points the way to a higher and a better life in his forceful and convincing style from the pulpit, and also by his conduct—the example of his daily life here among us. He has the admiration, confidence and respect of all, old and young, Christian and sinner. In each of these churches he has done, and is still doing, good work. There are many earnest men and women who are laboring in union with him and doing what they can for the advancement of the cause of Christ.

The writer has attended services at three of these churches, and has always heard an eloquent, spiritual sermon, has noticed that the congregation gives close attention and manifests great interest, has observed that there is a place reserved for "Brother Foust" in the heart and in the home of each one of his flock.

Knowing more of the church at Olive Branch, it may be spoken of more particularly than the others. This church is growing, the membership has increased, and the members are working. We have an interesting Sabbath school that is well attended, a "Woman's Home Mission Society" that is doing creditable work, and an Epworth League with sixty-five names enrolled. There are two Leagues in this charge, the other being at Kelly.

Our pastor, Rev. K. P. Foust, is a young man, but he is capable, he is gifted, and there is a great future before him—there is no height to which he may not attain. We recognize his talent, we appreciate him, we love him, we are proud of him, and know that we are blessed in having him with us. The efforts of this noble, consecrated young man must be crowned with success. In battle array, wearing the whole armor of Christ, and fighting for the Master's cause, he is a valiant soldier, a fearless leader, a faithful standard-bearer, ever holding aloft the blood-stained banner of the Prince Emmanuel.

The aim of all Christian teaching is to perfect character, and to initiate holy and helpful action. John Ruskin says at the close of one of his volumes: "This is the sum of all my writings, 'Whatsoever he saith unto you, do it.'" The words of Mary to the servants of Cana of Galilee is the word for us to-day: "Whatsoever Christ saith we can safely do, and less than that we dare not do."—Ex.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have
money is to save it.

3½ % PAID ON SAVINGS DEPOSITS
OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank,
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HADDIN, Vice President.

D. R. BUGHANAN, Treasurer.
JOHN P. CASEY, Secretary.

SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

TERRIBLE CRAMPS

"My wife," writes Joe Moorhead, of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was not bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to pale cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success, in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use.

Try Cardui

Whooping-Cough CROUP

The Coldest and Most Fatal Cough without Internal Medicine

**ROCHE'S
Herbal Embrocation**
will also be found very efficacious in cases of
**BRONCHITIS, LUMBAGO
and RHEUMATISM**

W. EDWARDS & SON, 100 Queen Victoria St., London, Eng.
All druggists or R. F. WILKINSON & CO., 20 Beakman St., N. Y.

USE OUR MONEY For LIVE AGENTS

BELLS.
Send Alloy Church and School Bells. 100 Bell for
Sundays. The C. S. BELL CO., Milwaukee, W. I.

EGGS FOR SALE.

Single Comb and Rose Comb R. I. Reds; also fresh eggs from the Partridge Cochins. These are from fine stock. Eggs from R. I. Reds, \$1.50 for 15; from the Partridge Cochins, \$2.00 for 15. I guarantee to you choice fresh eggs. Send order now.

D. P. BRADFORD,
Brookhaven, Miss.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds of Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

Dropsy Cured: quick relief; removes all swelling in 3 to 20 days; 20 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box X Atlanta, Georgia.

FROM WOODVILLE CIRCUIT.

Dear Dr. Boswell: As you know, I do not write for the Advocate very often, but in view of the fact that quite a number of my people are readers of the Advocate and might be pleased to have their charge represented, I will write this.

I went to the Conference at Yazoo City with my mind fully made up to move from the charge which I had served that year—not that I had any objections whatever to the people, but because I had served the charge the time limit. As a matter of course, I expected to go to some place in the District I was then in; but, to my great surprise, when Bishop Morrison read the appointments I was assigned to the Woodville Circuit—a new circuit, composed of a part of the old Percy's Creek and Bethel charges.

Well, I started at once for my new field of labor. I landed at Woodville on Dec. 24, with a much more extensive knowledge of the geography and geology of Mississippi than before. My family came and we got settled in a rented house about Jan. 6. I entered upon my labors at once.

My people, all over the charge, received me kindly and with only a few exceptions have entered heartily into the work. However, we began under great disadvantages. More than half of the charge lies in the boll-weevil district and the prospects were anything but encouraging. But, since the new crop has been begun things pretty generally have taken on new life, and I feel hopeful that this will be the best year of my ministry. I find plenty to do, notwithstanding I live in town. I work my garden, cut my own wood, care for my horse, cow and chickens, run on errands for my wife, preach once a month at eight different places, ranging from 4 to 7 miles apart. I have between three and four hundred members scattered over about six hundred square miles; all of whom, of course, I expect to visit. It will necessitate my traveling about four or five thousand miles during the year. But what is that for a little gray pony and a young, vigorous man such as I?

A part of the charge is rather difficult to serve—I don't mean it is so large, or the people are so religious or intelligent, but Bethel and Percy's Creek are old churches and have been filled by some of the greatest talent our church has produced, and one young in the cause naturally feels the force of all this. But, as Brother Van Hook remarked to his congregation in speaking of the great characters who had served the Woodville Church, "I am glad they have returned to first principles." I am glad these old churches on my charge have returned to first principles.

Doctor, the Bethel Camp Meeting will begin on the 29th of July. If you will come (and I invite you now) I will see to it that you have the best home on the ground. As evidence that these charges realize that they have returned to first principles, the Camp Meeting Association decided not to employ an evangelist to hold the meeting, but to leave the matter in the hands of the presiding elder and pastors of the Woodville, Centreville and Woodville charges, and, of course, we expect a good meeting.

We are planning to have two children's day services, and preaching and praying in view of a great revival during the year.

I have received about twenty members by certificate and otherwise, secured in cash and subscription about \$75 on Conference collections, and I have received about \$100 on my salary to date.

I ask an interest in the prayers of all who feel interested in the cause of righteousness in these parts.

JAS. L. RED.

FROM DECATUR, MISS.

Dear Dr. Boswell: Is it too late to say that the welcome extended to the undersigned and family was most cordial? Better still, it was not spent in this one effort, but has continued. The parsonage has been thoroughly repaired and painted, adding much both to comfort and appearance.

Congregations have grown steadily and interest seems to be increasing on all lines of work. Union asked for one-half of the pastor's time, and will, no doubt, meet fully all her financial obligations. Observation and experience bear witness that careful cultivation is necessary to successful church growth and development.

We are urging the claims of the Advocate, and would be glad to see it in every Methodist home in the charge. "Go Forward" ought to have a wide circulation. Its visits are a benediction and an illumination.

Too many have suffered the family altar to go down, and prevailing prayer seems to be a lost art with very many. How we need to have "pressed upon us the spirit of grace and supplication."

God said, I know Abraham that he will command his children and his household after him. Joshua said, "As for me and my house we will serve the Lord." The home, after all, is God's nursery of the church. Have we, in our great zeal for the Sunday school and Epworth Leagues, overlooked the importance of the spiritual life of the individual and the family? May we not well ask for the old paths? Verily, indications are that this is being done and we confidently anticipate a gracious present-day Pentecost. To this end we may well unite in special prayer. The times demand it.

C. H. ELLIS.

FROM ABERDEEN CIRCUIT.

Dear Dr. Boswell: As we have been quiet for some time perhaps it would not be out of place to tell something about how we are getting along down here on Aberdeen Circuit.

This is my seventeenth year in the North Mississippi Conference as supply, and this is my first year on my fifth charge. I either had to or did stay my time on every charge that I have ever served. It might have been better for me to have joined the Conference several years ago, but I did not think so at that time, yet I have always tried to be loyal to my church. The first part of this year was not very encouraging, as we had a whole lot of rain and high water to contend with that hindered our progress considerably, but since the rains have ceased we are getting in some better condition. We are having fine congregations and have a lively Sunday school at all of the appointments.

Our first quarterly conference was not very well represented on account of rain and high water, yet, notwithstanding all these things, our new and highly esteemed presiding elder, Rev. J. H. Felts, was on hand and gave us two very fine and highly appreciated sermons.

We have seven-ninths of our Home and Foreign Mission assessments paid and more in subscriptions. Our next quarterly conference will be held at Friendship Church, on June 26-27, at which time we expect to have our new church, built there this year, dedicated. Would be glad to have all former pastors present.

I have sent in several new subscribers to the dear old Advocate and hope to be able to send more. To sum it all up in few words, we consider the prospect favorable for a good year. Pray for us.

L. T. SARGENT.
Greenwood Springs, Miss.

HOW THE

Ladies' Aid Society

OF THE

First M. E. Church

MOUNT VERNON, NEW YORK

Made \$350.00

IN FIVE WEEKS

I would like every society of our Church to know about it, and try the plan for yourselves. Address

MRS. O. F. BARTHOLOW

Methodist Parsonage

MOUNT VERNON, NEW YORK

ILLINOIS CENTRAL The Double Track Route.

26 Hours to Chicago

21 Hours to St. Louis

22 Hours to Louisville

26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone: Main 3618.

VISIT

MINERAL WELLS

—For—

HEALTH AND PLEASURE

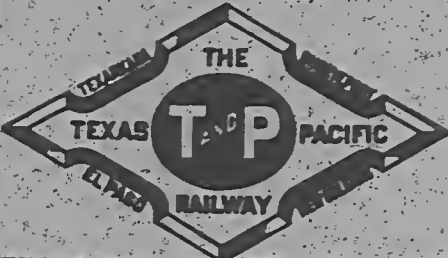
AND

WEST TEXAS

—For—

FINE AGRICULTURAL LANDS

REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent

DALLAS TEXAS

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

FITS CURED NO CURE NO PAY—no other words you do not pay our small professional fee until cured and satisfied. Guaranteed. American Institute, 242 Walnut St., Kansas City, Mo.

Epworth League

TOPIC FOR MAY 16.

CHRIST A GUEST.

(Matt. ix:9-13; Luke x:38-42.)

From the beginning to the end of his ministry we see that Jesus was social in his habits, not only mingling with personal friends, but with people generally. We find him at the wedding festival, we see him among the crowds who attend the great national anniversaries of the Jewish calendar, and he is the private guest of both extremes in society. In his acceptance of hospitality he was keenly aware of the rare opportunity of getting close to men and of doing them good, through the breaking of bread. There is one conspicuous instance of his saving a man by going to dinner with him.

1. The Guest of Matthew.

Matthew belonged to a proscribed social class with whom "the righteous" did not associate except so far as they were compelled to do in paying their taxes. The publicans were constantly classed with the worst sinners, and they probably were very wicked, but they were the very ones whom Jesus desired to save.

This man was won by Jesus, and when invited by him to leave his place of business and be with Jesus on terms of friendly intimacy, he gladly responded. Some time, soon after, Jesus is his guest, and many of the non-church-going classes are present. At this the church-goers are shocked. Their idea of righteousness was exclusive and selfish, while that of Jesus was love reaching out to make others better.

Is the ministry and church of to-day entirely unlike the church of the Pharisees in its aloofness from the society of wicked people? We need to beware of hurtful worldly association, but we also need to beware of hurtful separation. The example of Jesus would suggest friendly contact with saloon men, etc., that we may win them. We must not be like the Ephesus church which had not forgotten how to hate evil, but had left its first love for Christ and men.

2. The Guest of Intimate Friends.

The love of Jesus for man as man did not diminish the flow of special love for close personal friends. In his private intimacies he is the example of perfect human friendship. There is no more human picture than the narrative of his entertainment in the Bethany home, with the two sisters, one over anxious about his comfort, the other absorbed in his words and forgetful of all else.

Our living Lord is ever ready to be the guest of every home, every heart, every organization. He is in the attitude of one knocking for admission. "Behold, I stand at the door and knock: if any man hear my voice and open the door I will come in to him and sup with him, and he with me."

Let us not, while bearing his name, keep him outside the door knocking, when he should abide within.

"O Jesus, thou art standing

Outside the fast-closed door;

In lowly patience waiting

To pass the threshold o'er.

Shame on us, Christian brethren,

His name and sign who bear:

O shame, thrice shame upon us,

To keep him standing there!"

EPWORTH LEAGUE NOTICE.

All the pastors of the North Mississippi Conference are requested to call attention to the Epworth League presidents that they elect delegates to the League Conference, which is to be held in New Albany, Miss., June 15-17, and their names be sent in as soon as possible so we will know how many homes to secure. Their names must be sent to the secretary of the League of New Albany.

MRS. GUY MARTIN.

FINE REPORT FROM WATER VALLEY.

Dear Dr. Boswell: Last night our much loved and most efficient presiding elder, Brother J. E. Cunningham, held our second quarterly conference for the First Church, Water Valley. Perhaps the readers of the Advocate would not object to hearing from it.

Peace and harmony prevails to an extent I have never seen exceeded. Attendance upon services good—at preaching the house full and some times overflowing. Prayer services range in attendance from fifty to one hundred. Pastor held eleven days' meeting, doing the preaching himself, which resulted in good; twenty-one have joined the church; two hundred and fifty visits made this quarter; Junior League numbers forty, doing well. The three Woman's Societies, two Home Mission and one Foreign Mission, are wide awake. What they have done and are doing is not much short of marvelous. We have a live Juvenile Mission Society. Our Sunday school has an enrollment of three hundred, attendance (April 18, last Sunday) of two hundred and fifty-four, and increasing in number with every Sunday. It is the pride and joy of the city. The superintendent, J. G. McGoran, has religion, common sense, tact and industry, and he puts them all into use. He is always at it. I have never seen a more efficient one. Of course, then we have in the school sixteen teachers whom I have never seen equaled for their consecration and fidelity. They come together once a week and study the lessons. Save one, the officials all belong to the school. More men attend than women. This is unusual. The Young Men's class, ranging in years from twenty to thirty, numbers fifty. These have all been gathered in in the last four months, but one. A class of boys, from fifteen to seventeen years, numbering twenty-three, etc.

The financial report for the Sunday school for the quarter is \$125.03. It would do you good to look in on them. It is a joy to preach to them. Come up and try it.

The presiding elder and preacher-in-charge have been paid in full for the two quarters. The stewards say they raise it with ease. Foreign and Home Mission assessments are paid for the year. All other running expenses are paid. The church debt, which was \$9,640 at the first of the year, is now \$6000; in thirty days will be \$5000. The people are not rich, but have religion and loyalty to Christ.

J. H. MITCHELL.

God never calls you from larger things to smaller. God never calls you from up, down. God never calls you into shrunken conditions. God calls you for your welfare, your enlargement, your power, your benediction. God is always calling up, up, up to his children. Blessed be the man that answers when the call upward and outward comes. "Here am I; send me."

—A. F. Schauflier.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

There is no excuse for making the same mistake twice when there are so many other mistakes to make—Tx.

For Sale at a Sacrifice—

8 room house.

6 room house.

Located in Jackson, Miss., one block from Millsaps College and car line.

H. C. ORRICK,

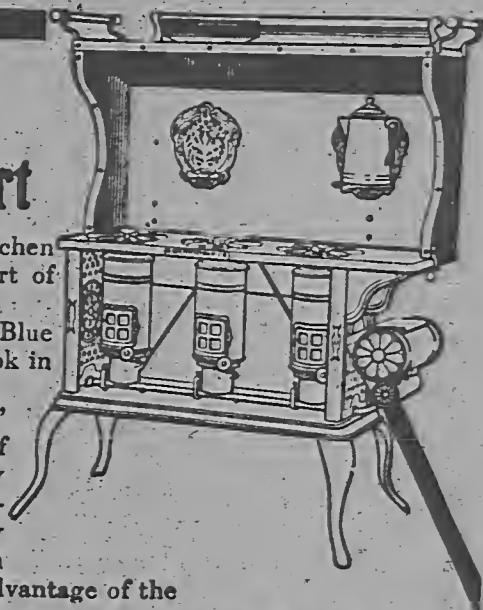
Jackson, Miss.

Plan for Summer Comfort

Don't add the heat of a kitchen fire to the sufficient discomfort of hot weather.

Use a New Perfection Wick Blue Flame Oil Cook-Stove and cook in comfort.

With a "New Perfection" Oil Stove the preparation of daily meals, or the big weekly "baking," is done without raising the temperature perceptibly above that of any other room in the house. Another great advantage of the



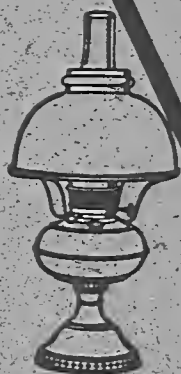
NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is its handsome CABINET TOP, which gives it every convenience of the modern steel range. Has an ample top shelf for warming plates and keeping cooked food hot, drop shelves for holding small cooking utensils, and is even fitted with racks for towels. Made in three sizes, and can be had with or without Cabinet Top. If not at your dealer's address our nearest agency:

The **Rayo Lamp** gives perfect combustion whether high or low—is therefore free from disagreeable odor and cannot smoke. Safe, convenient, ornamental—the ideal light.

If not at your dealer's address our nearest agency.

STANDARD OIL COMPANY
(Incorporated)



To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. FULL-MAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., LAKE CHARLES. J. H. R. PARSONS, Gen. Pass. Agt., NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent

E. C. D. MARSHALL,

General Freight and Passenger Agent.

Shreveport, La.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.



Royal

Baking Powder

Absolutely Pure

Renders the
food more wholesome and su-
perior in lightness and flavor.

The only baking powder
made from
Royal Grape Cream of Tartar.



The Home Circle.

THE TEA PARTY.

It was baking day, and the kitchen was full of warm, sweet smells as Robin came in from school. A big, frosted cake stood over on the dresser, and four lemon pies beside it. Mamma was making cookies at the table—the loveliest cookies, with lots of raisins in them and spice and all sorts of good things! Robin knew from experience just how nice they were, and he peeped into the big jar to see if there were any baked. Yes, indeed, it was nearly full. "Oh, goody!" he exclaimed, as he reached for a crisp one with a fat raisin sticking half out; "may I take some to school this afternoon, mamma—just this once?"

"Robin, you know I don't care to have you eat much sweet stuff between meals; but you may have a few this time." And mamma carefully loosened a yellow bear from the cookie cutter.

"Put 'em in this new paper bag, and I'll have a tea party at recess; and we'll have more fun than anything." For Robin had not found out then, as he did later on, that "tea parties are for girls," with a scornful emphasis on "girls."

"That will be lovely," agreed mamma. "You can put two of those golden pippin apples in your pocket, since you are to be generous, and divide your refreshments. Now run and wash for lunch. I'll fix the cakes in the little bag and set them on the table ready for you. After school I want you to take a bagful to old Mrs. Smith."

Lunch was ready by the time Robin got his hands wiped, and mamma untied her apron and took the last painful of cookies out of the oven and filled the tea-kettle and closed the stove draught, and Robin didn't know what else, because before that he was in his chair and had his napkin unfolded.

At school time mamma was busy in the sitting-room with Miss Helen, who came in to ask about a pattern she had borrowed. Robin went out for the cookies. On the table stood two paper bags, one partly filled, the other filled to the top with only a little rim of paper left to screw into a tiny handle.

Robin stood and looked. Which was for him? Conscience said: "Take the little package, Robin, you know mamma meant it for you."

Then another voice urged very loudly: "No; the big one is yours, Robin. Mamma wants you to be generous."

Then conscience again: "Mamma said, 'a few.'"

The other voice declared: "There are not many. That little bag couldn't hold enough to hurt a fellow."

Conscience: "Probably the big one is for Mrs. Smith, anyway."

Other voice: "There are plenty more for Mrs. Smith. This isn't enough for her. Mamma always sends her lots."

Robin decided it. "I'll take the most, so I can be generous," he said aloud. And then he gathered up the full bag and sped down the street as fast as his little fat legs could go. Once at school, he

put his treasure away without a glance and went slowly to his seat. His heart began to feel very queer and uncomfortable. He tried to cheer himself by thoughts of the tea party, rumors of which he had already set afloat.

Recess time came at last, and with it many guests to the flat stone under the big elm, where the complimentary school feasts were always spread. The apples were carefully divided with Robin's new jack-knife, then the bag was lifted and untwisted. He didn't stop to look in, for the cookies didn't seem half as interesting as they did at noon. He turned it upside down over the paper napkin his teacher had given him, and poured upon it a pile of—egg shells!

How they all laughed and teased! Nothing but the remembrance that he was a boy kept back the tears. Had it been done purposely? Perish the thought! Mamma would never, never in this world. Yet there were the empty shells, and there were no refreshments to be generous with, only the scraps of golden pippins.

Crestfallen and mortified, the poor little host went back to his seat to puzzle over the problem that was solved only when he got back home.

"They were to throw away, Robin. Mamma had used a good many eggs, and dropped the shells into the bag to get them out of the way. I thought you would know which package to take. Mamma never gives you as many cookies as that." And mamma stroked the disappointed little head with a gentle hand.

"I did know," confessed a penitent voice. "I thought I got Mrs. Smith's."

Next day the boys and girls in Primary Class No. 1 had two luscious, crisp cookies apiece to atone for their disappointment. But Robin, who passed them around, saved none for himself. He and mamma had decided that the only way to still the tempting, disobedient voice that had led him into trouble was to punish it very hard, indeed, so the family emptied the cookie jar that week quite without Robin's help. But it never had to happen again. —Sunday School Times.

NEWTON DISTRICT CONFERENCE,

At Bay Springs, Miss.

The Newton District Conference will open at Bay Springs, Miss., at 8 p.m., Wednesday, May 26, with a sermon by Rev. L. F. Alford. The business session will begin at 8:30 Thursday morning.

Let all the preachers and laymen try to be present at the opening service and remain till the close of the Conference Sunday night, May 30.

The Newton District secretaries of the W. F. M. S. and the W. H. M. S. will represent their respective causes before the Conference Thursday afternoon. Friday will be given to the discussion of Sunday school work. That we have on the programme such men as Dr. L. F. Beatty, Rev. W. Fred Long and Mr. N. A. Mott insures to us an interesting programme. I hope that many of our Sunday school superintendents will avail themselves of this chance of better equipment.

Saturday will be given especially to hearing reports of committees and electing delegates to the An-

nual Conference and the business session of the Laymen's Movement.

Sunday there will be the usual order of preaching services and the Laymen's Missionary Movement will be presented Sunday afternoon.

The Conference committees are:

License to Preach: J. J. Golden, H. F. Tolle and J. N. Ware.

Recommendation for Admission into the Travelling Connection and Deacons' Orders: C. A. Powell, T. W. Adams and G. T. Ross.

Elders' Orders: C. H. Ellis, C. McDonald and W. F. Thompson.

Quarterly Conference Records: J. O. Ware, Chairman; Spiritual State of the Church: W. W. Moore, Chairman; Financial System: W. L. Hightower, Chairman; Domestic Missions: W. J. Dawson, Chairman; Foreign Missions: H. Mellard, Chairman; Sunday Schools and Education: W. A. Betts, Chairman; Epworth Leagues: T. H. King, Chairman; Periodicals: W. W. Graves, Chairman; Temperance: L. F. Alford, Chairman.

Will not the editor and readers of the Advocate unite with me in praying for a great District Conference at Bay Springs? T. J. O'NEIL, P. E.

NEWTON DISTRICT CONFERENCE.

The Conference will begin Wednesday night, May 26. Let all the delegates, clerical and lay, who expect to attend, write me the day they will arrive, and whether by private conveyance or railroad. If by rail, on what train, I shall be pleased to meet all when they arrive.

Bay Springs is situated on the M. J. & K. C., midway between Newton and Laurel. The schedule of the M. J. & K. C. is as follows: Two trains out of Laurel, going north, arrive at Bay Springs 7:25 a.m. and 2:09 p.m., and from Newton, south, leaving at 10:40 a.m. and 4:47 p.m., arriving here 12:25 p.m. and 5:56 p.m.

Schedule of A. & V. trains going west 8:05 a.m. and 12:15 p.m. and 5:19 p.m. Going east 11:25 a.m. and 4:47 p.m.

Brethren, pray and come believing that God will give us a great spiritual feast.

A. M. BROADFOOT, P. C.

BROOKHAVEN DISTRICT CONFERENCE.

The opening sermon for the Brookhaven District Conference will be preached by Rev. R. Bradley in the Methodist Church, at Magnolia, Tuesday, May 18, at 8 p.m. The Conference will open in business session Wednesday, May 19, at 8:30 a.m.

The following committees have been appointed:

For License to Preach—H. M. Ellis, W. M. Sullivan and L. L. Linton.

For Admission on Trial—I. W. Cooper, J. W. Crisler and F. A. Grimes.

For Orders—J. G. Galloway, O. G. Halliburton and A. B. Connally.

J. T. LEGGETT, P. E.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for \$1.50 each.

In clubs of ten or more we will send the "Advocate" for \$1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by \$1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by \$1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for \$2 or under, add 10 cents to cover cost of collection. A check for \$1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

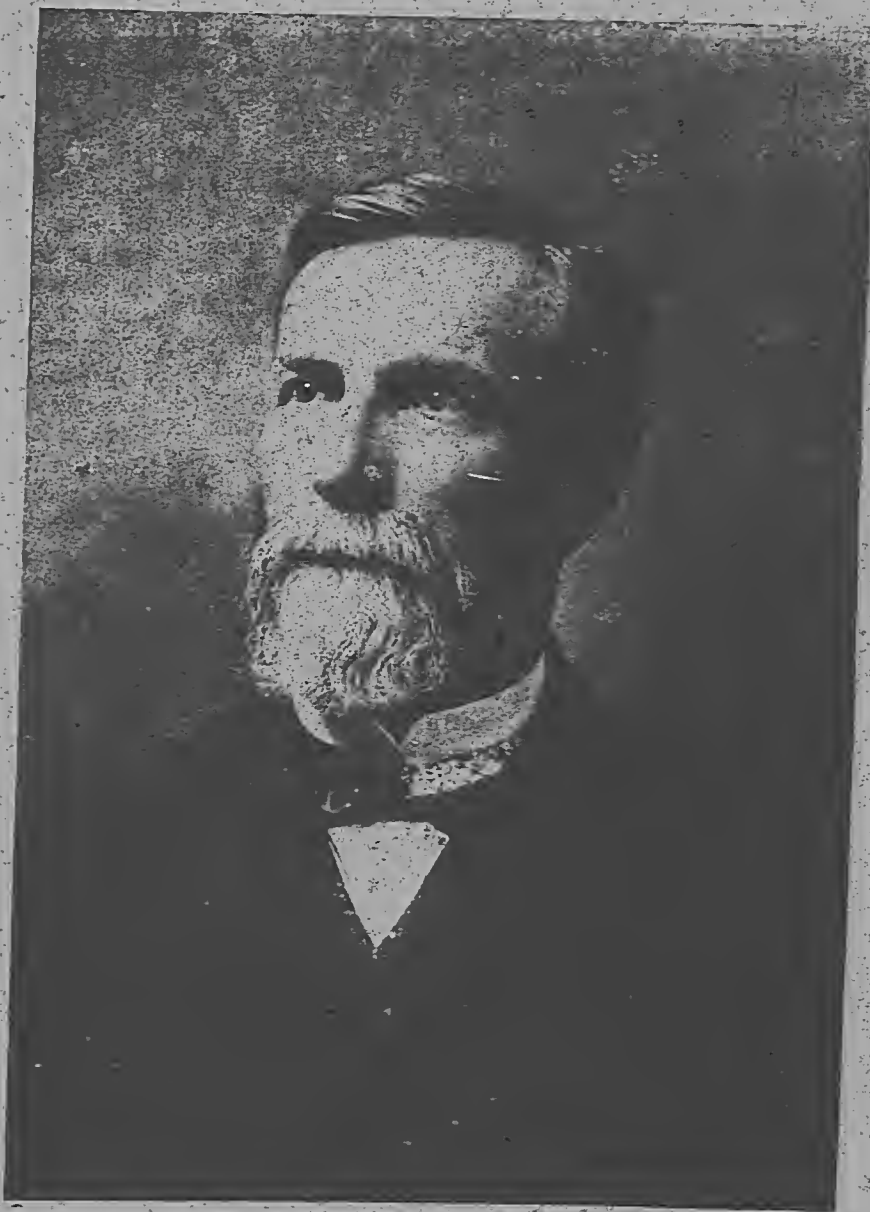
NEW ORLEANS, THURSDAY, MAY 20, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 20.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2782.



BISHOP CHARLES B. GALLOWAY,
Born September 1, 1849. Died May 12, 1909.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A Chinese school has been established in Chicago and thirty-two students have been enrolled already. The school seems to have been started not only for the purpose of educating the young Chinese in a general way, but to make a little China in the United States. "The school was started under the auspices of the Chinese government. Courses in Chinese literature, domestic science, Chinese and international law and the customs and habits of the Chinese in their own country will be given." It is announced that Wu Ting Fang, the Chinese minister to the United States, has accepted the presidency of the school. That indicates that the school is to be something of more than ordinary importance, for Wu Ting Fang is far above an ordinary man in point of intellect and education, and certainly occupies a high place in the government.

The "Times-Democrat," of this city, in an editorial on the fight against race track gambling says: "It is creditable to the judgment and spirit of the American people that they will not tolerate any demoralizing amusement, injurious to public morals and public decency, because of the belief (which time has shown to be erroneous) that there is money in it by attracting visitors. The fight for race track gambling has shown itself unexpectedly weak, and has collapsed everywhere under the pressure of public opinion." This "public opinion" has recently driven the "amusement from New York, Louisiana, California and Florida. And a strong effort to reinstate it in Arkansas has failed. It now finds legal protection in but two or three states. The members of the gambling fraternity, not always heavy drinkers, are nevertheless friends and allies of the saloons, and the reform movement that proposes the abolition of the race track gambling is generally favorable to the abolition of the saloon, or its strict regulation. In the course of time both will be entirely abolished.

The Pittsburg Christian Advocate speaks its mind in regard to gambling in the necessities of life. It says: "In the present state of the public mind there is less disposition than formerly to endure passively the outrages committed against the masses by men who have somehow acquired power to manipulate the food markets. There was a time when this sort of wickedness was looked upon as an evil which must be borne because the suffering poor were no match for the predatory rich. This opinion is not now so prevalent. Everywhere is heard the angry out-speaking of the rank and file, who have come to know their powers, and are not disposed to put up with the treatment which some men would mete out to them. The present popular feeling is the result of the gambling deals in the Chicago wheat pit, which raised the price of flour and bread all over the country, and brought loss to either baker or consumer all along the line. There is a loud demand for a law which will prohibit gambling speculation in the necessary food of the poorer classes. Laws in America are often too easily made and too cheaply held, but such a law, wisely framed, would be both right and popular. A stock exchange, or one for any commodity, is probably a necessity, but

wicked manipulation of its dealings is not so. Something should be done which will be wise and effective to protect the honest poor man from such raids on his scanty table as some rich men in Chicago were able to make."

Those who deny the readiness and fitness of the Filipinos for independence and self-government seem to be wasting their breath. They are quite up-to-date, if not just a little ahead. Their legislature, now in session, which, in some things, is only advisory, is the arena in which great intellectual combats take place. They discuss great themes, and if things do not go to suit them the defeated ones not only protest, but go "out on a strike." In the debate over the Payne tariff bill, now agitating our own Congress, the majority went one way, and ten members of the minority bolted and were on strike a whole month. Whether that was an original act of the bolters, or whether they had heard of the Tennessee legislators who tried to block legislation by getting out of the State, and followed their example, we do not know. But they "bolted," and when they discovered that their "strike" was useless—that the work went on as if they were not in the world—like the Tennessee strikers, they came back and took their places and drew the full month's salary. What are the Filipinos, if not civilized and fit for self-government?

When Jefferson Davis was Secretary of War under President Franklin Pierce, there was constructed, under the supervision of the engineering department of war, a bridge near Washington, called "the Cabin John Bridge." Mr. Davis' name as Secretary of War was cut on a granite slab. At the opening of hostilities between the States, the name of Mr. Davis was ordered erased by Secretary Stanton—the same Mr. Stanton, who, as Secretary of War, turned over the Southern Methodist Churches in New Orleans to Bishop Ames of the Northern Methodist Church. Near the close of Mr. Roosevelt's administration he ordered the name of Mr. Davis restored on the Cabin John Bridge. Mr. Davis had a special friend in Wilkinson County, Miss., by the name of L. B. Horne, who asked as a special favor that he be allowed to restore Mr. Davis' name. The favor was granted, and, without cost to the government, he is "wielding the mallet and chisel which will restore the name." Mr. Roosevelt's magnanimity in ordering the restoration of Mr. Davis' name was in keeping with President Lincoln's, who ordered the churches in New Orleans to be restored to their rightful owners.

Some years ago negotiations were entered into between the Cumberland Presbyterians and the Old School Presbyterians (North) with a view to union. Terms were agreed upon and the union effected. The vote was practically unanimous in the Old School body. Among the Cumberlands it was different. A majority of the Synods and Presbyteries voted for the union, but it was contended, and fairly proved, as we now remember, that the majority of the Synods and Presbyteries thus voting did not embrace a majority of the membership. The General Assembly declared the union effected constitutionally, and many of the Cumberland Churches accepted the decision. Many hundreds of the members, called "loyalists" have all along resisted the union, some going into other churches, while others have fought for their rights in the courts. In some States they maintained their rights, in others they lost. The Supreme Court of Tennessee recently sustained the contention of the loyalists, but the unionists hold on doggedly to the property. At Chattanooga they obtained an injunction from the United States Circuit Court restraining the loyalists from taking possession of the Church and parsonage in that city, valued at \$35,000. A final decision has not as yet been rendered. What is union worth effected after that fashion? After all, it is no little trouble to effect the union of churches. The agitation among the Cumberlands is but a little geyser. When union between Northern and Southern Methodists is brought

about after the fashion of the Presbyterians, there will be a Vesuvius eruption.

What becomes of the garbage of great cities? It was for a long time a puzzling problem. It is a tax even now to many cities of moderate size to get rid of it. Thousands of tons are dumped every day into the rivers to feed the fishes as well as to pollute the waters. The large cities—constantly growing, finding it impracticable to continue this method of disposing of the garbage, as well as in opposition to the welfare of the people living below them on the rivers, were compelled to devise other means of getting rid of it. Some built great crematories and burnt it. Finally, science came to the relief of the cities. Companies were organized and are getting rich taking care of that which the people throw away, and which left in the streets or back yards would prove a nuisance. Every garbage can contains bones, scraps of meat, and the most valuable elements which enter into the composition of commercial fertilizers. The grease in the bones and meat is extracted, and this grease is manufactured into the finest of shaving and toilet soaps. That which is left after the "olive oil" is extracted is called "tankage." Out of this tankage comes a paying quantity of alcohol. Then follow potash and ammonia. What else, we do not know. Thus what goes upon our tables in the shape of meat and vegetables, or into the stoves and furnaces as fuel, and is left unconsumed, is carted to the garbage plant, and comes back to us in the form of soap, or alcohol, or fertilizers to enrich our fields and gardens, to make more food which will make more garbage, and so on. We live in a time of wonders.

"Bonfort's Wine and Spirit Circular," a leading liquor paper, watches closely the trend of public opinion in regard to the drink traffic. In a recent issue it gave out the following, which may well be called a note of alarm: "The saloon has discredited personal liberty and has made it a term of reproach rather than something to conjure with. In the name of personal liberty saloons have been run in violation of law and decency until it looks now as if they are doomed to extinction, except in our larger cities. We do not mean that all saloons have been conducted in a disreputable manner, but we do mean that a sufficient percentage of such places have been badly conducted—that is, have been disorderly, have sold to intoxicated men, have sold to women and minors, have conducted gambling adjuncts, have kept open on legal holidays and on Sundays, etc.—to create a hostile sentiment that has crystallized into a war of extermination, and save in the larger places the saloon as a factor in society would seem to be doomed. We realize that this is a big admission, but the facts demand the admission that our trade may properly grasp the situation." From this it will be seen that the writer makes the same mistake in regard to the cause of opposition to the saloon that many others make, viz: that the disorderly method of conducting the business is responsible for the opposition. This has doubtless had influence on some, especially that large class of moral persons who are not decidedly religious. But the great majority of prohibitionists believe that the traffic in drink is inherently wrong, and detrimental alike to religion, to the church and to society, and would be opposed to it if every saloon in the land was perfectly law-abiding. Sunday saloons alone do not make prohibitionists. The making of drunkards and drinking which incites and fosters crime, make prohibitionists, and this work is done in the so-called high-class saloons as well as in the corner grocery.

We put down as the worst thing that can come into the life of a child low, vile association. We doubt if any human being ever got beyond the influence of evil associates for the first ten years of life. Such association will produce an insanity of nature against which the victim will find it necessary to fight for all the years that remain to him.—Selected.

FLOWERS AND THEIR SIGNIFICANCE.

By Rev. T. B. Holloman

A few evenings ago a little neighbor lad who had formed quite an attachment for the lady of the home came in with a collection of beautiful roses, and presented them, saying as he did so, "the stems ain't long, but they's pretty," and so they were beautiful, full-grown, deepest red, but the best thing connected with that bouquet was the sentiment which prompted its offering.

This reminded me of another collection which came to the wife of the writer after a visit of some days at Monticello, when the laundry woman from the neighborhood, at her last coming, brought a collection of mountain wild flowers, saying: "I thought you'd like a nosegay to carry home with you." This, too, while a ragged assortment, had a priceless value. How often, when all other considerations would be offensive and fail of their purpose, do we find most appropriate and delicate expression in these evidences of God's tenderest love for man. Nothing so relieves the bare, and often cheerless, appearance of the sanctuary as offerings of flowers from the field and the garden. In country, village, town and cities, they are equally welcome, and every church should have its Lydian Band to see that the house of God is not forgotten. The presence of flowers in the cemetery give undoubted evidence that the loved ones are still held in tender recollection, and in the home where flowers abound, finding their way in the parlor and in the halls, and a bud upon the plate at the breakfast time, give voice to a refined and beautiful sentiment which brighten and cheer the pathway of life. But true, does our little couplet run "Strange we never miss the music till the sweet-voiced bird has flown, strange we never miss the flowers till the summer's come and gone?"

I think the most magnificent display of flowers that my eye ever rested upon were the offerings at the grave of a "beloved physician." In that collection were mementoes from the rich and the poor, the learned and the unlearned, the child of lavished wealth and the plainly attired orphan, all vying with each other to express their love for their tender, faithful friend. This was not only a magnificent display of flowers from the simplest to the most costly, but it was the fragrance going out from hearts full of tenderest love. And no expression was ever more deservedly bestowed. The flowers would well-nigh have filled the grave, and the tears would, if possible, have as certainly kept them in freshness and beauty. I counted it an honor to perform some little part in the ceremonies of that sad hour.

Yet, I said, how often during those days of watching and anxiety this faithful friend longed for a word of encouragement, to be met only with a censure because of his inability to arrest the consuming fever—asking that only an occasional bud be pinned upon the lapel of his coat that would assure him of the sympathy of those to whom he ministered so willingly. In a company, not many days since, I heard lamentations because of the waning conditions of the neighborhood church, and expressions that such was not the case when Brothers Jones and Smith were the stewards in charge, yet how few were the flowers ever presented to these zealous guardians of the church life in the community—not even a withered flower came their way.

It was my privilege recently to read some beautiful cheering tributes to the worth and high esteem of a former pastor—real Carnations woven into a beautiful chaplet and most worthily bestowed, and that, too, by one not given to flattery or cajoling. I could but ask whether in his ministry such expressions had often come to lighten his burden, whether thorns had not been, probably, the more frequent in his pathway than the golden Marechal Neil.

After serving a pastorate full of labors, and beset with many perplexing problems, the writer recalls his oft-appeals to those to whom he ministered for some share of relief from the burdens, but found little response. On taking his departure for another field there were kindly expressions and regrets that

he had been left to struggle so handicapped. Flowers were profuse. But in our heart of hearts we said, would that some of these had blossomed along the wayside as we have borne the heat and burden of the day.

Let us hear the conclusion of the whole matter. Don't save all the roses for the funeral time, but let's scatter them all along the way.

Have you no words? Ah! think again;
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

THE LAYMEN'S MOVEMENT.

By Rev. A. H. Williams

The purpose of religious effort has been the same from the first: To "save thyself," and to save mankind.

Whatever may be the class of service rendered, be it by minister or layman, man or woman, the supreme purpose is to spread the gospel and to save the world.

Many are the kinds of service rendered, and diverse are the gifts bestowed, but the same spirit and purpose characterize all.

Much is said of a "divine call" to the ministry, but every service rendered for God's cause is divine and every Christian individual is "called of God" to place and service for him. "For God hath set the members—every one of them—in the body as it hath pleased him." And every intelligent and consecrated Christian would have it that his whole life should be a plan of God's own devising, so that whether we serve as ministers or laymen the supreme purpose would be to do service for God, such service as in the order of providence is demanded in the place to which assigned, and "the eye cannot say unto the hand I have no need of thee." The minister, in his divinely appointed place, and the layman in his, is God's plan of moving his forces to the conquest of the world for Christ.

The Methodist laymen has had a voice in Methodist movements from the first unto this period, 1909.

Phillip Embury and Mrs. Barbara Heck were among the first movers to plant a "society" in the village of New York. Mrs. Heck, as has been true of many Methodist ladies of later times, was "the power behind the throne"—a sort of "prime-minister," or special and godly dictator, at the very incipency of the American Methodist movement.

Robert Strawbridge (also about this time), being a lay-preacher, conducted a revival on "Sam's Creek" in Maryland and organized a "society" and built, probably, the very first of American Methodist churches.

Methodist preachers are made by the laymen of the church. No College of Bishops or Methodist assembly of any character whatsoever can authorize and ordain to the ministry, unless first the candidate may have the endorsement of the lay element of his pastoral charge. If, therefore, the Bishops return to the congregation as pastors such as have been sent forward for recognition little complaint could originate from the membership.

The Methodist layman is almost exclusively a majority at the quarterly conference, and the same is true at the District Conference.

He appears in good delegation at the Annual Conference, and serves as a "committee of the whole body" at the church conference, and is equal in numbers and power with the clergy at the General Conference, the legislative and governing body of the whole Church.

The old-time layman supported and had to do in managing the great camp-meeting, and did vastly in the service of song and prayer, and in the personal work in bringing the unsaved to Christ, and many times it was a question as to who were the

mighty men of the occasion, the sage or the youthful giants of the pulpit or whether, indeed, the "power of the Highest" did not rest most pre-eminently upon the men who had said to stocks and farms, for the time remain here, while I go yonder and worship.

To pay the pastor and to handle the financial interests of the church is peculiarly the province of the Methodist laymen, and also in instances to found and sustain great Christian schools. This is true of Major Millsaps, of Jackson, Miss., and of Captain Martin, of Conway, Ark., and in this connection the name of Commodore Vanderbilt might well be mentioned as an individual, if not a Methodist layman, who appeared upon the scene at a time to "save the day" in the case of the great Vanderbilt University, and to set in motion a tide of educational influences which have culminated in dignifying the Methodist Episcopal Church, South, and in supplying every Conference and, well nigh every mission field of that great religious denomination with more or less of men who have graduated simply from the theological department. Other mighty currents of influences also have originated from the university, and no few thousands of people already have been brought into the folds of Christ in consequence of this great school. And if such benevolence enhance the rewards in the eternal world Mr. Vanderbilt must count as "stars" in his "crown of rejoicing" a wealth of reward in value vastly in excess of the holdings now possessed by the railroad magnates of the world combined, for this educational plant, now in its merest beginning, must be yet more a center from which shall originate agencies to bless the world for all the generations to come.

The present-day laymen's movement is in harmony with the spirit of the times, and is considered as a "counterpart" to the fact that the "gates of the world," now stand open to the gospel of the Son of God. As goes the modern phrase, "Something is doing" in heathen countries, and also is it tremendously true that "something is doing" in civilized countries.

No great Christian movement gets to its heat until the membership take stock. Revivals fail until the church members begin to work; church extension is naught until the laymen come into line. The great day of the world's conquest for Christ is already at hand, when the laymen of the great Christian church, moved upon by the Divine Spirit, have decreed by ample financial provisions that "the knowledge of Christ shall fill the earth." Captain and colonels and generals are powerless for conquest until the regiments and great divisions by thousands and hundreds of thousands shall have mustered themselves and declared by decisive action that victory shall be written upon the advancing banners.

God's policy is to crown every redeemed and saved immortal, but he can only crown as he shall be able to use for the triumph of his kingdom. He can make stars and produce flowers and birds and create mountains and oceans, and lay the foundations of the eternal city of mansions deep and broad, but the gates of that city can only open to such as have accepted the church, and stood with his forces for victory in his name.

The work of missions is the "key-note" in the song of the world's salvation. When every patriotic member of the multiplied millions of God's militant hosts shall have learned that note then shall "the knowledge of Christ" "fill the earth."

**The Largest Assortment of all
Grades.**

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

GOD'S CALL TO SAUL OF TARSUS AND ITS DIVINE PURPOSE.

By Rev. D. M. Geddie.

IV.

The conviction of Saul of Tarsus was the most remarkable of any in the Christian Church. The way in which it was brought about has been the subject of much discussion and of a good deal of controversy. I will give the leading theories that have been advanced to explain it; and leave my readers to make their own choice. The first of these theories tries to account for it on natural grounds. It is about as follows:

Saul was a devout lover of the truth but seeing the truth through Pharisaic interpretations of the Bible, believed Christ and his followers were dangerous imposters, and that it was to the best interest of truth and righteousness to put an end to their heretical teaching, even though it should have to be done by imprisonment and death. In the prosecution of this purpose, his thoughts burdened with the heart-sicken tragedy of Stephen's martyrdom, on the road to Damascus, he was caught in a violent storm. During the storm, he was struck by lightning and fell senseless and helpless to the ground. On coming back to consciousness, he believed that this electric stroke was the avenging power of Christ for the persecution of his disciples. And, mistaking his subjective experience for an objective vision, he believed he had seen the risen and glorified Lord as Stephen had claimed to see him in his dying moments. In this vision he heard Christ warning him against any further persecution of his church, and commanding him to go on to Damascus and join the disciples in publishing his Gospel. And blinded by the lightning and stunned by the fall, he had to be led by another to Damascus, where he made no his mind to change his life and become a propagator of the new faith. How far this theory agrees with the history can easily be seen.

The second theory is that there was no outward manifestation or phenomena, but that the whole was an inward translation in Saul's mind, a spiritual revelation of Christ to his higher self-consciousness. His experiences and conflicts with Pharisaism and sin, and the martyrdom of Stephen had prepared him to receive this internal revelation of Christ, the Redeemer. The divine origin and reality of his conviction would not be affected in this way. The perceptions of the senses cannot have greater reality and value than the facts of a higher self-consciousness. In his spiritual self-consciousness man receives revelations of those things in which his true life has its roots, and from which it draws that spiritual grace that nourishes and develops the loftiest ideals of human character. How far this agrees with St. Luke's account of Saul's conversion can be seen by reading that account.

The third theory is that, on the way to Damascus, Saul was meditating on the Messianic prophecies, and anxious to see their fulfillment in his own day, and contrasting the blessedness of their fulfillment with the pretentious claims of Christianity, the thought dawned on him that some such experience as was claimed by Stephen had been granted unto some of the ancient patriarchs and prophets, and that such things would recur when the Messiah should come; and comparing what the prophets had foretold of the coming and reign of the Messiah with the claims of Christ and his apostles and the known signs and miracles they had wrought, he came to doubt the correctness of his former interpretations of these prophecies, and to think that, after all, there was a possibility of Christ and his followers being correct. And in the course of his meditations the instinctive cravings of his Jewish nature for visions and revelations of God asserted themselves, and he resolved in his heart that if he could have such a vision as Stephen and others had claimed he would accept Christ as the Messiah and, with this desire burning in his heart, firing his brain and intensifying his prayers, he puts Christ to the test, and the Lord, knowing his sincerity, granted the vision he desired. This theory is very beautiful, and has many interesting and profitable, suggestive

thoughts. It may be the correct one. All that keeps me from accepting it is that neither St. Luke nor St. Paul give one hint that Saul's conviction was preceded and brought about by such a train of thought.

The fourth, and I suppose the last theory, is that the Lord, seeing in Saul of Tarsus the mental and moral elements necessary to fill the bishopric from which Judas by transgression fell, and knowing that his sudden awakening and speedy conversion while engaged in persecuting his saints, would make a profound and lasting impression on the public mind in favor of the infant struggling cause, suddenly parted wide the curtain that separated the visible from the invisible, and showed himself alive from the dead, the veritable Messiah for whom Israel was in expectation. The cloud of glory that enveloped him was so bright as to eclipse the noontide rays of the Syrian sun, and with their last resplendent touches temporarily paralyzed Saul's vision and left his eyes covered with parched scales. The voice calling to him, "Saul, Saul, why persecutest thou me," was instantly replied to: "Lord, who art thou?" The Lord answered: "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks." Saul responded: "Lord, what wilt thou have me to do?" He was at once instructed to go on to Damascus and it would be told him what he must do. He at once arose, and, led by his companion, went to Damascus, where he spent three days and nights in fasting and prayer. Then, by divine direction, Ananias comes, lays his hands on his head and delivers God's message to him and the scales fall from his eyes, and he arises and is baptized. This theory is not hard to reconcile with the facts given by St. Luke. Such a conviction and conversion are truly miraculous, but they are not unreasonable. In fact, they are the demonstrations of the highest reason, the reason of God.

Constantine swore an oath that on the eve of an important battle early in the afternoon, just above the sun he was accustomed to worship, a sign of the cross appeared to him with the inscription, "In this conquer," and when sleep overcame him Christ appeared to him in a dream, enjoining him to make a banner in the shape of the celestial sign, which he had seen.

The only question which such manifestations should raise in our minds is, is the incomprehensible purpose of the infinitely wise and almighty God in the salvation of men of sufficient magnitude to justify them? And surely no one can doubt that. To be sure, Saul's conviction was not a type of the conviction of ordinary men. But Saul was not to be an ordinary minister; nor was the work which he was called to do an ordinary work. When God has an extraordinary work to be done there is no reason why an extraordinary call should not be given, especially if the one called has been an inveterate enemy and persecutor of his saints. But he was not converted without his own knowledge and consent. The three days and nights in which he neither ate nor slept, gave him abundant time for reflection, prayer and repentance, or if he chose, to reject offered mercy and perish. God convicted him without his will or choice in the matter, but when aroused to a sense of his true condition, and made to see the peril of his soul, it was left to him to accept or reject Christ, and the Lord did not send Ananias until Saul had decided the case.

Winona, Miss.

A PLEA FROM A MOSLEM WOMAN IN PERSIA.

By Miss Evelyn Price.

To the Honored and Exalted Women of the Great Nation Across the Sea, the Country of America:

I have heard that the women of your land know of a great and powerful God, who loves all men, and who makes men love one another. I have heard that the women of your country are sending kind men and women to tell people in other parts of the world about this great and loving God.

Let me tell you the story of my life, and some things about other women of my country, that you

We are proud of the reputation of our

LUZIANNE COFFEE

for superior quality, uniform excellence and all-around goodness. It is giving satisfaction everywhere. In one week recently we received four orders for solid carloads of this coffee—30,000 lbs each. In one day the sum total of the order amounted to 92325 lbs. LUZIANNE COFFEE.

Pleases Everybody.

Its price, its quality, its strength, its freshness are making it the most satisfactory of coffees.

SOLD EVERYWHERE.

The Reilly-Taylor Co., New Orleans, U. S. A.

may see how much we need to know about your God.

When I came into the world there was no rejoicing; my father was angry because I was a girl, and my mother was grieved. She wept much over me, "For," she said, "why should I not weep over my baby girl who must endure the same sorrows I have known?" My religious training began very early, for, although the women of our country are beneath the men in all else, our religion lays the same obligations upon us as upon them. When I was seven years old I began observing the month of fasting. I did not like this, for I was forced to go without food all day long—sometimes for as long as seventeen hours at a time—and I would get, oh, so hungry! But at night I could eat as much as I wanted; so, sometimes I ate more than was good for me, and made myself sick.

My father would never let me learn to read and write, as my brothers were taught to do. They had the best of teachers, and learned many things that I shall never know. The men of our land will not allow us to be taught, for they fear that if we women know much we will become unruly and get out of our place, which, in their estimation, is a very humble one. The men all think we are stupid, and this is what they say of us, "Her hair is long, but her wit is short." But I am sure that if they would only give us a chance we could prove to them that this is very far from the truth.

Before I was four years old my father had decided when I was to marry, and when I was twelve years old I was married. You may think I was very young, but you would have to search our land to find a girl who had reached the age of thirteen years, and was still unmarried. It is a great wrong and against the teaching of our prophet for any one to remain unmarried. I never saw my husband before I was married to him, and he had never seen me. I have always worn a veil, as all our women do, so my husband is the only man who has ever seen my face.

When I married, my husband took me to his home. There were other wives of his there, and we all lived together in the andaroon, or harem, as you would call it. In most homes this is the darkest, closest and most poorly furnished part of the house. Here we women have to stay, closely shut away from the rest of the world, with nothing to do, and no one to see except our nearest relatives. It is very hard, but this is the common lot of women in our land. There is much sickness among us, caused by this seclusion, lack of exercise and fresh air, monotony, neglect and oftentimes abuse. Can you imagine how dreadful it is for a moslem woman

to be sick? You who have comfortable homes, with rooms that are large, and have plenty of windows to let in the fresh air and sunshine; you have your doctors and nurses; picture to yourself our sad condition. We have no pleasant rooms nor soft, clean beds. Our rooms are always dark and close, and no one watches by our bedside to minister to us. We are not even allowed to rest in quiet and peace, for all the neighbor-women gather in the sick room in a noisy crowd, not to care for the sufferer, but to gossip and chatter. Sometimes when we are sick the good doctor from your country comes to see us, but we are not always allowed to take his medicine, for the mulah must first cast the lot to determine whether the remedy prescribed is a suitable one.

But our hardships are scarcely less when we are in health. Our prophet said that if it were permissible for one created being to worship another, he would have commanded that the wife worship her husband. So we are forced to obey our husbands in all things, or else they may beat us if they choose. The prophet allowed this, but our husbands are commanded not to beat their wives as severely as they do their slaves.

The men of my country think that we women are all ill-tempered, untruthful, dishonest, deceitful and bad in every way. If we are, it is only because we are treated so cruelly by them. And then we never know when we will be divorced and replaced by others. A husband may divorce his wife for almost any cause however trifling, but when we women want release there is none for us. Is it strange, then, that we do not repose our confidence in our husbands when they give us so little of theirs? Our husbands never allow us to walk on the street beside them. If we accompany them at all we must walk behind them at a distance. During the month of mourning, which is one of our religious observances, the men gather in the mosque to drink tea and to smoke and to listen to stories of our heroes. But we women cannot enter. We may, if we like, stand on the outside and hear as much as we can.

You will never hear a moslem man speak of his wife as such. He calls her "a cow," "a horse," or "the mother of such a child."

So now, kind people of America, you will see how much we need your teaching for our husbands, our children and ourselves. We are in darkness, but we want the light. Can you not, and will you not, help us?

A GREAT OPPORTUNITY AND A CORRESPONDING ABILITY.

By W. W. Drake.

I have been peculiarly moved by the reading of Brother Breithaupt's two recent articles in reference to our French Mission work in Terrehonne Parish and the surrounding country, and I cannot resist the impulse to follow the example of the Methodist fathers and exhort after his stirring discourses.

I am greatly impressed, in the first place, with the remarkable opportunity that presents itself to the Methodists of Louisiana to enter a field in every sense as worthy of our attention as any of our South American or Mexican fields, and even more pressing in its claim on us, because it is not only at, but within, our very doors. For years past those whose work has brought them in contact with the large French population of southern Louisiana have been stirred with a desire to do something for the salvation of these original inhabitants of the State, many of whom have never had the opportunity to read the Bible or to hear it expounded. A good deal has been said about this field from time to time in our Conference, and we have been wishing for an opportunity to reach our French-speaking neighbors with the gospel which we preach, and which we regard as our most precious treasure. Now, in answer to our wishes and our prayers, and as a sort of challenge to our sincerity and zeal, God has opened the door and invited us to enter.

About two years ago Brother Hebert, who was then our only messenger to the hundreds of thousands of French-speaking people of our own State,

received a hearty invitation to preach in a community of French people, not far from Houma, who had never heard a Protestant sermon, nor read the Bible, and whose religious knowledge was bounded by an annual visit to the parish priest. These simple people gladly welcomed our gospel, a church of over sixty members was soon organized, a Sunday school was established, a church erected with a little help from our Church Extension Board, and neighboring communities began to seek the services of our missionary. Everywhere Brother Hebert went the only available preaching places, private residences, dance-halls, etc., were filled with eager listeners. People came eight or ten miles in skiffs to hear this gospel, and new doors were opened on every side. One of the first fruits of this work, Brother Martin, felt the call to help his own people, and joined our Conference at its last session and was assigned to work as assistant in this mission field.

The General Board of Missions, realizing the providential character of the opening, undertook the support of Brother Hebert as superintendent of the mission. The Crowley District Conference has raised a fund each year to help in the work. At our last Conference Brother Henry, who, as presiding elder, had encouraged and directed the work, told of what had been accomplished—a story that sounded like the Acts of the Apostles—the Conference readily subscribed the amount needed to support Brother Martin as assistant. And still the field was so wide and the calls so pressing that another missionary was needed.

Inspired by the appeal of such an opportunity, Brother Breithaupt volunteered as a worker in this field, and, as he has told you, is working in the very heart of one of the most promising openings in the State. What Brother Breithaupt has not told you is, that he undertook this work without any appropriation from any mission board, and trusting to the faithfulness and liberality of the Methodists of Louisiana for his support.

Such an opening as this, a field white unto the harvest and a laborer, not only ready to go into the field, but actually at work in it, and reaping precious sheaves, not only lays upon us a pressing responsibility for the salvation of these people, but constitutes a divine challenge to the sincerity of our missionary zeal. Not only for Brother Breithaupt's support, but for the necessary equipment necessary in his work, funds are needed, and the opportunity is before you to prove your interest in a people hungering for our gospel. Shall the work suffer for lack of adequate support?

The Lake Charles Sunday School has pledged and nearly raised \$50 for this purpose. The Crowley District Conference to meet at Jennings will doubtless contribute liberally toward this mission, whose first opening is within its bounds, but one district cannot take care of so great a work. It is a responsibility for the entire Methodism of Louisiana. Let Sunday Schools, Leagues and individuals all over the Conference find expression for their missionary spirit by contributing some amount, large or small, to help in this great work.

I will be glad to answer any inquiries or receive any pledges or contributions toward this work. Address me at Lake Charles, or Rev. J. E. Denson at Lafayette, in reference to the matter.

W. WINANS DRAKE

W. H. M. S.

Report of work done by Woman's Home Mission Society, of Boyle, Miss., from March 1, 1908, to March 16, 1909: 167 visits to sick; 26 visits to strangers; 54 periodicals distributed; \$106.40 local work; \$6 for the Ann Browder Home; \$33.45 value boxes to Orphans Home; \$20.30 dues sent to Conference treasurer; total amount of money raised, \$166.15. Mrs. F. P. HAWKINS, Cor. Sec.

LOUISIANA CONFERENCE.

Monroe, La., May 4, 1909.

Dear Editor, I think it would be a matter of general interest to our women throughout the State to

announce through the Advocate that a good auxiliary has been organized here through the efforts of Mrs. W. H. Johnson, Financial Agent of our Mission Home and Training School in Dallas. Mr. Wynn and I rejoice over this forward move in our beloved church. Truly, Mrs. R. H. WYNN.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

The New Orleans Light House

(FRIEDRICH MERCANTILE CO.)

638 Camp St. New Orleans, La.
Jobbers in Welsbach, Lindsay and other Gas Lights.
Hollow Wire System of Gasoline Lights. Incandescent Coal Oil Mantle Lamps.
FULL LINE OF SUPPLIES.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

VISIBILITY. DURABILITY. SIMPLICITY.
FOR ALL NATIONS AND TONGUES.
Does the Fine Typewriting of the World.



Universal Keyboard.

35 Languages On One Machine.

"A MATHEMATICAL TYPE SHUTTLE."

21 REASONS WHY YOU SHOULD PURCHASE THE No. 12 MODEL HAMMOND.

(1) Visible Writing; (2) Interchangeable Type; (3) Lightest Touch; (4) Least Key Depression; (5) Perfect and Permanent Alignment; (6) Writes in Colors; (7) Least Noise; (8) Manifold Capacity; (9) Uniform Impression; (10) Best Mimeograph Work; (11) Any Width of Paper Used; (12) Greatest Writing Line; (13) Simplicity of Construction; (14) Greatest Durability; (15) Mechanical Perfection; (16) Back Space Attachment; (17) Portability; (18) Least Cost for Repairs; (19) Perfect Escapement; (20) Double Line Lock Device; (21) Writes on cards Without Bending.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW, TO DEMONSTRATE AND EXPLAIN IN DETAIL. WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address All Correspondence

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY,

Broadway and Locust St.,

St. Louis, Mo.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.

INCORPORATED.

SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened in the Methodist Church at Moss Point, Miss., Tuesday, May 4, at 3 p.m., Rev. W. B. Jones, presiding elder, in the chair. The opening sermon was preached at 8 p.m. by Rev. W. J. Ferguson. Further preaching during the Conference was done by Rev. P. H. Howse, Rev. E. W. Lipscomb and Rev. G. A. Guice.

Rev. R. Selby, Conference Secretary of Education; Rev. W. M. Williams, of the Orphans' Home; Rev. W. L. Hightower, of the Joint Board of Finance, and Hon. R. P. Roach, of the Board of Trustees of the Seashore Campground, were welcome visitors and were given attentive hearing.

A printed programme had been prepared, and papers and addresses were presented by members of the Conference upon Sunday school work, missions, Church Extension, American Bible Society and the Laymen's Movement. C. H. Wood, of Moss Point, was re-elected as district leader of the Laymen's Movement.

A building committee for a district parsonage was elected, as follows: J. W. Griffin, J. S. Otis, P. H. M. Tiffin, Rev. M. L. Burton, Rev. J. M. Morse, Mrs. W. A. White, Mrs. W. T. Griffin. The following board of trustees of the district parsonage was elected: J. W. Griffin, A. S. Weston, J. L. Dantzler, W. K. M. Dukate, S. A. Tomlinson, Dr. H. P. Hopper, W. K. Ramsey, J. W. Reed, T. M. Evans.

The following were licensed to preach: J. W. Brown, Paul F. Daniel, J. M. Alexander, S. C. Moody and John W. Roberts.

H. B. Urquhart was recommended for re-admission into the Annual Conference, the application to be presented to the Texas Conference with a view to transferring to the Mississippi Conference.

The presiding elder announced the following Licensing Committee to act ad interim: L. A. Darsey, E. W. Lipscomb, J. M. Morse, W. T. Griffin, L. E. Alford, W. D. Dominick.

The election for delegates to the Annual Conference resulted in the choice of the following: R. B. Bellew, C. H. Wood, J. C. Ross, W. H. L. Carruth, principals; and Rev. J. L. Jordan, Charles Wesley, Dr. W. A. Dearman, alternates.

An important matter accomplished by the Conference was the adoption by an unanimous vote of the new charter providing for the establishment of the Seashore Campground School. A further resolution was adopted authorizing the board of trustees of said School to borrow \$20,000, giving, if need be, a lien upon the real estate of the institution.

The following were elected trustees of the Seashore Campground School, for three years: L. N. Dantzler, J. S. Otis; for two years, S. A. Tomlinson, J. W. Griffin; for one year, W. L. Ellis, Dr. W. T. Bolton.

The following trustees of the Seashore Campground were elected: L. N. Dantzler, S. A. Tomlinson, W. L. Ellis, J. S. Otis, J. W. Griffin.

The work of the Epworth League was presented by Miss Laura Rankin, District secretary; that of the Woman's Foreign Missionary Society by Mrs. C. H. Wood, and that of the Woman's Home Mission Society by Mrs. Dan Gillman, District Secretary.

After a most pleasant and successful session the Conference finally adjourned on Thursday, May 6, at 4 p.m., to meet next year at Wiggins.

E. W. LIPSCOMB, Secretary.

COLUMBUS DISTRICT CONFERENCE.

The thirty-ninth session of Columbus District Conference convened at Brooksville, Miss., 9 a.m., May 5, 1909, with the genial presiding elder, Rev. L. M. Lipscomb, in the chair. Fourteen of the sixteen ministers of the District and thirteen laymen answered to their names. We were highly pleased to have with us veterans of the cross, Dr. T. C. Weir, Revs. I. A. Eager and J. D. Newsom.

Our active colporteur, Rev. G. W. Bachman, and wide-awake manager of our Orphans' Home, Rev. W. M. Williams, were present.

Every class of work that comes under the direction of a District Conference was taken up, discussed

and plans suggested, which, if carried out, will result in much good spiritually and morally.

Much interest was awakened in the Laymen's Missionary Movement, and we hope the spark kindled will spread into a great fire all over the District.

A District Board of Church Extension was organized composed of all the ministers of the District and the following laymen: Judge F. A. Critz, W. V. Connell, J. H. Welborn, Walter Price, G. W. Waller, J. I. Sturdivant and A. S. J. Glenn. The presiding elder is president, ex officio.

The Conference was spiritually uplifted in hearing Revs. R. H. B. Gladney, J. E. Thomas, T. W. Lewis, Dr. M. H. Wells, T. H. Dorsey and Q. A. Oats preach.

Delegates elected to represent the District at the Annual Conference: Judge F. A. Critz, W. V. Connell, J. I. Sturdivant and J. H. Welborn; alternates, J. C. Golden and G. S. Turner.

C. T. Barton was licensed to preach and recommended to the Annual Conference for admission on trial.

Local Preachers: D. C. Hull's character passed and license renewed, Jno. A. Brown's and J. A. Eager's characters passed.

All praise to the hospitable people of Brooksville for the way in which they entertained the Conference. They will ever be remembered by every one present. The next Conference goes to Mayhew.

The following resolutions were unanimously passed by the District Conference, and request made for their publication in the Advocate:

Resolved, by the Columbus District Conference now in session, That we hail with much pleasure the assignment of Bishop Chas. B. Galloway to our Conference to be held at Okolona, Nov. 24, 1909.

We pray that the life of this distinguished servant of the Church may be long spared, and that his health may be precious in God's sight.

Resolved, That the secretary of the Conference be requested to convey this message to the Bishop.

Whereas, at the approaching session of our Annual Conference Rev. L. M. Lipscomb will have completed his quadrennium of service as presiding elder of this District, and

Whereas, he has given us four years of faithful and acceptable service, going out and in before us, a model of diligence and unrelenting toil, an example worthy of our imitation. He has been a leader without arrogance, a preacher without ostentation, a Christian without bigotry, and a man without guile. His unfailing brotherliness, his lofty ideals, his grasp of great themes, his guiding vision of larger things have all been inspiring to us; therefore, be it

Resolved, That we hereby express to him our sincere affection and unqualified appreciation of the splendid work he has done. To him and his family we extend our warmest greetings, our earnest prayers and our best wishes. May heaven's blessings be upon them all.

W. V. CONNELL, Secretary.

Mayhew, Miss.

MERIDIAN DISTRICT MISSIONARY INSTITUTE.

By A Circuit Rider.

A Missionary Institute of the Meridian District was held at Lauderdale, Miss., April 26-27. An interesting and instructive programme was carried out, notwithstanding the down-pour of rain, high water and rumors of several cases of small-pox in the town. Twenty-two preachers and delegates were present, but the superabundance of the liquid substance prevented a large local attendance.

Lauderdale is beautifully situated in the fork of Possum and Ponta Creeks, and during a season abundant with rain, the water swells one-half mile in width, and backs up under some of the stores and dwellings. It is a fine locality for immersionists to thrive, but, strange to say, there are few believers in the theory in the town.

Those who were on the programme acquitted them-

selves very creditably. Every speech or paper showed preparation. It was a pity that more were not present to receive the instruction and catch the inspiration.

Dr. Weems preached a splendid sermon on the Holy Spirit in missions, and Dr. LaPrade pleased everybody with his masterly addresses on the world's need, our opportunity, etc.

Three valuable laymen, representing the Laymen's Missionary Movement, were present and made addresses: W. D. Hawkins, L. P. Brown and D. W. Heidelberg. Those laymen can beat lots of preachers "a-preachin'" and are invaluable to the church. A paper read by Brother Heidelberg was ordered published in our periodicals, and in tract-form for general distribution.

Mrs. W. H. LaPrade, vice-president of the W. F. M. S. of the Mississippi Conference; Mrs. Dr. Hand, district secretary of the W. F. M. S., Meridian District; Mrs. C. R. McQueen, recording secretary of the W. H. M. S., and Mrs. S. B. Flint, district secretary of the W. H. M. S., elect women, were present to anoint their Lord's head and kiss his feet.

"Tis woman's to bind up the broken heart,
And soften the bending spirit's smart,
And to light, in this world of sin and shame,
The lamp of love and joy again."

There is not a human force in the world to-day more potential than woman's influence. She is still the terrestrial planet that rules the destiny of mankind. The Lord increase the number of consecrated women, like those in attendance upon the Institute.

Many thoughts worthy of attention were emphasized during the session, such as, "Will America Christianize the foreigner, or will the foreigner paganize America?" "America sends the gospel to the ends of the earth by foreign missionaries; God is sending the ends of the earth to America by foreign emigration."

The Institute instructed the pastors of the District to invite the lay leader of the District to visit the charges (W. D. Hawkins), that he select the date of such visit; and that a collection be taken to defray his expenses, etc.

The following resolution also passed:

Resolved, That it is the sense of this meeting that the Meridian District support a missionary for the foreign field, and that the lay leader of the District devise ways and means not to be later than the next District Conference, to raise the necessary money to pay the salary of such missionary."

Rev. W. H. Lewis presided over the Institute with the ease of a "beloved" long in the harness. He is giving general satisfaction on the District.

Phone Main.

ROOMS and BOARD

634 and 638 SOUTH STREET

(Lafayette Square)

Corner St. Charles St.

NEW ORLEANS, LA.

Unlimited Meals.

Alvin Porter, Mgr.

W. W. Carre Co., Ltd,

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

736 UNION STREET.

PHONE, MAIN 585.

Are You Building or Furnishing a House?

FOR YOUR HARDWARE, GO TO

The United Hardware Co. Ltd.,

1005-1007 Canal Street, New Orleans.

The Home Circle.

INTERESTING THE BOYS.

Commendable efforts have been and are being made in parts of Illinois to interest the boys in scientific, improved farming. The county supervisors of Effingham County last year voted \$100 for prizes to boys for growing corn. There were fifty-nine contestants, all present at the county farmers' institute. Cumberland voted \$15 to each township for sending boys to the Urbana short course. Henry County has granted to the Young Men's Agriculture Club of Geneseo the use of twenty acres of land on the county farm for four years for experimental purposes, also seed, fertilizers and labor. The university is to give direction and oversight.

Winnebago Institute will furnish high grade seed corn to each boy of the Experimental Club to plant a half acre, each boy to exhibit the best ten ears from his field in a prize contest at the next institute.

Woodford Institute has selected one man, whose entire work will be to arrange for young people's contests in different parts of the county, the premiums to be the payment of expenses to attend the Urbana Short Course.

This is most emphatically as it should be. Every county in Illinois, and not only in Illinois, but almost every county in every State, should take energetic action and make liberal appropriation to awaken among the boys and girls the keenest interest in up-to-date farming. The county funds could not be put to better use.

EFFECT OF CIGARETTE SMOKING.

"You smoke thirty cigarettes a day?"

"Yes, on the average."

"You don't blame them for your run down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

"Let me show you something," he said. "Bare your arm."

The cigarette smoker bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then all of a sudden a kind of shudder convulsed it, and it fell to the floor dead.

"That's what your blood did to that leech," said the physician. He took up the little corpse between his finger and thumb. "Look at it," he said. "Quite dead, you see. You poisoned it."

"I guess it wasn't a healthy leech in the first place," said the cigarette smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or, at least, I'll cut down my daily allowance from thirty to ten."

Even as he spoke the smaller leech shivered and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man. "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette-smokers have it."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you're right."—New Zealand Outlook.

HOW EDDIE PREACHED.

"When I get big enough I'm going to be a preacher," said Eddie one day.

"What is a preacher?" said grandma. Eddie looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirdly, my brethren, and everybody listens to him. It's nice to have people listen to you.'"

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he explains it. I can't do that."

"O, yes, you can," said grandma.

"Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to explain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful.

"Would that be preaching?" he asked.

"It would, the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day, and he did not whisper once.

"It's not kind to Bridget to play along the road and keep my dinner waiting, either," and he hurried home from school.

"It's not being kind to mamma when I don't do errands promptly," he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching 'bout that text, for everybody has been so kind to me."—Ex.

AN INCIDENT OF PEKING SIEGE.

The late Dr. W. S. Ament was one of the brave missionaries who went through the Boxer siege of the legations at Peking in 1900. Among those who experienced the terrors of that time was an American woman with her husband and young child. The mother narrates this characteristic incident of that trying time:

"Let me tell you about one act of Dr. Ament's the day the siege began. We had reached the British legation coming from the Methodist compound when I discovered that in our haste I had not taken any of the prepared food for baby. I spoke to my husband about it, but he said he could do nothing; that we were fortunate to get to our present place of safety alive.

"But baby will die," I said, "without that food."

"I am sorry, but anyone would be killed who tried to go back for the food. We must trust the Lord."

"Dr. Ament had heard our conversation, and without saying a word, he suddenly left us. Later I learned that alone, carrying his rifle, he had walked back to the Methodist compound, followed only by a Chinese whom he did not know, but who evidently knew him. The gates of the compound he found locked. Climbing up on the wall, he looked down on the inside upon a dozen Boxers, each armed, and their guns pointed toward him.

"If you won't shoot, I won't," he said, and a truce was formed. He found the baby's food, and loading himself down with that and other articles of food, he rode back to the legation upon a bicycle, followed by his unknown friend. When the other missionaries saw Dr. Ament return they said that if he could go back to the compound they could, and soon a string of men could be seen carrying food, clothing and other articles into the legation grounds. As long as they could go with safety they continued to go, and only stopped when the fire from the Boxers on the city wall warned them that their lives were really in danger. There is no doubt in my mind that our boy's life was spared by the heroism of Dr. Ament, and that all of the adults, as well, owed much of their comfort to the example which he set—in fact, it is doubtful if there would have been food enough in the legation to enable us to hold out till relief came."—Selected.

DOCTOR Tichenor's Antiseptic

No MORE TIRED FEET

After using
Dr. Tichenor's Antiseptic


It promptly and effectively relieves Sore, Chafed, Tired, Aching feet.

The soothing coolness felt immediately upon application is indeed grateful—it is not greasy and "feels good on the feet."

Use it tonight—you will be delighted.

All Druggists 25 and 50 cts.

ASK ANY ONE WHO HAS EVER USED IT!



Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE, 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, One Year, \$1. Six Months, 50c. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. JONES, Rev.
J. M. Berry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. BURTON,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
MURRAH, Rev. W. W. Woodard, Rev. H. S. Sprague.

BISHOP CHARLES B. GALLOWAY.

A Great Man and Prince in Israel Has Fallen.

Notwithstanding the enfeebled condition of Bishop Galloway during the past two years, the Church was not prepared to hear of his death. It came like a shock to the country. He had just returned to his home from the Annual Meeting of the College of Bishops, over which he presided, being next in seniority to Bishop Wilson, who was absent. In the Plan of Episcopal Visitation five Conferences were assigned to his supervision. This, to the Church, was an indication of returning strength, and encouraged the brethren everywhere to believe that he would entirely recover. But, alas! fatal illness seized upon him before he reached his home in Jackson, Miss. This was on Friday. Naturally, the family felt apprehensive, but were not alarmed until Monday night, when pneumonia developed, and he commenced to grow rapidly worse, and passed away at 5 o'clock of the morning of May 12, 1909, the dispatches say "with a mild form of pneumonia, complicated with heart trouble."

The funeral was held at First Church, Jackson, an account of which we take from the "Times-Democrat":

"The funeral of the late Bishop Charles B. Galloway, which took place here at 4 o'clock this afternoon, May 13, 1909, was the most impressive manifestation of grief and the most imposing expression of love, esteem and honor perhaps ever accorded a citizen of Mississippi in a funeral ceremony. Yet it was as remarkable in its simplicity and freedom from pomp and formal display as it was in the vast concourse of friends and fellow-citizens who followed and formed the procession of sorrow which attended the last rites, closing a brilliant career and honoring the most conspicuous and universally beloved citizen of the State.

"Although it was desired to have the casket enclosing the mortal remains of the eminent divine repose in state in the rotunda of the new Capitol, in token of the State's recognition of his worth and regret at a loss so irreparable, this ceremony was abandoned in respect to the wishes of his devoted wife, who, while warmly thanking the Governor for the honor, preferred to have the lifeless form so dear to the hearts of his family, remain with them until the last.

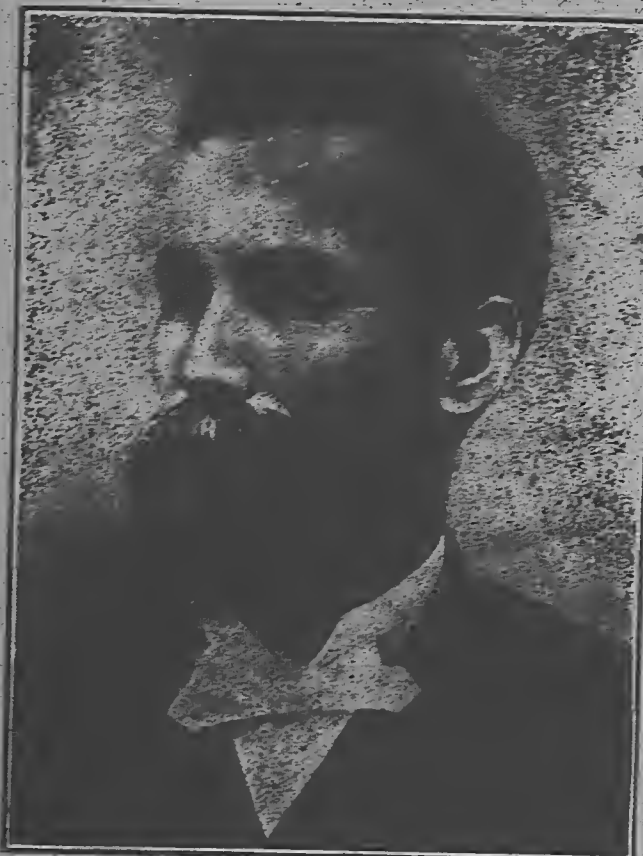
"Throughout the day there was an almost constant stream of floral emblems sent to the Bishop's home, not alone from the people of his home city, but from all parts of the State and from many distant States besides. So numerous were these emblems of love and esteem that special provision had to be made for their care and transportation to the grave.

A large number of cars were used to close the procession and property from the departments were placed in the building being repaired in a way to accommodate the funeral arrangements in progress in the House and Senate chambers.

Many Churches and associations called upon all business houses in the city to suspend business during the hours of the funeral from 10 o'clock until after the interment. In response to this proclamation, general business was practically suspended all day, the city merchants being anxious to honor the memory of the distinguished dead.

Not only was Bishop Galloway generally beloved by the white people of the State, but he was held in especial esteem by the negro citizens, who recognized in him a true friend and champion, anxious to aid them in their efforts to elevate their race. In response to this sentiment a mass meeting of negroes was held today to do honor to the Bishop, presided over by Dr. S. D. Delmond, a physician, with E. D. Patton as secretary. After eulogistic remarks by many members of the meeting, appropriate resolutions were adopted.

When the funeral cortege formed this afternoon after the service at the First Methodist Church, which is directly opposite the Bishop's residence, it was, perhaps, the longest ever known in the city. Every back and public conveyance was called into service and several street cars were also brought



BISHOP GALLOWAY.

As He Appeared in 1882-86, When Editor of the
"New Orleans Christian Advocate."

into requisition, the procession to the cemetery following the car line all the way.

The services at the church were simple and most impressive. The casket was taken from the residence to the church at 4 o'clock, where, heaped with floral emblems, it was placed in front of the chancel. Rev. Dr. Murrah, of Jackson, President of Mississippi College, conducted the ritualistic services. Bishop Hendrix, a warm personal friend and co-worker with the deceased in the College of Bishops, preached the funeral sermon, and Bishop Candler delivered an eulogium, feelingly expressing the great sorrow felt over the loss of so splendid an example, pure Christian life and undying church worker as Bishop Galloway, and so able a leader in matters of public concern involving the elevation of public morals and establishment of a higher standard of civic virtue. The service at church was ended with an eloquent prayer by the Rev. Dr. Du Bose. The services at the grave were brief, including merely the regular ritualistic ceremony. The casket was walled in a brick vault in the grave, which required some time to be completed, but late as the hour was, hun-

dreds stayed to the end and a committee of ladies placed the floral emblems around and upon the grave, making a mound of beauty which completely hid the grave. Hundreds of friends and fellow-churchmen came from faraway parts to attend the funeral and over fifty clergymen, besides two Bishops, were in attendance. It was estimated that the number at the cemetery was not less than two thousand.

All visiting preachers were made pall-bearers, the active list being: Revs. T. W. Adams, T. B. Holloman, J. R. Jones, C. W. Crisler, R. A. Meek, W. L. Dwyer, J. C. Park, J. R. Couniss and H. S. Sprague.

Charles Bettis Galloway was born in Kosciusko, Miss., September 1, 1849. Before he had reached his teens, the family moved to Canton, where he grew to manhood. In 1866, under the postorate of Dr. C. G. Andrews, one of the saintliest men of his day, he professed religion, and united with the Methodist Episcopal Church, South. He attended the University of Mississippi four years, and was graduated in 1868, before he had reached his nineteenth year. Whether he took the "first honors" of the institution, we are not informed, but he commanded attention and gave assurance of future prominence in the world. It was known at the time that his purpose was to enter the ministry. At the close of his graduating address, Mr. L. Q. C. Lamar, then the most brilliant and promising man in political life in Mississippi, and who afterwards became United States Senator and one of the Justices of the Supreme Court, warmly took the young orator by the hand and in a friendly way said: "Charlie, we are mighty glad you are going to be a preacher. Some of us want to go to Congress, and if you were not a preacher you would stand in our way." The young preacher had no truer friend or more ardent admirer than Mr. Lamar, and the future Bishop's biography of Justice Lamar shows that the attachment was mutual.

When little past nineteen years of age he was received into the Mississippi Conference, and received appointments to circuits and stations up to 1882, when he was elected by the Publishing Committee to succeed the lamented Bishop Linus Parker as editor of the "New Orleans Christian Advocate." He was a member of the General Conference of 1882, the youngest man in the body. The Mississippi Conference, recognizing his great worth, advanced him rapidly to positions of honor and trust, but it was through his work as editor that he became known to the Church at large. His ability to write was equal to his ability as a preacher. The Church saw in him a great leader, and was not slow in bringing him to the front. After four years of service as editor he was elected to the Episcopacy in Richmond, at the General Conference of 1886—the youngest man in Southern Methodism ever elected to the position; and, unless Bishop Nuelson, of the Methodist Episcopal Church, was four months under 37 at the time of his election, Bishop Galloway was the youngest man that ever filled the position in the history of Methodism. Wilbur Fisk was elected at the age of 36, but declined to serve.

Bishop Galloway performed the duties of his office almost exactly twenty-three years. No man, in all the long line from Ashbury down to the present, was ever more faithful to a charge, or traveled more extensively in its interest. There is no part of the Church in which he was not known. Every part of the home-church felt his influence; and to the work assigned to his special care he gave his

time and attention without reserve. Besides, he performed a vast amount of extra work in preaching, attending District Conferences and looking after the educational interests of the Church, being president of the Board of Trustees of Millsaps College and of the Board of Trust of Vanderbilt University. The missionary work of the Church was very near his heart. He never failed on any occasion to plead the cause of men who were without the gospel, or the needed facilities of education, whether they were men across the seas, or the black men of the Southern States. Three times he visited the Far East to superintend the work in China and Japan, and twice he made missionary tours to Brazil. As a champion of prohibition in Mississippi, he never wavered in the cause. He was in the lead for nearly a score of years. For the excellent laws of the State, and for the creation of sentiment that culminated in statewide prohibition, the people are, no doubt, indebted to him more than to any other leader in the commonwealth. In all his work for God and humanity, he came as near meriting and securing the approbation of all the people as any man of his day. As far as we know, his motives and the rightness of his conduct were never questioned but once. That was when, in a public address, he advocated the cause of negro education, his critics being political partisans, who opposed the taxation of white citizens for the benefit of negro schools. In this the Bishop had the approval of the majority of the people, largely the majority of the moral and intelligent citizens of the State.

In the midst of the arduous duties of the Episcopacy, Bishop Galloway found time to do much writing. The columns of our church press were frequently enriched by the production of his pen, and all the editors were glad to print what he had to say. He was also the author of several books and pamphlets. He wrote "Handbook on Prohibition" and "Open Letters on Prohibition," which latter embraced a controversy with Jefferson Davis. He was also author of "The Life of Bishop Linus Parker," "Methodism, a Child of Providence," "A Circuit of the Globe," "Modern Missions: Their Evidential Value," "Christianity and the American Commonwealth," and the "Biography of Justice Lamar," the exact title of which we are unable to recall. This volume, costing him more time and labor than any of his books, is one of the very best. If we are not mistaken, he had in course of preparation "The Life of Bishop Keener."

Bishop Galloway was thoroughly evangelical—the most popular preacher in Southern Methodism. He was a matchless orator, but there never seemed to be an effort, or an unnatural strain to say what he had in mind. We remember distinctly, at the General Conference of 1886, at which he was elected Bishop. It was understood that every man appointed to preach at Centenary Church prior to the election was in some sense a candidate. It was a time of great trial. Of the half-dozen or more who went through the ordeal, Dr. Galloway was one of the two who preached as if before his home congregation. He was perfectly natural and did not "put on" or "labor," as several did to their own undoing. In preaching he had the attention of his hearers—not infrequently they were in thorough harmony with him, and often enraptured. On one occasion, in a Middle Tennessee town noted for refinement and intelligence, the congregation, so carried away by his preaching, burst into loud applause—a thing unheard of in Southern churches. Applause

never failed to greet him when on the platform addressing the people on popular themes.

In the death of Bishop Galloway we have sustained a personal loss. We esteemed it a great honor to have his confidence, his sympathy and his brotherly love. Twice, in the providence of God, he interposed in our behalf. In 1887, when almost a dead man on foot, the brethren were greatly troubled to know what to do with us. The good people of Morrilton, Ark., whom we had served for three years, said to the Bishop: "Send Brother Boswell to us; we will take care of him." "That," said Bishop Galloway, "is a happy solution of a difficult question," and he appointed us to Morrilton station, where, up to July 1888, we did little else than try to preach when we were not at Hot Springs and traveling elsewhere in search of health. When Dr. Candler (now Bishop Candler) resigned the position of assistant editor of the "Christian Advocate," and the Book Committee met to elect a successor, Dr. R. A. Young, at the instance of Bishop Galloway, put our name before the Committee. The Bishop was called in, spoke a few words in our behalf and we were elected. Only one ballot was taken. When we reached Nashville the middle of July, a physical wreck, we were barely able to creep along. In a little while health began to improve, and we felt then, and feel to this day, that under God, Bishop Galloway was instrumental in saving our life. We will never cease to be grateful.

In common with hundreds of our comrades in Mississippi, we looked forward with pleasure to the meeting of our Conferences over which Bishop Galloway was to preside. But we shall miss him, and he will be missed at all the future councils of the Church. But another will miss him. The faithful wife, who for forty years has been by his side, and who has been the inspiration of his life, and his helpmeet all the way—she will miss him. May God comfort her heart and the hearts of the children left behind.

Bishop Galloway for a long time realized that not only his days of activity were over, but that his stay on earth was short. Like a brave soldier mortally wounded, he contemplated the end calmly and with resignation. To intimate friends he spoke of it often, and always with Christian confidence. Today he lives with God.

PERSONAL.

Rev. J. M. Morse is doing a fine work in Gulfport. He has had an accession of forty-five members to his church since Conference.

Rev. W. D. Dominick is in a great meeting in North Gulfport—the altar is crowded with penitents every night. He is assisted in the work by Rev. W. J. Ferguson.

Rev. B. P. Fullilove, Abbeville, Miss., asks the prayers of our readers in behalf of his daughter, who is quite sick with fever. We sincerely trust the sickness is only temporary.

We thank the Faculty and Senior Class of Mansfield College for Women for an invitation to attend the commencement exercises May 20th to 26th, college auditorium, Mansfield, La.

Rev. R. S. Walton, Hammond, La., received ten persons into the church last Sunday—six on profession of faith and four by letter. There are other applicants to be received later on.

Rev. Henry L. Golden is ready to assist brethren in revival work and would be glad to make engagements. If he is needed, write to him at once. His address is Benton, Miss., R. F. D. No. 1.

The Edward McGehee College commencement exercises will be held May 23-25. Dr. H. W. Featherston will preach the sermon. Hon. John Sharp Williams will deliver the address on Monday night.

Rev. H. W. Van Hook finds Woodville "an exceedingly pleasant place." One would imagine so—the name is suggestive. The church prospers under his ministry, and he "hopes to build a new house of worship this year."

Rev. G. D. Purcell, Boyce, La., is happy over the results of a meeting held in his charge. He was assisted by Rev. R. H. Harper. Seven persons were added to the church. At other points on the work the prospects are pleasing.

Rev. F. N. Sweeney, whose health is feeble—principally on account of indigestion—is at the McGehee Sanitarium, Hammond, La., where he is resting, and receiving kind attention at the hands of Drs. E. L. and L. D. McGehee.

Mrs. Julia Kendall, widow of our sainted Rev. Amos Kendall, will, on May 24, remove to Houston, Texas, where, at 1009 Truam Avenue, she will make her home in the future. She goes with the prayers of a host of Mississippi friends.

The Trinity College commencement programme reads in part as follows: "Sunday, June 6, 8:30 p.m., baccalaureate address, President John C. Kilgo; Tuesday, June 8, 11 a.m., baccalaureate sermon, Rev. Hugh Black, D.D., New York." That is a little out of the regular order. We are under obligation for an invitation to be present.

The Seamen's Bethel of Gulfport, conducted by Rev. W. T. Griffin, superintendent of the Gulf Coast Mission, is "an assured success. The sailors make constant use of the reading rooms, and the religious services are well attended. Brother Griffin spends much time on the pier and among the sailors. He has ready access to the hearts of the men, and they feel that he is their friend."

Rev. Jno. A. Randolph, a member of the North Mississippi Conference, and Chaplain of the Sixth Regiment Infantry, U. S. A., was nominated and confirmed for promotion from the rank of captain, which all chaplains hold, to that of major, which is the highest rank to which a chaplain may rise. This is quite an honor to Brother Randolph, as the rank is conferred only for "exceptional efficiency." He has the further distinction of being the first minister of the Methodist Episcopal Church, South, to receive an appointment as army chaplain.

Dr. D. C. Kelley, long a leader in the Tennessee Conference, and known throughout the Church, died at the residence of Dr. W. R. Lamhuth, his son-in-law, in Nashville, Saturday, May 15, 1909. Dr. Kelley was a missionary to China, sent out by our Church several years before the war between the States. At the beginning of the war he returned home and took an active part in the army, and rose to the rank of colonel in Forest's Cavalry. After the war he devoted his energies to the cause of missions, and for years was treasurer of the Mission Board of the Church. Since 1886 up to the date of his superannuation two or three years ago, he gave himself to the itinerant work, in which he was always successful.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash; or will sell on terms with interest from maturity. Riparian rights with each lot. Address, GEO. L. CARLEY, Real Estate Agent, Gulfport, Mississippi.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teachers of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President, Grenada, Miss.

Marriages.

Weber, Chickering, Mathushek, Behr, Pease, Wegman,
Ivers & Pond; Steck, Werlein Pianos and Pianolas.
Sheet Music--Victor Talking Machines.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR MAY 23.

FORSAKING OUR LORD.

John vi, 66-71.

During the larger part of the second year of the ministry of Christ, great multitudes followed him. But as his teaching became more and more plain, and as he did not try to gratify the national ambitions of the Jewish people, the multitudes turned from him. If he had established himself as a king, they would have believed almost anything, but as he talked of spiritual things and left the Romans undisputed in their power, the throngs began to forsake him. It was at this time that Jesus asked his disciples if they also would go away from him. Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

2. The Eddy in the Current.

There is to-day and always has been a drift away from Christ. Every city has masses of skeptical men and women who count the name of Christ as of little import. In the country are lines of drift. Generally those who are drifting away from Christ make noise out of all proportion to their numbers. But as a rule, those who drift from the Master are like those of old who turned against him—they seek a Christ after a pattern which they have worked out, and look for things in him which they fail to find. But this drift no more indicates the real movement of mankind than the eddies that abound in every river indicate the direction of the current.

3. The Real Current.

The Mississippi flows steadily towards the Gulf despite ten thousand eddies. The movement of the world is steadily towards the Lord, despite the fact that so many around us seem to be striving to do without the help of the Lord. Heathen temples are being deserted and heathen faiths are decaying. The Christian standards of life are making themselves felt within the very shadows of the temples where idols have been worshiped for generations. Universal peace was the poet's dream a century ago, but now hard-headed rulers of nations and leading statesmen are dreaming, and the dream is will materialize.

4. Where Can Men Go Who Turn from Christ?

Infidelity and agnosticism only destroy. They would, if possible, rob your soul of every hope and give you nothing in its place. One time Henry Ward Beecher and Robt. G. Ingersol met. Their friends looked for a keen debate between these two brilliant men. Ingersol at once began with his wonderful wit, but Beecher had but little to say for awhile. Then he related something which he had seen. A strong man had approached a cripple and pulled away his crutches. When the cripple fell the ruffian had kicked him in the side. Ingersol was very much wrought up, and wanted to see the man severely punished. Then Beecher arose with flashing eyes, and said, "You are the man. You would take from men the staff upon which they lean, and mock them when they fall."

Science cannot comfort you, when you turn from Christ. It can, at best, only trace a few of the footprints of God. Moral codes without Christ are like an engine without fire or water. Even the Bible without a personal Savior only reveals the awfulness of sin to the condemned sinner, and the wrath of an offended God.

To whom shall we turn, if we forsake our Lord? The words of eternal life abide with him. He is able to keep unto the uttermost that which we commit unto him.

THE CORRESPONDENCE SCHOOL—ITS VALUE.

Dear Doctor Boswell: A great deal has been written the past few years about the dearth of ministerial candidates. Many of the reasons given for this dearth are not real reasons. As one coming from the country or from "the Forks of the Creek," as some call it, from where a large part of our ministers come from, may I not offer a few suggestions?

First, I think there has been a wrong impression made upon the public concerning the way the Methodist Episcopal Church, South, treats the young candidates for the ministry. The impression among the country people is that the young man has to have a good college education before any notice will be taken of him. I have had leading men, even preachers, while I was struggling for recognition, to use this talk to me. Of course, the preachers were of another denomination, but it has its weight. I had a young man of very good educational qualifications and of no mean character and of splendid personality, and a member of the Methodist Episcopal Church, South, say that he felt called to preach. I asked him why he did not preach, and he said he was afraid to go before the committee. He could not stand the thought of being turned down.

Some people seem to think God is not calling men into the ministry. But I believe he is calling them to-day as much so as he ever did, but the trouble is other churches are getting those that belong to us. For instance, the impression among a lot of the country people is that the Methodist Episcopal Church is giving more attention to the uneducated young men than the Methodist Episcopal Church, South; therefore, they are getting a lot of preachers that ought to belong to us, to say nothing of other denominations.

Now the Correspondence School of Nashville, Tenn., if it is rightly handled, will solve this problem, if we, as pastors, will give it the attention we should. We will have not only better equipped ministers, but will have more of them. Let us who preach among the country people tell the boys of the School; tell them the Methodist Episcopal Church, South, stands for an educated ministry, and that we have a school that will prepare them for the ministry. At home, tell them of its good qualities; tell them that there is a way for the uneducated young man if he will only try. Let them know that the Methodist Episcopal Church, South, stands as ready to help them as any church on earth. Tell them that it will not only help them to escape that dreaded committee, but it will make them more efficient ministers of the gospel; tell them we have the best of teachers, even the best in the South, or some of the best.

I think if we ministers who love the cause of the Methodist Episcopal Church, South, will push this cause that the young preachers who rightly belong to us will come into our Church and not go into other churches which have no right to them. I want to urge it upon all the young preachers to take the Correspondence Course. A man that has not tried the School cannot appreciate it as he should. I want to say this much for the School—I did not know its value until I got my lessons. I had read Dr. Kern's "Ministry to the Congregation" and thought it was a very dry book, but when I got my lessons and began to prepare them, and had answered all I could, and sent the lesson off for correction, then I took the questions and run back over the lesson and saw my mistakes. I then realized the value of the School, and the book also.

I say to all the boys, take the Correspondence Course, and you will never regret it.

Yours in Jesus' name,

R. H. BAMBERG.

Provencal, La.

The Canal-Louisiana Bank & Trust Company

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.
All Druggists. Price 25 and 50 Cents.

After two years of constant progress the
present ownership confidently claim

THE NEW ORLEANS ITEM

(Absorbed Morning World 1909)

Daily and Sunday

to be the BEST and MOST VIRILE
NEWSPAPER published in the South

The only newspaper issuing a Special

Louisiana and Mississippi Edition

News Bureaus at Baton Rouge and Jackson

Full Market Reports, 12-Page
Magazine and Comic Section Sun-
day in Colors, Best Woman's Page
in the South. Members Associ-
ated Press, Owning Hearst News
Service Franchise, Member Louisi-
ana State Press League

Subscriptions by mail prepaid:

1 month 65c, 3 months 1.90, 6 months 3.75, 1 year 7.00

Most Militant and Independent Editorial Page in
the South

All the news, all the time, and the latest news the quickest

Sample copy sent every day for a week, free for the
asking

Address New Orleans Item

New Orleans, La.

MORGAN CITY CHARGE.

We arrived in Morgan City, Dec. 2, in a downpour of rain, and were met by representatives of the stewards and the Woman's Home Missionary Society. But a closed carriage at the depot, a bright fire in the study, a warm dinner on the table and a hearty welcome from the folk soon made us forget that the weather was bad. On examining the larger we found that it had rained inside the parsonage, also. Frequent showers of a like nature have made the parsonage in Morgan City a delightful place to live. I have found here a large field for labor, and it grows as I know it better.

The first round of visiting over we began on March 25, a series of evangelistic meetings with Mr. R. N. Jeffery in charge of the singing and the pastor doing the preaching. The meetings continued three weeks, divided between Morgan City and Burwick. The churches have been strengthened by these meetings both in the number and spirituality of their membership. There were several very bright conversions among the twenty or twenty-five who professed conversion. This experience, with several others of a similar nature, has led me to some conclusions on the subject of the pastor and revivals.

One is that it is hard work for the pastor to do his own preaching in his evangelistic meetings. It is much easier to invite another preacher to take this part of the responsibility of his mind. Another is that though it is hard work, it is better when practicable, for him to do it. It is presumed that the Lord sent him, and it is certain that the church has appointed him to that field, and he is responsible for the work. He will be more careful not to burn up the field for the sake of a single harvest than the man who puts in the sickle for but a few days. He will also be better able to follow up the results and bring the new converts into active connection with the church than if he had been in the background when they were converted. And the people learn to look to him as a leader in their campaigns for souls, and not as a kind of necessary evil to be endured. Another is that there are seemingly fewer results. This is because the methods used are those of the pastor whose work covers a larger period than those of the evangelist, but for the same reason the work is more abiding.

An advantage to the church that is often overlooked in an estimate of this kind is that it hastens the depletion of the sermon barrel, and the pastor will either have to make new sermons or move.

The church at Morgan City has had two very pleasant surprises this year. The first was a present by the Sunday school superintendent, Brother John A. Pharr, of a fine piano. The other was a \$1200 organ by the Pharr brothers. The Sunday school has outgrown the church, and two classes are now meeting in the parlors of the parsonage. Training classes for Sunday school teachers have been organized in both the churches and are doing good work.

H. N. BROWN.

THE MEN OF SAPIO RANCH.

by Horace M. Du Bose, author of "The Gang of Six." Published by Smith & Lamar, Nashville, Tenn. \$1 postpaid. "The Men of Sapio Ranch" is a breezy, refreshing, and often thrilling story of ranch life in the West in the seventies. The scene is laid in that vast, vague, and indefinable region known as the Sapio Range. The

characters are men, and their lives are taken from the first hand, and the scale of real action. "Parson Jack Potter" is not only a real character, but that was his real name, as may be verified by reference to a not inaccessible record. "Old Benito," the trapper, is sketched from a life sitting. "The Grand Old Man," "Hook-Nosed Jake," the cowboy evangelist, are not only recognizable personalities, but their parts are sketched and placed before the reader in terms of flesh and blood.

This story has all the charm of a venture, dramatic action, and excitement of the standard border story, with an exceptionally high merit. The book contains more than two hundred pages, handsomely bound in cloth, and is embellished with many finely executed half-tone drawings.

MAKE MONEY SELLING BOOKS.

THE SOUTHWESTERN COMPANY, Publishers, Nashville, Tenn.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

Brookhaven District, Magnolia, Miss., May 19-22.
District Conference, Crowley District, Jennings, La., May 26-30.
District Conference, Newton District, Bay Springs, Miss., May 26-30.
Greenville District, Clarksdale, Miss., May 27-30.
Alexandria District, Jena, La., May 28-June 1.
District Conference, Baton Rouge, District, Slaughter, La., June 1-4.
District Conference, Jackson District, Mendenhall, Miss., June 9-11.
Meridian District, Shubuta, Miss., June 21-25.
Sardis District, Cold Water, Miss., June 23-27.

INSTITUTES.

Joint Institutes in the Louisiana Conference:
Lecompte, May 17-21.
Crowley, May 17-21.
Amite City, May 24-28.

Preachers' Institute, Seashore Campground, June 22-July 1.

Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-9.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

COLLEGE COMMENCEMENTS.

Commencement, Port Gibson Female College, Port Gibson, Miss., May 15-18.

Whitworth College Commencement, Brookhaven, Miss., May 30-June 1.

Centenary College Commencement, Shreveport, La., June 6-8.

Millsaps College Commencement, Jackson, Miss., June 6-8.

MISCELLANEOUS.

Woman's Foreign Missionary Society for North Mississippi Conference, Greenwood, Miss., June 12-16.

Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.

Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Annual Camp Meeting at Seashore Camp Grounds, July 7-15.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have money is to save it.

3½% PAID ON SAVINGS DEPOSITS
OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank,
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS.
309 BARONNE STREET. NEW ORLEANS.

WALTER J. FERGUSON, President.
WILLIAM J. HADDIN, Vice-President.

D. R. BUCHANAN, Treasurer.
JOHN P. GABBY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Bibbey, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

Best Seal for Jelly Glasses

The way to be certain of keeping jellies unharmed by mold or damp is to discard troublesome paper covers and pour melted paraffine directly on the contents of each glass after jellies are cool.

Pure Refined PARAFFINE

When cool, makes an air-tight seal and is more convenient than the old way. Fruit jars are sealed by dipping caps into melted paraffine after closing.

Use Pure Refined Paraffine as a polish for uncarpeted floors—put a little in hot water to give finish to floors—add it to hot wash water and make the washing easier. Write for a neat Paraffine Paper Pad for use on ironing-day. It keeps sad-irons from sticking.

STANDARD OIL COMPANY
(Incorporated)

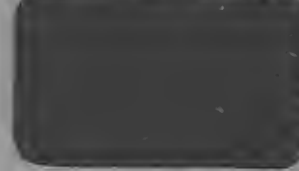
Jewel Barber Shop,
JOHN SCHNEIDER, Prop.,
604 Gravier Street, New Orleans
Opposite Canal-Louisiana Bank.
Hair Cutting Twenty-five Cents

QUEEN & CRESCENT ROUTE.

SHORT LINE
—TO—
NEW YORK
WASHINGTON
CINCINNATI
BIRMINGHAM
ST. LOUIS

PERFECT SERVICE
VESTIBULED TRAINS, THROUGH
PULLMAN CARS, DINING CARS.
TICKET OFFICE, 211 ST. CHARLES STREET.
Depot: Terminal Station, Canal St.
Telephone Main 4482.

DAISY FLY KILLER



placed anywhere, as
traps and kills all flies.
Neat, clean, ornamental,
convenient, cheap.
Lasts all season. Made
of metal. Cannot spill
or tip over, will not soil
or injure anything.
Guaranteed effective. Of
all dealers or sent pre-
paid for 20 cents.
HAROLD SOMERS
150 De Kalb Ave.
Brooklyn, N. Y.

BLMYER
CHURCH
BELL
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

American Business College

New Orleans, La.
Day and Night Sessions. Bookkeep-
ing, Banking, Telegraphy, Stenography,
English, Typewriting, Penmanship,
Arithmetic, Civil Service, Preparatory,
Free Employment Department. Indi-
vidual Instruction. Write for Catalog
A. **WALTER M. GATES** and **S. CAR-
TER SCHWING.**

Sunday School

By W. B. Campbell

LESSON FOR MAY 23.

THE COUNCIL AT JERUSALEM.

Acts xv: 1-35.

Golden text: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts xv: 11.

Some fifteen or twenty years after the time of our lesson Paul wrote a letter to the members of the church at Corinth, in which he said: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." He also wrote: "Once was I stoned." That time when he was stoned and left for dead, and the weeping friends stood around him, and he arose and went back to the city. That may have been the touch that revealed to him "the power of Christ's resurrection." We know that he spoke to Jesus more than once, Paul being in the body and the Lord in the Spirit; and we know that he was lifted up and taken to heights which it is not lawful for man to know. Then let us not be amazed at his courage and determination, for he constantly wore the whole armor of God. His feet were shod with the preparation of the gospel of peace. The next day after Paul was stoned he and Barnabas left Lystra and came to Derbe. They preached there and made disciples, but they soon decided to go over again the ground where they had sown the gospel seed. So they returned to Lystra, to Iconium, and to Antioch. In these places they made a more perfect organization of the churches, ordaining elders and the necessity of prayer and fasting were established as a part of church instructions.

After this work of confirmation was completed, they prepared to sail for Antioch in Syria, from whence they had first sailed for Cyprus. That was their starting point. They had been sent out by the church, and to that church they returned to make a report of the result of the tour. The converts made were drawn largely from the Gentiles, and the religion Paul had preached to them had little place for form and ceremony. Paul had won them by preaching what another had done that they might have eternal life—not what they had done nor ever could do. This theology was readily accepted by the Gentiles, but it was hard for the Jews to forget the tabernacle and the temple service. They could not see the types and shadows pointing to him as "The minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." They learned of the cleansing of divers washings, but Paul preached a way of "purifying their hearts by faith." The two preachers returned to Antioch, and soon after their arrival the church was convened to hear their report. After giving God the glory for all that had been done, particular prominence was given to the fact of "how God had opened the door of faith unto the Gentiles."

For a long time, it is supposed two or three years, Paul and Barnabas remained at Antioch, and during that time nothing is recorded, as disturbing the harmony and Christian fellowship existing among all the brethren. The peaceful life of this church was destined to be interrupted by some who may have thought they were doing good. There has never been a condition of perfect harmony in any church. We may even say that the individual Christian is never without something to harass and trouble him. Satan taunts him with an accusation of hypocrisy, just as he did when Martin Luther says he came to him and accused him. "The just shall live by faith," was more powerful to drive

the devil away than throwing the inkstand at him. The church at Antioch was doing fine until some fault-finders came and told them that they were not doing well at all, that they were on the wrong road altogether; that they must go back and make another beginning. These disturbers of the religious peace were not sent by the church at Jerusalem, they did not come with the object of doing good; but after a time, they began to circulate the insinuation that it was not enough to believe in Jesus to be saved, but that circumcision after the law of Moses was essential to salvation. They must have come from an influence that is always active against plain and simple Christianity. The Gentile converts could not agree with the Jewish members, and a controversy arose between them that must be authoritatively settled. Paul and Barnabas sided with the Gentile element. It was most natural that they should, after all that they had seen how God had wonderfully blessed the work among them. In the arguments that must have taken place the Jewish members had a most powerful antagonist in Paul, for none knew the law better than the one-time Pharisee; neither could any of them tell of the New Covenant as he who had determined to know nothing among them, but Jesus Christ and him crucified.

The two missionaries, together with representatives of the church, were sent to Jerusalem to lay the disputed question before the apostles and elders for settlement. As they traveled along toward the City of David, passing through Phoenice and Samaria, they told of the conversion of the gentiles, and the news was received with rejoicing.

When they were come to Jerusalem and had told their mission and of how God had blessed their labors, they found even there some that were ready to take up the question against them. These contended that it was absolutely necessary to keep the law of Moses. They may have been companions of Paul in former years, but when they believed that Jesus was the Christ they had not discarded Jewish bigotry as Paul had. A conference was called at once, and the first speaker was Simon Peter. God had already revealed unto him by a miracle that "in every nation he that feareth God and worketh righteousness is accepted of him," and it was from his heart that he said, "We believe that through the grace of the Lord Jesus Christ we shall be saved."

James then spoke, as one being in authority, pronouncing sentence, "That we trouble not them, which from among the Gentiles are turned to God." The decision was put in the form of letters written to the brethren "which are of the Gentiles in Antioch and Syria and Cilicia." These letters contained the fundamental principles of an insight into Christian life and nothing more! So once for all the hand-writing of ordinances that was against the Gentiles was blotted out, taken out of the way, and nailed to the cross of Christ (Col. ii: 13-14). This was the spirit of Christ proclaiming liberty to the captives, and opening of the prison to them that are bound. So that always, and to every question the first clause in the constitution of the church, will appear to be religious liberty as laid down in the New Testament.

Paul and Barnabas, together with Judas and Silas and the others that came to the council, returned to Antioch with the letters which, when they were read, were received with rejoicing, because there must have been many there that were attached to service simple and spiritual and without ceremony and formality.

We love to think of the old-time religion, the old days of Methodism, the camp-meeting, the shed where the congregation assembled to hear the Word of God, the rude pulpit of unplanned planks, the mourner's bench, and, oh, the shouts of the servants of God as the Holy Ghost was poured

out on the hundreds of penitent ones; mother's heart melting in tears of joy over the son that once was lost, but now is found; the love feast, the experience meeting, followed by hand-shaking and general rejoicing. Then the sweet calm that dwelt in every heart as after the meeting the going home began. It will be in this sweet concord and Christian fellowship we will all meet again, but not here, not on earth, but in the city of the Living God, the New Jerusalem. Amen!

BIG PHONOGRAPH OFFER

The original Thomas A. Edison Phonograph. Guaranteed as an original and fun maker. Sold on easy monthly payments. Playwatts, gramophone records and concert music. Everything you need. I ship on approval. Write today for my Big Phonograph Catalogue. **EUGENE CLINE** 55 Dearborn St., Chicago

"ASCO" Rubber Roofing.

Durable, Fireproof, Waterproof, Verminproof. Easy to lay. No special tools needed. Directions with each roll. Cheapest and best.

- 1 Ply—\$1.35 per square.
- 2 Ply—\$1.70 per square.
- 3 Ply—\$2.00 per square.

American Supply Co.
Mobile, Ala.

ILLINOIS CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

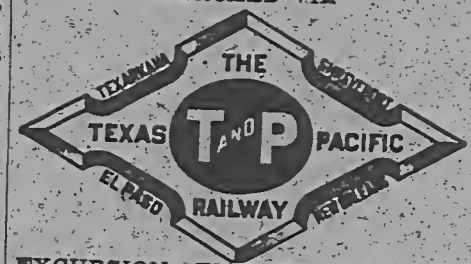
Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
Full Particulars at

City Ticket Office.
141 ST. CHARLES STREET.
Phone, Main 3618.

VISIT MINERAL WELLS

—For—
HEALTH AND PLEASURE
AND
WEST TEXAS

—For—
FINE AGRICULTURAL LANDS
REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet

E. P. TURNER,
General Passenger Agent,
DALLAS TEXAS

BELLS.

Steel Alloy Church and School Bells. Write for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

SONG WRITERS and POETS
We arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. **VICTOR KREMER CO., 348 Marine Bldg., CHICAGO**

APPEAL TO SUNDAY SCHOOLS.

It is perhaps not so generally understood as it should be that the 10 per cent of the Children's Day Fund, which, according to the direction of the General Conference, is to be turned over to the Sunday School Board, is used in developing Sunday school work in our various mission fields. Reports from these fields indicate that no other like amount expended brings in such large returns as this. In Japan, for illustration, the Sunday school enrollment is three times that of the church membership, and a very large proportion of accessions to the church come through the Sunday school. Missionaries declare that they find it much easier to reach the children than those who have come to mature years and have become fixed in their pagan modes of life and thought, and that in many cases the conversion of the younger members of the household becomes a means of access to their elders. Appeals almost pathetic come to us from every mission field in the Church, and yet, by reason of the meagerness of the returns this year from the Children's Day offerings, we have had to cut down our missionary appropriations to such an extent as to seriously cripple the work that we have already inaugurated. Perhaps it should be explained that the reason for this falling off in our resources lies in the fact that surplus amounts hitherto turned over to us by the various Sunday School Boards after they had met the needs of their own fields, are under our new law, used for the endowment of the chair of Religious Pedagogy and Sunday Schools in Vanderbilt University.

In view of the situation that has thus arisen, the Sunday School Board, at its session on the 5th of May, instructed the Sunday School Editor to send out a request to the Sunday schools of every church: (1) to observe Children's Day according to the direction of the Church; (2) to make earnest efforts to increase the offerings; and (3) to see that these offerings are sent at once to the treasurers of the Conference Sunday School Boards, that the money may be applied to the uses which the law of the Church designates.

The Board further asks him to call the attention of the pastors to the fact that this designation is specific and mandatory, and that no one has a right to divert this fund into other channels.

Brethren, please do these three things even if you have never done them before:

1. Observe Children's Day in your Sunday schools.
2. Use the children to liberal offerings.
3. Send at once the contributions to the treasurers of the Conference Sunday School Boards.

E. B. CHAPPELL,
Sunday School Editor.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.
We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by him.

Walding, Kinnan & Marvin,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

A GOOD MEETING AT OXFORD.

The Oxford Eagle, of recent date, gives a short but good account of a meeting held in that town of the pastor, Rev. J. C. Park. We copy the Eagle's account.

The meeting, which has been in progress for the past two weeks at the Methodist Church, closed Sunday night, May 2. The pastor, Rev. J. C. Park, did all of the preaching, which was universally considered the most earnest, powerful and convincing ever heard in our town. Brother Park is thoroughly consecrated, and like the meek and lowly Galilean, our blessed Lord, makes out the unadulterated gospel irrespective of rank or condition, appealing to common sense and justice.

Rev. E. R. Smoot, of Greenwood, had charge of the music, which was soulful and highly appreciated by the pastor and the people. His sweet singing of the gospel will not soon be forgotten by the people who had the pleasure to hear him. We feel that a glorious harvest will be garnered on the Master as a result of this earnest preaching and soul-inspiring singing of the gospel. There were seven additions to the church on profession of faith and several others converted and reclaimed.

It has never been our privilege to attend a meeting where the church members, who, putting themselves under the influence of revival, were more strengthened and encouraged for service. We heartily thank God for our pastor and earnestly pray that he and Brother Smoot may each be spared many years to bless the world with their noble lives, and some day make a triumphant entrance into the City of God.

REAL GOLD AND GRIP REMEDY.

A new scientific remedy for Colds and Grip, the most effective ever brought out. It's HICK'S Griping. Relieves the aching and feverishness, restores normal conditions. It's liquid, pleasant to take—effects immediately.

THANKS FOR HELP.

Dear Brethren: I thank every one who has contributed to help rebuild our church at Longtown, Miss., and those that have not as yet given anything I beg that they take the matter to the dear Lord in prayer, and if he wot direct you to do so. Herewith give a list of the donors since my last report: Mrs. W. H. Sledge, Kaplan, La., \$1; Rev. E. C. Sullivan, Belmont, Miss., \$1; Rev. Walter Harbin, Haynesville, La., \$2; G. D. and H. H. Ingram, \$1 each; J. A. Grant, Longville, La., \$1; E. E. Harris, Caladonia, Miss., \$2.50; Dr. W. T. Johnson, Greenwood, Miss., \$5; Rev. H. S. Spragins, Greenwood, Miss., \$1; Rev. S. A. Brown, for people of Como, Miss., \$31. I would like to see some more of the preachers do this. Have a revival in your church, as Brown has, and you will, probably. Thanks to one and all, and hoping and waiting for more. Fraternally,

W. V. SHEARER.

REVIVAL AT COLUMBIA, LA.

Mr. Editor: I am glad to report that Rev. H. O. White and his people of Columbia, La., have been visited by a gracious revival of religion, resulting in twenty-one accessions to the church, quite a number of reclamations and a general spiritual uplift to the whole community. One of the delightful features of the meeting was that the pastor was the chief factor in it all.

Brother White is in his fourth year two convictions: First—The Church at Columbia, La., in its forty-ninth year, cannot afford to discount the labors in the ministry of the M. E. Church of her oldest men. Second—Preachers and people ought to strive to make

The president elder, who was privy to the four-year pastorate, the rule, and leged to lend a helping hand at the not the exception in our Church, close of the meeting, came away with

PAUL M. BROWN.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital \$200,000.00
Assets 479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

To CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent.

E. C. D. MARSHALL,

General Freight and Passenger Agent.

Shreveport, La.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.



ROYAL BAKING POWDER

Wholly Pure

The finest, most tasteful and wholesome biscuit, cake and pastry are made with Royal Baking Powder, and not otherwise.

Royal is the only Baking Powder
made from
Royal Grape Cream of Tartar

SUNDAY SCHOOL ASSOCIATION.

Dear Dr. Boswell: The Panola County Sunday School Association met at Longtown on Sunday, May 2, and gave us one of the greatest "feasts of reason and flow of soul" that we have ever experienced. It would be a great inspiration to the people at large for every Sunday School to have these brethren with them to discuss the Sunday School work and its necessity. There are representative men of every vocation in life among this great army of workers, and the lesson within itself that this teaches is a very valuable one, and is so impressive to the young mind that is so alert in this day and time. You get farmers, merchants, lawyers, school teachers, doctors, bankers and drummers, baptized with the Holy Ghost, together talking of Jesus and his love and demonstrating the fact that there is something in Christianity, the young mind that is grasping for something will naturally catch the inspiration and will, of course, fall right in line and go to work in the vineyard of our dear Lord. How rich and fertile the fields are unto harvest; but, oh, how few laborers! Church members, can you sit on the stool of "do-nothing" and allow your own and neighbors' children to grow up in carelessness, and go through life in sin, sorrow and disgrace and then finally be doomed, just because you have failed to do your duty to them? Christ has said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Now, if we do not take them by the hand and lead them in the paths of righteousness, we are forbidding them to come, or, in other words, we are preventing them from doing so. Children know not what is best for them, neither do sinners, and so it is necessary to show them. The careless, indifferent life that some church members live is a great stumbling-block to the young; it is a great barrier erected between the loving God and the young, tender child or weak sinner, who is not strong enough to do much climbing, and who is most assuredly influenced by its surroundings. It is an awful tedious proposition for sinners to climb the ladder of righteousness over a lukewarm membership—it is like babes without nurses, they soon die. Thank God for the influence of a devout Christian mother in young, tender days when the foundations are laid. Had it not been for such an influence as this over me I know not where I would be to-day. I fear, though, I would not be filling a position in the itinerancy.

Preachers, fathers and mothers, let us all awaken to the great responsibility that devolves upon us, and live, work and fight for the blessed Christ that came down out of the beautiful haven of rest and fought a laborious and trying fight to save a sinful world. Every Christian should be alert to do something for humanity, for God is coming to us in this day and time just as he did in days ago. It probably has not been over twenty-four hours, if that, since Christ appeared unto you through or in the personage of some tramp or some sinner or some poor individual; but were you so busy preparing a

feast for some noted guest that you could not condescend to notice them. I remember, once upon a time, and that not many years ago, I was in great need of spiritual succor and I wrote a preacher a friendly letter with hopes of receiving some spiritual bread; but my hopes were in vain. Oh, if we had more Pauls in this day and time to write and give such advice as we find him giving to Timothy in 1st Timothy fourth chapter, and as we also see in his own life.

Everybody that took part in the rally performed excellently, but I was especially impressed with the two drummer-boys, H. S. Gunn, of Como, and C. N. Morris, of Batesville. I say, praise God for drummers that fight the battles through the week in the commercial world where trials and temptations are so great and strong, and then on Sundays lay away these earthly wares ("that moth and rust doth corrupt and thieves do break through and steal") and take up the cross of our dear Savior and hold it high where it will not suffer loss, and solicit business for the Great Store House that has an inexhaustible supply of everything for the poor and needy, and free too. With a baptism of the Holy Ghost it will make fervent in spirit and bold and determined, not only drummers, but men and women everywhere and in all vocations in life, and then it will not take long to save the world for Christ. So let us all pray with earnestness for what that assembly received in the upper chamber hundreds of years ago. It will come if we really want it, and then we will have Sunday school rallies and revival services every Sunday instead of annually or biennially or, in some cases, never.

W. V. SHEARER, P. C.

NEW ORLEANS PREACHERS' MEETING.

At a special meeting called by the presiding elder, Dr. F. N. Parker, it was decided to have a union memorial service at the First Methodist Church on Sunday, April 16, at 8 p.m., to pay a suitable tribute to the memory of Bishop Chas. B. Galloway. All our congregations were fully represented in the service. The Bishop's favorite hymns were sung, and four soul-inspiring addresses were given which brought forth the many noble qualities in this great man of God. The speakers were: Dr. F. N. Parker, Gov. G. D. Shands, Dr. Luther Sexton and Rev. Felix R. Hill, D.D.

The following resolutions were also adopted:

"It is with inexpressible sorrow that we mourn the going away from earth of Bishop Chas. B. Galloway. With Methodists and Christian people throughout the world we recognize and deeply feel the great loss which has come by the removal of this great and good man from the activities of this present life. While we humbly bow to the will of God, we feel assured that the influence of the Bishop's life and work will still abide and continue to impress the church, the country and the world for good. We offer the following:

"Resolved, 1st, That we give loving tribute to the memory of our honored Bishop, and, God helping us, we will cherish the lofty ideals of his grand and

noble life and endeavor like him to be steadfast, unmovable, always abounding in the work of the Lord.

Resolved, 2nd, That we are specially thankful that during forty years of this life he was actively identified with our city and people as editor of the New Orleans Christian Advocate, during which time he rendered marked and signal service to our church and the entire community. The Methodist people of New Orleans will ever remember his frequent visits here, and his public and private ministrations during the time that he served the church as a Bishop.

Resolved, 3rd, That we extend to Mrs. Galloway and her children our heart-felt and deepest sympathy, and most earnestly pray that they may be divinely guided and sustained in this time of unspeakable grief and bereavement.

ALBERT S. LUTZ, Secretary.

A WORD ABOUT MY TRIP TO SEATTLE TO THE INTERNATIONAL LEAGUE CONFERENCE.

No doubt the readers of the Advocate know that I have chartered a Pullman to take a party to Seattle in July to the International League Conference. We will leave from West Point on June 21, returning July 21. We will visit the following places: Denver, Colorado Springs, Manitou, Pikes Peak, Cripple Creek, Salt Lake City, Great Salt Lake, Los Angeles, San Francisco, Catalina Island, Portland, Seattle, Yellowstone Park and St. Louis. Many other side trips can and will be taken. I have room in my party for about a dozen more. Will be mighty glad to hear from any one interested in the trip. The same trip cannot be made with the same conveniences in any other way for the same amount of money. Of course, I do not confine the party to members of the Epworth League. Will be glad to have any man or woman of high moral character whether they are members of the League or not. The party will be filled in a few days, so let any one who is interested write me at once.

ROBT. A. CLARK.

Pres. Epworth League Board, North Miss. Conf. Okolona, Miss.

REV. C. N. GUICE.

During the past twelve months Rev. C. N. Guice has been my constant associate in revival meetings. Circumstances have made it seem wise to him to continue this work alone. The pastors who secure his services will make no mistake. He is not only a singer of great power and sweetness of voice, but a forceful and successful revival preacher. His deep piety and consecration, and his charming personality win a way into all hearts. Pastors desiring his services would do well to write to him at once at Natchez, Miss.

WALTER G. HARBIN.

TO THE MISSISSIPPI BROTHERHOOD.

Dear Brethren: In the death of Rev. D. P. Bradford our Brotherhood loses another member. Assessment No. 4 is now due, and should be paid by every member promptly. While the benefit from this fund is small, it comes to the family of a deceased brother at a time when financial help is most needed. Remember, brethren, our Brotherhood emphasizes the benevolent feature. Send your assessment to Rev. John A. Moore, Treasurer, Mount Olive, Miss. Yours fraternally,

CHAS. W. CRISLER, Secretary.

Jackson, Miss.

CHURCH EXTENSION, NO. 3.

Wall Hill, J. C. McElroy, \$9.65. Each year we get earlier returns.

J. R. BINGHAM, Treasurer.

How happy home might generally be made but for foolish quarrels, or misunderstandings, as they are well named! It is our own fault if we are querulous or ill-humored; nor need we, though this be less easy, allow ourselves to be made unhappy by the querulous or ill-humor of others.—Sir John Lubbock.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

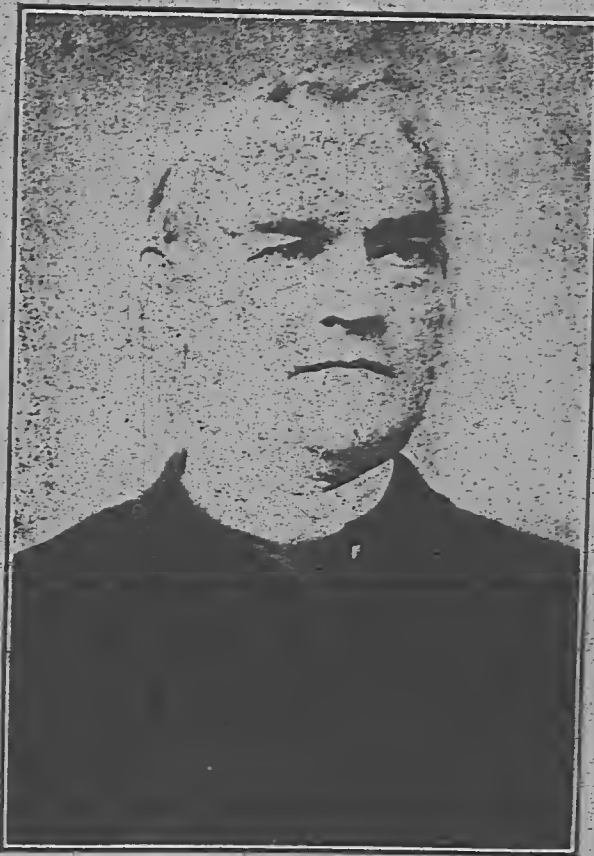
NEW ORLEANS, THURSDAY, MAY 27, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 21.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2783.



THE LATE REV. HUDSON D. HOWELL.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The Philadelphia Inquirer has the following to say about the coats worn in official circles in Washington: Much excitement has been aroused in Washington over the fact that President Taft is found at his office every day clad in a coat guileless of tails and generally of a gray color. This seems to sound the death-knell of the tail coat. For years it has not been seen in the rest of the country save on formal occasions, but it has held its own in Washington and especially at the White House. Roosevelt never appeared except in the conventional "Prince Albert," and this was the coat of McKinley and his predecessors back to the days when all gentlemen of professional rank wore the "shabbily." The frock coat still lingers on a few of the statesmen from the South who hark back to the Civil War, but these few survivors simply accentuate the fact that the sack coat is now triumphant.

The sense or nonsense involved in the talk of efforts to communicate with Mars, one of the stars nearest to the earth is exemplified in the following supposed colloquy between a stargazer, called a "scientist" and a plain, common-sense inquirer set forth in the Cleveland Leader: Scientist—We are now getting messages from Mars and answering them. Inquirer—But you can't understand their messages, can you? Scientist—No. But then, they can't understand our answers, either. Mars is now many millions of miles away, but in a few months it will be five millions of miles nearer to the earth than it has ever been. Telescopes, big and little, will be turned on the planet and things will be seen. Already great canals have been discovered, and when the big star gets five millions of miles nearer to us than it is now, we need not be surprised if the astronomers report rice fields, and cotton farms, and sugar plantations, each as big as the United States, and men, every one a giant, as large as Goliath of Gath. Why not?

A judicial Solomon, according to the Providence Bulletin, has arisen, and manifests his wisdom in dealing with men who drink too much liquor. The Bulletin says: "A novel, but apparently rather effective treatment for the liquor habit has been discovered by the Pennsylvania magistrate who has decreed that any man convicted of drunkenness must sign an agreement to let his wife draw his pay for a year. This is likely to accomplish two things. Sensible men, of course, are pretty sure to turn their pay envelopes over to their wives anyway, but men who drink to such an extent as to be arrested for it are not sensible. The new rule will furnish them one of the manifestations of wisdom, which should react favorably, and it will at the same time make certain that what goes for liquor will be what is left after the grocery and meat bills are paid. Instead of reversing the order. If the wives into whose hands the pay envelopes come as a result of this order are of the right kind, a very appreciable amount of reformation should be apparent in the wise magistrate's jurisdiction."

Some time ago—not very far back, when airships got to sailing about in the heavens it was common to hear it said, "When the airship is perfected, it

will make short work of war. A few bombs carried aloft, and dropped in the enemy's camp, will do the business—water and the other would be out. One man are not so sure of that now, because—well in and the other promptly rescued him. The certain kinds of bullets can be fired at the airplane, falling in and the rescue was reported to the papers and made them to pieces. But it is given out that the rescue was said about the pre-arranged a man in New Orleans is far and away ahead of them. The preacher said, it was only necessary to the airplane-builder. He has discovered that by a wireless method of using electricity he can teach at water and was rescued by another while out on a long range, a ship's magazine or an army's store of powder and exploded the whole ship at once. It is said that this man is in communication with government authorities, hoping to satisfy them that he has made a real and valuable discovery. We hope he will succeed, for in case he does, there will be no more war. Armies could not get within a hundred miles of each other provided they should be supplied with the wireless apparatus. This man's plan to put an end to war is quite as feasible as that of the college professor who proposes to communicate with Mars by means of reflectors half a mile in diameter. Some-body said, "Brother B. did you tell the agent that the spring went dry in the summer?" Well, said he, I didn't charge on that point.

In one of the criminal courts of New Orleans— it is reported, two persons were tried and duly convicted. One was charged with the embezzlement of an overcoat, the other man, a state officer, was convicted of the embezzlement of state funds. One was just a common fellow who went by the nickname of "Mule," the other, a secretary and treasurer of an important state board, was of course, of more than ordinary respectability. Else could not have commanded such a position. One crime was far greater than the other, for the embezzlement of an overcoat cannot be compared with the embezzlement of hundreds of dollars, yet both these men received exactly the same punishment—three years each in the State prison. Whether the penalty was fixed by the jury or the presiding judge, we do not know. Whether by the one or the other, we take it for granted that the law was followed, but what are we to think of a law that punishes alike a petty thief and a man who gets away with hundreds of the State's money? If all guilty ones were punished in proportion to their crimes, the expense of a State Board of Pardons would be unnecessary. Such inequalities should by all means be rectified.

This Advocate printed a letter a few weeks since in which it was stated that in Mississippi, it was no uncommon thing for violators of the prohibition law and their sympathizers to endeavor to intimidate persons who undertook in anywise to interfere with them in their lawlessness. His statements have official confirmation. On Saturday, the 15th of May, the grand jury of one of the counties filed a report with the judge of the criminal court which was altogether sensational—not to say, alarming. Among other things, the report declared that the justices of the peace were too lenient in dealing with violators of the law, and that their leniency tended to license crime. This report further says: "there exists an organized band of lawbreakers, composed of young men and boys, who are engaged generally in gambling and selling whisky; that each member of the band takes an oath 'to do as he pleases' to stand by his fellows, and to perjure himself, if necessary, to get any of them out of trouble. It is alleged that many men are afraid to go before the grand jury and tell what they know about law violations, for fear of assassination, and that information has come to the grand jury that any man who informs on this band would be killed outright." Can it be possible that such a state of things exists in any part of the great State of Mississippi? If so, is it not possible to put an end to such lawlessness? It is up to the good people of the State, who are largely in the majority, to see that the disgrace be wiped out. They can do it if they will.

A certain preacher declares that he does not believe in "sensationalism," nevertheless he deems it expedient and in accordance with good morals to advertise his church, and to do it if necessary in a tricky way. He took charge of "a weak and small church," and desired to get it before the public. To do this, he must needs secure the co-operation of the newspapers. That was all right, but he tricked the newspapers. While on a picnic excursion, he took with him a couple of boys out in a small and

I may be of interest to the good women who read this Advocate to know what Dr. Lyman Abbott, editor of the Outlook, thinks and says about woman suffrage. Dr. Abbott is one of the leading editors of the country—as independent in his thinking as a man can well be, and what he says is not always the right thing is sure to attract attention. We quote as follows: "Suffrage is primarily a duty, not a privilege. From that duty, women have heretofore been exempted as from militia jury and firemen's duties. Confessedly, the great majority of women will wish to be exempt from it. The vote in Massachusetts of the women themselves, about fifteen years ago, indicated that less than five per cent. of the women of that State desired the suffrage. The fact that only a small minority of women in this State vote in school elections indicates that the women in this State do not wish the suffrage. It is the univocal testimony of all students on this subject that an overwhelming majority of the women are either opposed to the suffrage or indifferent concerning it. To impose the duty of suffrage on a great class in the community who wish to be exempt from it is entirely new in my judgment, a perilous economic experiment. Women suffragists should address their arguments to women. When a majority of the women wish the ballot it will unquestionably be granted to them. In my judgment, the majority of women will never wish the ballot. If they should wish it and obtain it, I think that their influence for the moral and civic betterment of the community would be lessened rather than increased, that their non-partisan influence for moral and social reform is far greater than their influence could be if they were members of parties, as they would have to be if they were voters."

REV. H. D. HOWELL.

An Appreciation.

With the permission of the readers of the Advocate, I desire to place a flower upon the new-made grave of my honored and beloved brother. Not only to me, but to those of my household who had been associated with him the past two years, the passing of Rev. H. D. Howell came as a personal sorrow. It has been said that to know men you must live with them, and so we found in the life of this sainted man.

As a preacher upon the Conference floor, I had always held him in high esteem as a man of sound judgment and true metal, but it required the closer associations of the home and street life to discover those strong, though lovable points, which characterized him as a real leader among men, and entitled to our highest respect. His personality was indeed a strong one, with convictions of the right which no one could doubt or discredit. Men in stores and upon the streets honored him for that candor and integrity worthy of a true man, and minister. He was not given to street-corner loafing or meddling with public affairs beyond his right as a member of the community in which he lived.

As a preacher he was possessed of that eloquence

which comes of sound reasoning and forceful delivery. While he dealt in plain terms no one could gainsay his position or criticize his motives. Announcement that he was to occupy the pulpit at Main Street assured a full attendance. He was not given to much reminiscences, but was a clear expounder of the Word. He was a student to the last, reading church reviews and new books with the avidity of a man in the prime of his ministry—a worthy example to those coming after him. He was ripe for the reaper. Not a murmur, not an unkind criticism, not a harsh judgment have I heard from his lips. He loved his brethren, his church and his God. Truly, a great man among us has fallen.

T. B. HOILLOMAN.

IN MEMORIAM.

Rev. Hudson Dennett Howell, a superannuated preacher of the Mississippi Conference, Methodist Episcopal Church, South, was born in Copiah County, Miss., Nov. 11, 1827, and died at Brooksville, Miss., April 15, 1909, in the eighty-second year of his age.

To successfully condense and present the salient facts in the long life of a great soldier of the cross in a brief paper is an undertaking approximating the impossible. My purpose, therefore, will be to give glimpses only of the heroic life of this stalwart preacher of the gospel of the Son of God.

Brother Howell's boyhood days were spent for the most part in Yallabusha County, Miss., his father moved to that county and settled on a small farm when young Hudson was in his eleventh year. The facilities and opportunities for a poor boy to get an education were extremely limited in those early days. Relative to those days I shall permit him to speak out of his diary for himself:

"I worked on the farm with my father and went to school at such times as he could spare me out of the crop. My school months were few and far between, and I made slow progress up the hill of science. Thus I went on learning but little, and doing but little, save the miserable drudgery I did for 'Old Nick,' which was no little. In spite of the entreaties of many valued friends, the admonitions of my father, and the fervent prayers of my pious and godly mother, I plunged headlong into the wide labyrinth of dissipation and sin. While I was thus frittering away my life, my mother was much in the secret place of prayer, imploring the Lord whom she devoutly served, to be merciful to her wayward, prodigal boy. I shall never cease to sing doxologies to God for having had a praying mother.

In the year 1848, when I was in my twenty-first year, I attended a protracted meeting at Pine Ridge Church on the Houston Charge, Aberdeen District, conducted by Brothers Walsh and Johnson, who were traveling the Circuit, and during the meeting the Holy Spirit sought me out and showed me my wicked heart, my unfitness for death, my disqualification for heaven and my guilty distance from God. Time would fail to tell of the fearful forebodings of a soul tortured by the compunctions of a guilty conscience. Above was an offended Father, beneath was a yawning hell. I cried out in my despair, 'O whither shall I fly? Who shall deliver me from the body of this death?'

"I made frequent visits to the altar for prayer and gained each time some strength. Finally, on Tuesday at about 1:30 o'clock, June 13, 1848, I made the complete surrender of my heart and life to God. My soul was filled to overflowing with the ecstasies of joy unspeakable and with the peace that passeth all understanding." He was transformed by the renewing of his mind, and with that wonderful experience he was most convincingly impressed with the duty to preach.

The question was settled between him and God for all time. There were no doubts in his own mind and there was never any room to doubt in those who heard him. Through the long years of his successful ministry he gave evidence of having been anointed by the Holy Ghost.

He was licensed the following October at Gwynn's Chapel, Houston Circuit, Aberdeen District, Rev. Thomas L. Boswell, presiding elder, conducting the examination and, signing the license, which docu-

ment he has kept all these years and is in a state of splendid preservation at this time. The signature is as plainly decipherable now as if it had been recently written. Rev. Thos. L. Boswell was the father of Rev. John W. Boswell, D.D., the present able and distinguished editor of the New Orleans Christian Advocate.

Brother Howell was admitted into the Memphis Conference on trial at Aberdeen, Miss., Nov. 15, 1848, Bishop Robt. Paine presiding. From this Conference he was sent to the Paris Circuit as junior preacher to Rev. Isaac N. Manley.

In answer to a question propounded by the writer to Brother Howell as to the results of his first year's ministry, he made a characteristic reply: "Many souls were brought to Christ during that year." That was his ideal of success throughout his long and splendid career as a Methodist preacher.

Rev. G. W. D. Harris, D.D., was his first presiding elder, whom he revered greatly.

Brother Howell was happily married to Miss Nancy Lurner of Yallabusha County, Miss., Nov. 27, 1851, who in age advanced, and feebleness extreme, but with joyful expectancy is looking forward to the time, not far away, when she shall join her wedded one in the skies.

Seven children came to bless the union, three of whom have gone before and four remain here to cherish the memory of a noble father and to gild by affectionate attention the sunset of their devoted but disconsolate mother. If long life be the reward of those who honor their father and mother, the days of these two noble sons and daughters will be many. One of the daughters is the wife of Rev. W. C. Forsyth, of the Mississippi Conference. She was brought up in a Methodist parsonage and no preacher's home is graced by a more lovable, queenly woman. The other, Mrs. Walter Koger, lives in Brooksville, Miss., who had the sacred privilege of ministering to her father in his last sickness. One son lives in Fort Smith, Ark., and the other in Hattiesburg, Miss., from whose home the funeral took place. It was fitting that his body should rest where dwell so many warm and ardent friends. His fondness for the people of Hattiesburg was pronounced.

Brother Howell is the only preacher thus far who has served out the full pastorate at Main Street, and but for constitutional limitations, he could have stayed four years more. The several years of his superannuation was spent in Hattiesburg among the people whom he loved and who loved him with a devotion which was charming and beautiful to behold.

The train arriving too late, the writer was deprived of the previously understood privilege of taking part in the services at the church, which was filled with as genuine, loving, loyal friends as ever mourned the loss of a preacher-friend. The services were conducted by the pastor, Dr. A. F. Watkins and the Rev. M. B. Sharbrough, the presiding elder of the district, and I suppose the other pastors of the town. Dr. Watkins delivered an affectionate tribute to the memory of the sleeping soldier, so also did Brother Sharbrough.

The writer reached the grave in time to make the last prayer and pronounce the benediction over the body of one of the warmest friends that he has ever had.

Brother Howell gave fifty-six years of heroic service to the church. He gave thirty years to the Memphis and North Mississippi Conferences and twenty-six years to the Mississippi Conference. He served the church in every caste of appointment, from that of presiding elder to that of a missionary in the home field. As a preacher there were few men who had the masterful grasp of a subject that he had. His sermons were made up of keen shafts of ponderous truth, systematically arranged, decorated with chaste and studied English, and fired by the illuminations of the Holy Ghost. Sometimes he would poise majestically among the stars and hold his audiences enraptured by his flights of eloquence.

Brother Howell was a persevering student, a thinker and a reasoner of marked ability. His the-

ology which he called "the bone-yard" was unsailable. He was strong and stern in his denunciations of sin, but as pathetic and tender as a mother in his invitations and exhortations to come to Christ. Brother Howell was no sycophant. He never sought or coveted applause from men. He was satisfied to have had the consciousness of having pleased God in his public ministrations. Frequently men would press their way to the pulpit to tell him how delighted they were with the sermon. His reply, uniformly, was, "I hope it will do you good."

Personally, I shall miss my dear old friend. His letters which came with promptness for ten or more years, his occasional visits, one of which was planned, but, alas! was never made. My heart yearns for the comfort of dear Sister Howell who travelled with him nearly all the way contributing much to his success, and who will doubtless have many stars in her crown by and by.

Brother Howell fought a good fight, he kept the faith, and was like the Apostle, ready to be offered.

Let the dews distill gently upon his grave, and let the green sward which shall cover the mound keep constantly in our minds and hearts the promise: "Because I live, ye shall live also." His friend,

C. A. POWELL.

Newton, Miss.

MEMBERSHIP BUREAU.

Thousands of Methodist people are coming to Oklahoma, and it is surprising how large a per cent. of these people coming into our cities and new communities cease their religious activity. They leave their membership in their home church or place their church letter away in some place for safe-keeping. This has resulted in much loss to our church, and thus to the kingdom, to say nothing of the souls eternally lost. We suffer from no other form of leakage equal to this. Look over the pages of our church register and take note of the "lost sight-of's," add to these the names of those who are gone or who have not been marked off. Compare this with the death list. The comparison will reveal facts that many pastors have possibly overlooked.

To keep the new-comers shepherded, if possible, we ask the cooperation of every pastor in the following plan: Send the names of all the members moving to the State of Oklahoma from within the bounds of your charge to the Membership Bureau, St. Luke's Institutional Church, Oklahoma City, Okla., immediately after their removal, together with the following information: Name of the place from which member has moved, and to which he has gone, and whether the member has taken his certificate of membership with him. Every pastor will readily realize the help this work successfully and continuously carried on will be to the church in the new State of Oklahoma.

As soon as the names are received by the bureau they will be sent to the proper pastor so he can receive them into the church without necessary delay, and thus prevent much leakage.

ROY MOORE,

Sec. Institutional Dept., St. Luke's Church, Oklahoma City, Okla.

It is a great comfort in sorrow to remember that sorrow is an indication that God is noticing us. Which of his children would prefer being unnoticed, rather than endure the purifying but painful evidence of his love and care.—Exchange.

The Largest Assortment of all
Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

GOD'S CALL TO SAUL OF TARSUS AND ITS DIVINE PURPOSE.

By Rev. D. M. Goffe.

No. 35.

Paul, a Roman citizen, three classes before them, as he is called the name of Israel. The Gentiles and Jews, and the children of Israel. Of the last I want to say a few words.

I am aware that the one who would speak of St. Paul as the author of the Book of Hebrews would be considered ignorant of having just read a book which expresses a good deal of doubt as to his writing it. But the strongest argument I have seen against his authorship is the literary style. It is certainly Pauline in composition. The absence of his name and avoidance of the strong language in which he sometimes characterized and denounced the ordinances and ceremonies of the Jewish theocracy can easily be accounted for. His own language and example will explain. And unto the Jews I became a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak, because I was weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. (First Corinthians, 9th chapter, 20-22 verses.) And the memorable instance of his purification at Jerusalem under the direction of James and others shows that he had no scruples about observing the ceremonies of the Mosaic economy whenever the peace and welfare of the church were involved. Certainly a man so flexible and versatile in his ministry could change his style so as to shield both himself and the church from the prejudices which his Hebrew brethren held against him. Had they known that he was its author they would have given it to the flames without ever reading it. And I cannot conceive of his spending so much time and toil on the heathen and not leaving one word of testimony, warning, instruction or encouragement to his kinsmen according to the flesh. For their salvation he would have made any sacrifice. I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh. (Rom. ix, 3.) For I bear them witness that they have a zeal for God, but not according to knowledge. To enlighten and direct this zeal for Christ he would freely have sacrificed his life. No one was better qualified for such a work. He knew how the whole, and every piece in particular, of the Jewish theocracy was a type of Christ and the Christian Church. And I dare to say that no one knew better how to point out with precision and clearness the similarity and divergence between them. And many of the authorities who reject Paul as the author of the Book of Hebrews think that he supervised and edited the third gospel which is very much further removed from his style than it is. As to my own opinion, I think it is quite probable that he did not write it, but that it was written at his suggestion and under his direction and that, therefore, its authorship is virtually vested in him. And if in any sense he is the author of this book, he bore in the strongest sense and largest measure the name of Christ before the children of Israel of his own day and of every age since. It is so full and clear that no Jew into whose hands it falls can doubt that its author, whoever he was, was of the house and lineage of Israel, that he was thoroughly converted, and dedicated to Christianity, and could plainly point out the fulfillment of the types and predictions of Moses and the prophets, and the consummation of the promise to Abraham in the coming ministry and death of Jesus Christ. If St. Paul wrote, or had written this book, it more than justifies the wisdom of God in making him a chosen vessel to bear his name "before the Gentiles, and kings, and the children of Israel."

To the Gentiles of his day he was a veritable evangel of light and grace. The thick veil which hung between the courts of the Jews and the Gentiles, which was rent from top to bottom by the atoning agonies of the cross, was by the hand of Paul parted asunder and the angel of the everlasting covenant, with extended wings of beautiful grace and forgiving

mercy was made clearly visible to all who saw the beams of darkness and the shadows of death. And there was no intervening priest or priestess, or shadow of anything. It was the ascending flight of the glory of God leading from the face of Jesus Christ. Only the glorified and glorified ones, who were set at liberty and glory, were with Christ. Even the slaves of poverty and of ignorance and of weakness, to whom he was offered relief and the comfort of his love, his own justice and his own righteousness with guilt and his own redemption to the blackness of endless despair could have life. By the blood of his sacrifice could become the children of God and heirs of all the promises which God had made unto the fathers. They needed no money or good works to purchase their freedom from sin. Steadfastly, by faith, beholding as in a glass, the glory of the Lord, they were changed into the same image from glory to glory, as of the Spirit of the Lord. He had no iron-clad dogmas or galling yoke of ceremonies to impose on them, only certain great facts and truths which their dim vision of God could easily take in. He had no prejudice against a deceitful ritual, or even against the Mosaic ceremonies, for his Jewish brethren who knew how to use them as mediums of approach to Christ. But they must not be imposed on the heathen. They had been too long in bondage to superstition and priest-craft to see Christ through such narrow windows. They must have the full flood of heavenly light. External rites had no power to break the satanic chains of a criminal soul or to wash away its guilty stains. Christ had taken them out of the way, nailing them to his cross, and thrown wide open the pearly gates of the eternal city to every believing soul.

With this great, glorious message of love and life he traveled far and wide. In his missionary journeys he touched almost all the great centers of population and commerce. In many of them he planted and established the church. It was Paul, the converted Pharisee, who shook the throne of the Cæsars and who was accused of turning the world upside down. To the Gentiles and kings of our day Paul has delivered a message. Almost every Christian Church of to-day owns Paul as its more immediate inspired founder and theologian. It is no great surprise that the question has been raised by certain critics whether Paul or Christ gave existence to the Christian faith. Jesus Christ is the light of the world, and cannot stand in the shadow of any man, nor of all men combined, and yet there is an important sense in which St. Paul has given existence to Christianity. Jesus Christ brought life and immortality to light, but it was St. Paul, the converted Pharisee, of the Pharisees, who, standing midway between the crumbling gates of hades and the pearly portals of the skies amid the effulgence of the cross, flung to the four quarters of the globe the radiant glory that is bathing the nations of earth with the promises of peace, prosperity and heaven.

Winona, Miss.

INDIFFERENT CHRISTIANS.

By Rev. C. O. Miller.

Dear Dr. Boswell: I have been working for the Lord the best I could for a number of years. Sometimes my heart has been made glad with the success of the work; then, again, when I see so many careless sinners so hard to be touched with a gospel message, it makes me sad. But the saddest thing to me is the coldness and indifference manifest among the professors of religion, who often stand in the way of religious progress, and it seems impossible to arouse them from their spiritual slumber. A great many have the external show, but if we may judge from their fruits we will find that the little external show is all there is to it. And their lives are so inconsistent that sinners stumble over them. They will not enter into the kingdom and prevent those that would.

Some time ago I was talking to a man that I could not induce to lead an active Christian life, and during the conversation he was led to say that his father who was a leading professor of religion, "Would promise things he couldn't do, and seemed to be careless along this line." I thought it was possible



Louisiana is a money saver---

Has twice the strength of ordinary brands—keeps twice as long.

LUZIANNE is a palate-pleaser---

Has a smooth, rich, satisfying flavor.

LUZIANNE is of perfect freshness---

Always crisp and savory in its delightful, unopened can.

LUZIANNE is popular---

The most popular brand on the Southern Market—six million pounds sold annually.

AT ANY GOOD GROCER'S

THE REILY-TAYLOR CO.,
New Orleans, U. S.

that the indifference of the father had caused doubt in the mind of the son, and was perhaps one reason why he would not become a Christian. And I believe that one reason that sinners are often so hard to reach is because the ungodly church members stand in the way.

Often the larger portion of the membership of the church are so indifferent that they will not go to church on Sunday—only just now and then; and they do not think of going to a prayer-meeting—very seldom anyway. Some that do attend are so formal that there is no spirit of worship manifest in their manner. They are worldly, proud, haughty with little or no manifestation of the true Christian spirit. They have never obeyed our Lord's command or statement that "If any man will come after me, let him deny himself, take up his cross and follow me," and a large number of our professing people I fear when they come to die will find that they have been deceived by the Devil, and have been serving the gods of this world instead of the God of Heaven, and will begin to cry, "Lord, Lord, have we not done many wonderful works in thy name, have we not contributed large sums of money to build churches and support missions and helped to care for the poor in our midst and done a great many charitable deeds. But the Lord will say, 'These ye thought to have done and not to have left the other undone.'"

Let us measure ourselves by the Bible standard, and fashion our lives thereby. The Lord will bless us while we live and grant us happiness when we die.

IN HIS NAME.

Methodism is a vigorous, if not the most vigorous, form of modern Christianity. Few will deny that under her banner the Methodist soldiery have wrought prodigiously for the cause of righteousness. Her sons have been found in the front rank of every great moral movement of modern times. To-day she is in the van in the mighty struggle against the pernicious saloon. We feel sure that her banner will ever be unfurled, and the sound of her trumpet will be heard in every conflict that leads on to the overthrow of evil and the uplifting of mankind. But this writer has recently encountered an experience that caused him great pain and deep regret.

As Agent of the Louisiana Methodist Conference for the Orphanage that is now nearing completion at Ruston, La., I was appealed to to take under our care, to provide with food, raiment, and a home for about thirty-five homeless, dependent and helpless children. This was a call to the Methodist Church of Louisiana. I was her representative. My action in the acceptance or rejection of these needy children was the action of the Methodist Church—the

church that claims to represent Christianity. I felt the responsibility. I was acting for every Methodist in the State—for every congregation, for every member of the church, and that in Christ's name. I recalled the scene in the life of Christ when the mothers brought their children to him. I remembered that he "was moved with indignation" when his disciples rebuked the mothers for thus troubling the Master, and how he said, "Suffer the little children to come unto me and forbid them not." I recalled that he said "it were better that a man had never been born, or that a mill-stone were hanged about his neck and he drowned in the depth of the sea," than to cause one of these little ones to stumble. "It is not the will of your Heavenly Father that one of these little ones should perish." To refuse to take these children that were now begging the Methodist Church to take them was to offend against them, to cause them to stumble, or allow them to perish. Some of these children were very needy. The father of seven of them had "drowned in the river, and the mother is dying—they are almost starving to death." Some of them had been deserted of a heartless mother, or left by a drunken father. Some where the poor struggling mother, in these hard times, could find nothing to do and was unable to longer care for them. The children were helpless, homeless, dependent, and not responsible for their own suffering.

Would the Methodists of Louisiana give them shelter, feed and clothe them? I remembered some of the palatial homes, homes of devoted Methodists into which I had recently gone, homes where there was every comfort and many luxuries. I saw some of her princely merchants, planters and bankers skimming over our splendidly paved streets in "palace-car" automobiles. I knew of some churchmen investing large sums of money in real estate and oil wells—some, even gambling in futures—many rolling in wealth. Some of them could have with a stroke of the pen said, "take every child, feed it, clothe it, house it—let not one suffer," and would not have had a single morsel less to eat, or poorer clothes to wear.

But here was the problem—thirty-five children with outstretched hands, pleading to the thirty-three thousand Methodist Church members of Louisiana to save them. No man knows how my heart bled—with what dreadful suffering—I, like the Levite of old, was compelled to "pass by on the other side," and say to these needy children, and say in the name of the Methodist Church—the Church that claims to represent Christ: "No, we can't take you—not you—we have no beds, we owe \$42,000 for money borrowed to finish the building with, and \$3,500 to the workmen that are building the Orphanage. We can't buy beds, we can't increase our burden by feeding more mouths and clothing more bodies—not until the Methodists come to our relief." I was compelled to say this, after consulting our Board of Directors, to these children. Is that what our Lord would have said? He who said "Suffer them to come unto me?" Is that what the Methodist Church will say? Will I, the representative of the Church, be compelled to continue to say this to these children?

Friends, in the name of Christ and suffering humanity, and the most helpless of suffering humanity, I appeal to you. There are those who may read these lines that are able to send to this great work five, ten or twenty thousand dollars, and would never suffer half the distress and agony I was caused to suffer when, in the name of Methodism—the Church that I love with my very life—I had to refuse the "bitter cry of these children," or never feel for a moment the needs of these poor "little ones." I have sent out an appeal to the preachers and the Sunday School superintendents asking for the usual collections taken at these two services next Sunday (the fifth Sunday). Some may not be able to send a great deal, but "every little helps." Now is our time of greatest need. Friend of humanity, follower of Christ, at the cost of self-denial the reward will be yours, if you will come to our help at this time. I believe God will touch the hearts of our people and they will see us through this crisis.

Address all communications to

ROBT. W. VAUGHAN,
Financial Agent.

Ruston, La.

W. H. M. S.

NORTH MISSISSIPPI CONFERENCE.

The North Mississippi Conference Home Mission Society held its eighteenth annual meeting at Corinth, May 7-11. In the endeavor to express in a few words the story of a very interesting occasion, I shall have to omit many pleasant things. The attendance of delegates and visitors was excellent, the hospitality of Corinth was unbounded, and the programme full of variety and information. Mrs. Trotter presided with ease and dignity and caused the business of the society to move with rapidity as well as exactness.

The reports of officers and delegates gave evidence of great progress during the past year. The report of the Conference Treasurer, Mrs. W. W. Wilburn, showed that during the year \$14,795.30 had been raised for connectional and local purposes.

Four parsonages were assisted during the year. Two life members and one baby life member were reported and eleven patrons to endowment fund.

Mrs. C. B. Vance reported a large increase in number of auxiliaries and members.

On Sunday morning, Rev. J. C. Park, of Oxford, delivered an eloquent and forceful sermon, after which the sacrament of the Lord's Supper was administered by Revs. L. M. Broyles and J. C. Park. It was a serious disappointment to the society that Miss Head, of Nashville, our Associate Secretary, was unable to keep her engagement to attend our meeting, but her place was ably filled by substitute speakers. There was also much regret when it was learned that Mrs. Walter Trotter, who had, for two years, so ably filled the office of Conference President, and Mrs. C. B. Vance, corresponding secretary, both declined re-election, but there was compensation in the fact that they consented to take other offices less exacting of time and strength. Mrs. Walter Price, third vice-president and Mrs. Susie Thomas, Superintendent of Supplies, were unable to attend the meeting on account of family illness, and much sorrow was felt when the society learned that Mrs. Price felt it was best to decline any Conference office.

The election of officers was held on Monday afternoon with results as follows:

President, Mrs. Bertha M. Scales, Starkville; first vice-president, Mrs. L. C. Short, Comer; second vice-president, Mrs. Walter Trotter, Winona; third vice-president, Mrs. C. B. Vance, Batesville; corresponding secretary, Mrs. L. M. Broyles, Corinth; recording secretary, Mrs. Abel Bliss, Lexington; treasurer, Mrs. W. W. Wilburn, Lexington; auditor, Mrs. Sam Gwin, Lexington.

SUPERINTENDENTS OF DEPARTMENTS.

Department of Supplies, Mrs. Susie Thomas, Starkville; Department of Press, Mrs. A. C. Yeager, Water Valley; Agent Educational Endowment Fund, Mrs. E. T. Hammerly, Iuka.

DISTRICT SECRETARIES.

Aberdeen, Mrs. F. A. McDonald, Okolona; Columbus, Mrs. Ben M. Boggers, Brooksville; Corinth, Mrs. Andrew Brown, Corinth; Durant, Mrs. S. DeLoach, Lexington; Oxford, Mrs. W. H. Hartwell, Water Valley; Sardis, Mrs. Sanford, Winona; Mrs. Walter Campbell, Winona.

The meeting adjourned Monday evening.

NOTICE TO HOME MISSION SOCIETIES IN THE SEASHORE DISTRICT.

The removal of Mrs. Gillman to Hattiesburg necessitates her resignation of the office of secretary of Home Mission work in the Seashore District. Mrs. E. H. Caraway, of Long Beach, has been appointed to fill the vacancy. Mrs. Caraway is well known throughout the District, having filled this office for several years past in a most acceptable and efficient manner.

MRS. T. B. HOLLOMAN,

Conference President of W. H. M. S.

SEASHORE PREACHERS' INSTITUTE.

The first session of the Preachers' Institute at the Seashore Camp Grounds, Biloxi, Miss., will be held June 22 to July 1. Those who compose this Institute are the presiding elders and pastors of five of our great Annual Conferences, viz.: Alabama, North Alabama, Mississippi, North Mississippi, and Louisiana, more than 600 preachers. We certainly

ought to have at least 200 hundred in attendance, and I believe we will if only the preachers have some idea of the rich feast of good things that are in store for them at this institute. Who are the speakers and lecturers and what is the programme? What will the trip cost me and can I spare the time? These and other similar questions arise in the mind of every preacher. Who are the speakers? I answer, the very best to be had anywhere. Who would not travel 50 miles to hear the great scholar and teacher, Prof. Shailer Mathews, Ph.D., Dean of University of Chicago, in his famous course of lectures on "Galatians"? And where is there to be found, in our church, or out of it, a greater preacher, theologian and thinker than Bishop E. R. Hendrix? Of course, we all hope some day to become some kind of preachers, so we will be vitally interested in a series of lectures on "The Preacher," by a man, who if he is not a great preacher himself, may tell us how to become more efficient in our vocation. And who has ever heard the gifted and consecrated son of the late Bishop Linus Parker, without resolving to lead a better life for the Master. The man to whom I refer is none other than the Rev. Franklin N. Parker, D.D., presiding elder of the New Orleans District. The above is only a partial list of the distinguished speakers and lecturers on the programme. But this will give you a hint of what it will be our privilege to hear during the ten days of the institute.

But what will it cost us to go? I understand that there will not be one single cent charges for the preachers for entrance to the institute. Moreover, free rooms can be had at Wesley Hall and good meals at any of the boarding houses for twenty-five cents. So you see that the matter of expense is a small one in this case.

Remember the institute is only four weeks from now and let us begin at once to arrange our engagements so we can attend the whole session. But do not forget to pray for the presence of the Great Teacher without which we can do nothing. Let us remember in our daily devotions this institute.

Chairman Publicity Committee.

W. L. Ellis, Prop. Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

VISIBILITY. DURABILITY. SYMPLECTICITY.
FOR ALL NATIONS AND TONGUES.
Does the Fine Typewriting of the World.



Universal Keyboard
35 Languages On One Machine.

A MATHEMATICAL TYPE SHUTTLE.

REASONS WHY YOU SHOULD PURCHASE THE NO. 12 MODEL HAMMOND.

(1) Visible Writing. (2) Interchangeable Type. (3) Right Touch. (4) Least Key Depression. (5) Perfect and Permanent Alignment. (6) Writes in Columns. (7) Least Noise. (8) Manifolding Capacity. (9) Uniform Impression. (10) Best Mimeograph Work. (11) Smallest Width of Paper Used. (12) Greatest Writing Speed. (13) Simplicity of Construction. (14) Greatest Durability. (15) Mechanical Perfection. (16) Back Space Attachment. (17) Portability. (18) Least Cost for Repairs. (19) Perfect Ejectment. (20) Adjustable Lock Device. (21) Writes on cards without bending.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW, TO DEMONSTRATE AND EXPLAIN IN DETAIL.

WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address All Correspondence.

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY,

Broadway and Locust St.,

St. Louis, Mo.

W. F. M. S.

The first of the annual meeting of the Woman's Board of Foreign Missions of our Church, held in the City of New Orleans, was held in the City of New Orleans, Louisiana, on May 27, 1909.

The purpose of the meeting was to discuss the work of the Board and to elect officers for the coming year. The meeting was held in the City of New Orleans, Louisiana, on May 27, 1909.

The meeting was held in the City of New Orleans, Louisiana, on May 27, 1909. The purpose of the meeting was to discuss the work of the Board and to elect officers for the coming year.

The meeting was held in the City of New Orleans, Louisiana, on May 27, 1909. The purpose of the meeting was to discuss the work of the Board and to elect officers for the coming year. The meeting was held in the City of New Orleans, Louisiana, on May 27, 1909.

Among the visitors present were the following: Miss Sophie Hanna and Miss Martha Pyle from China; Miss Mary Wain and Emma Christie from Brazil; Mr. and Mrs. Hounsell, Mrs. Ross and Miss Ella Sue Wagner from Korea; and Rev. S. A. Neblett from Cuba.

Friday night the meeting was addressed by the returned missionaries. Miss Martha Pyle spoke of China. She said: "It was once a day of small things in China; today it is a day of great opportunities. There are new opportunities for missionaries to advance along all lines. China is awakening—the old lion no longer sleeps. The sentiment among the young is what can I do to help my country? Why is China weak when she should be strong? Because of her false religions. When a nation does not love and honor God there is very little brotherhood toward man. When asked, 'What strikes you most upon returning from a foreign country?' Miss Pyle replied, 'The character of the preaching—ministers pleading from Sunday to Sunday with people to accept what they know is best. In heathen lands the problem is to teach them which is the best, and they are eager to accept it.'"

Mrs. Ross, who was formerly a missionary under the Woman's Board (Miss Mary Knowles), spoke of Korea. She said: "It is not the greatest thing in the world to be a missionary, but to be in the will of God. Korea is in a great crisis. Quiet, passive, unambitious, Korea needs an emancipator—a deliverer. Will not Christ meet the need? The Christians in Korea are a God-fearing people. Their greatest need is to train Christian workers among the women, who can go into the home and teach the women of Christ. They are asking for a Bible school for training women. The young widows of Korea are asking for an industrial training school. Shall we meet the need?"

Miss Christine spoke of Brazil. She said there is a spirit of progress in Brazil that was hardly known six years ago. American methods of education are being adopted, and there is a demand for music teachers and teachers of domestic science. She urged that we send some of our officers to visit the work in Brazil, as we have been doing in the Orient.

Bishop Ward, of Houston, Texas, occupied the pulpit Sunday morning at 11 o'clock. His text was Acts xvii, 24-29, inclusive. His remarks were based more upon the conditions and opportunities in China than just a mere exposition of Scripture.

A meeting for young people and children was conducted by Miss Daisy Davies Sunday afternoon. Missionary stories from each foreign country were told by the returned missionaries, prayers were offered and hymns sung in the language of each tongue. It was a meeting of interest and inspiration.

Sunday night Mrs. Hargrove gave "Round the World Impressions" gathered from a recent trip around the world. Her message contained a store of knowledge about the work and its needs. All who heard her were delighted with the manner in which she spoke and were burdened with the crying need of the heathen nations beyond and our responsibility to them.

Monday night Rev. J. M. Moore of Nashville, Tenn., gave the prayer service. His text was Luke 11:13. The appropriations were \$146,450.

A telegram from Miss Bennett announced that she had organized two new Conference Societies—Columbia and New Mexico. The next meeting of the Board will be held in the Western North Carolina Conference, the place selected by the executive committee, to be held proximately to the General Conference at Asheville. For full report see Minutes of the W. F. M. S. Conference.

Tuesday night the house was crowded to witness the presentation of the new missionaries who are to go forth this year. Stress and impressive was the address of the new missionaries. The new missionaries were Mrs. M. D. Wintzmann, Mary Jones, wife of the late Mr. Wintzmann, and Miss Mary Jones, wife of the late Mr. Wintzmann. Heads were bowed in reverence as Miss Gibson placed her hands upon each head and gave a parting blessing to these new daughters. The new missionaries were as follows:

Miss Della Judson Tuttle, Lenox, N. C., to China; Miss Clara Park Saundersville, Ga., to China; Miss Tommie Foster, Tohula, Miss to China; Miss Bessie Houser, Perry, Ga., to China; Miss Elsie Lowe, Mid-Jordan, Tenn., to Korea; Miss Laura Edwards, Hereford, Tex., to Korea; Miss Hallie Bush, Casterville, Miss., to Korea; Miss Sarah Warner, Santa Anna, Cal., to Brazil; Miss Helen Hickman, Sherman, Tex., to Brazil; Miss Valeria Valmer, Port Allegre, Brazil; Miss Minnie Varner, Greensboro, Ala., to Mexico; Miss Terrie Buttrick, Ashville, N. C., to Mexico; Miss Hardynia Norville, who has been a home for two years, was reappointed to Mexico; Miss Martha Nutt, of Greensburg, Tex., was appointed to Mexico by the executive committee last December. Miss Helen Johnston, of Louisiana, returns to her work in Brazil after a furlough of two years for recuperation. Miss Hood of Brownsville, Tex., was sent as a trained nurse to assist Dr. Polk at the Mary Black Hospital, Soo Chow, China.

The report of the corresponding secretary showed a growth of the work along all lines. The entire membership is 32,042, against 34,995 last year. The Missionary Advocate has a subscription list of 17,710 and a circulation of 20,000. The debt of the Board has been reduced to \$2500 and it is planned to liquidate the whole during this year. \$1200 was raised by the appeal for \$1 extra per member. The treasurer's report showed the following:

Receipts from Conference \$235,940 97
Sale of land at Anadarko 17,457 50
Sale of farm supplies 1,010 28
Sale of lot in Mexico 4,769 53
Total \$259,178 28
Total receipts, last year \$226,192 88
Increase over last year \$32,985 40

The treasurer of memorial fund reported \$7.72 on hand. The name of the "Little Worker" was changed to "The Young Christian Worker" and will be a paper for both young people and children. The price was raised to twenty-five cents per year and fifteen cents in clubs of ten or more to one address. Stress was laid upon the importance of sending delegates to the Summer Conference to be held at the Biloxi Seashore Camp Grounds this summer. It is proposed to make a membership campaign this fall. Mrs. J. B. Cobb will prepare special literature which will be circulated in September and October to be followed up by an active campaign for members in November.

A most important item was the creation of a retirement fund for our worn out missionaries who have given their best days to the service and come home broken in health and feeble in years with no means of support. Every member, adult, young people and juvenile is requested to contribute five cents per year toward this fund, the interest of which will go to the support of these missionaries. It is hoped that this feature of the work may appeal specially to some who may be able to make large gifts. Mrs. J. R. Nelson was made treasurer of this fund.

Miss Mattie Watts our first missionary to Brazil retires this year. She intended making her home with her brother in Chicago, but was called from the Board meeting by a telegram announcing his death. The pledge made by the Conference this year

The appropriations were \$146,450. A telegram from Miss Bennett announced that she had organized two new Conference Societies—Columbia and New Mexico. The next meeting of the Board will be held in the Western North Carolina Conference, the place selected by the executive committee, to be held proximately to the General Conference at Asheville. For full report see Minutes of the W. F. M. S. Conference.

MRS. S. A. MONTGOMERY
Conference Corresponding Secretary

"THE YOUNG CHRISTIAN WORKER."

At the recent Annual Meeting of the Woman's Board of Foreign Missions of our Church, held in Chattanooga, Tenn., it was decided to change the name of the children's paper, The Little Worker, to The Young Christian Worker, and to issue a paper adaptable to the needs of both the young people and children's work. Each will have its separate department in which the programmes for the regular monthly meetings will be published. The subscription price of the paper has been changed to 25 cents a year, in clubs of ten or more to one address 15 cents a year. Address all subscriptions to Miss Lena Freeman, Agent, Publishing House, M. E. Church, South, Nashville, Tenn.

Phone Main.
ROOMS and BOARD
634 and 638 SOUTH STREET
(Lafayette Square)
Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter, Mgr.

W. W. Carre Co., Ltd,
Manufacturer and Exporter of
LUMBER,
NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
Fire and Casualty Insurance.
736 UNION STREET. PHONE, MAIN 585.

Are You Building or Furnishing a House?
FOR YOUR HARDWARE, GO TO
The United Hardware Co. Ltd.,
1005-1007 Canal Street, New Orleans.

The New Orleans Light House
(FRIEDRICH MERCANTILE CO.)
638 Camp St. New Orleans, La.
Jobbers in Welshach, Lindsay and other Gas Lights,
Hollow Wire System of Gasoline Lights, Incandescent
Coal Oil Mantle Lamps.
FULL LINE OF SUPPLIES.

THE SAFEST AND QUICKEST WAY
—TO—
TRANSFER MONEY
—IS BY—

Long Distance Telephone
FOR RATES APPLY TO LOCAL MANAGER
Gumberland Telephone & Telegraph Co.
INCORPORATED.

NATCHEZ DISTRICT CONFERENCE.

The Natchez District Conference convened at Fayette, Miss., May 11; with H. W. Featherstun, P. E. in the chair. The Conference organized at 3 p. m. and H. C. Brown was elected secretary. Subsequent to organization, Dr. Featherstun addressed the Conference with reference to the work to be accomplished, and the conditions to be dealt with. The address was brief, pointed, and practical, and consequently commanded attention.

The business of the Conference was transacted expeditiously and according to Discipline (a course really refreshing to some of its preachers), nothing allowed to drag, nor yet was anything done in a superficial or perfunctory manner.

When the roll of charges was called and reports were given as to the spiritual state of the church, a general interest was awakened by the problems presented. Some conditions were found to exist within the district that call for prayerful consideration and earnest effort. At another time the roll of charges was called and special attention was given to the Woman's Foreign and Domestic Mission Societies; and also to Sunday School interests. The response of pastors on this call indicated some progress this year, but it was easily discernable that further encouraged effort is sorely needed.

In all reports given the spirit of determination was manifest; not a single note of discouragement was heard. The preachers of the Natchez District are hard at work; full of faith, and hope, and love; preaching and practicing the Gospel of "good cheer." License to preach was granted to Robert Cleveland Edwards; and Meadville was selected as the next place of meeting.

Religious service was a prominent feature of the Conference, the preaching being done by J. W. Campbell, J. M. Corley, H. W. Featherstun, and H. W. VanHook. R. Selby delivered an address to the Conference in behalf of Christian Education which reflected credit upon himself, and also upon the cause he so eloquently represented.

The District Conference was successful in every sense of the word, and, under the leadership of Dr. Featherstun, the brethren are counting on a year of labor that shall be profitable unto righteousness.

The Fayette Methodists know how to take care of a District Conference. Their hospitality could not be excelled. Of the forty-nine delegates in attendance, everyone was entertained in a Methodist home. D. Scarborough is a model host, and, from the good things said about him by his people, he is evidently a good preacher and a good pastor.

J. W. CAMPBELL.

COLUMBUS DISTRICT CONFERENCE.

Dear Doctor Boswell: Our District Conference is just over, and a great Conference it was. The attendance on the part of our laymen was slight, and two preachers not present, but we did not miss the absences; so great was the interest and enthusiasm and speeches of these present. The universal verdict of the good people in Brooksville was that they never had such a District Conference before in that town.

It was evident from the first sermon on Tuesday night by Brother Gladney on to the closing session that God was there in the spirit of quickening and power. The whole Conference was smooth, deeply religious and edifying in spirit and practical. Holy Ghost preaching and speech-making. The preaching was done by Brothers Gladney, Thomas, Lewis, Drs. Wells, Dorsey and Oats, and it was strong, practical, up-to-date, and fire-baptized. The people said they had never heard such a series of sermons at a District Conference before.

It was a special pleasure to have with us our sweet-spirited, genial and saintly Dr. T. C. Wier. He was one of the liveliest men in the body, taking a keen interest in all that went on and was often on the floor discussing many vital topics in a live and edifying manner. How glad the brethren were to see and hear him. His physical and mental strength abide with him in a remarkable degree. His mind is clear and cogent and runs along the lines of logical argument and touch with a precision and celerity characteristic of a man of fifty or sixty years. The church and the Gospel of Christ are the fresh and all-absorbing themes of his love, study and thought. He is the St. John of our North Mississippi Meth-

odism. May he long live and may his tribe increase. To Brother W. V. Connell and Judge F. A. Critz we were indebted in no small degree for good speeches and a lively and enthusiastic interest in the Conference and especially the Laymen's Movement in the District. These are noble and capable men and leaders and a tower of strength in the District.

One young man, Brother C. T. Barton, was licensed to preach and recommended for admission on trial into the traveling connection. He came to us a few days before the Conference from the Cumberland Presbyterian Church and was at the time serving that church in the city of Columbus, although not a licentiate. Brother E. C. Moben came to us from the Baptist Church in November last and is supplying Sturgess Circuit and will also be up for admission on trial.

The District Conference elected the following delegates to the Annual Conference: Judge F. A. Critz, W. V. Connell, J. I. Sturdivant, G. S. Turner.

Yours fraternally,

L. M. LIPSCOMB.

FROM OXFORD DISTRICT.

Mr. Editor: Some reports have been circulated by those unacquainted with conditions that do this District an injustice.

There are some charges that have but few supporters left, and quite a number of churches that have been abandoned. Whole neighborhoods have moved away. In places, public schools have closed for lack of patronage.

With increased assessments and decreased numbers every year, it is difficult to meet the claims, yet reports were better last year than ever before notwithstanding the necessity for larger individual assessments in order to keep a pastor.

In the more populous interior charges the church has suffered from the effects of a "peculiar" doctrine. Some have quit the church entirely. Others consider themselves better than the church, and under no obligation to church institutions. It is sad.

But conditions are improving. Subscriptions to church papers have more than doubled within fifteen months. There are more and better Sunday Schools. Many of the country churches are holding weekly services. The revival is on. The Quarterly Conferences have been enthusiastic in planning larger things. The charge that doesn't make a full report will embarrass its pastor, and the whole District will share his reproach.

Pastors have volunteered to help each other in protracted meetings, proposing that such remuneration as they receive be applied to the charge on mission assessments.

Compared with other Districts, we rank fourth in membership, fifth in number of churches, sixth in Sunday Schools, fifth in amount paid to missions by Sunday Schools, third in specials to missions, first in amount raised by W. F. M. Societies, and sixth in amounts paid by W. H. M. Societies.

With one possible exception, we are asking less help from the Mission Board than any other District, and ours is the only District that asked a less appropriation than it asked last year. If others had done as well, we could have decreased the home mission assessment a thousand dollars, instead of increasing it fifteen hundred dollars, and put the amount on education, or something else.

In per centage gained in assessments, and in pay-

ment of same, since Oxford District was formed, we rank second or third. While we are lowest in salaries paid to pastors, we are third in amount of increase with a raise of some fifteen hundred dollars additional this year.

Improvement along all lines is the order of the day.

Potts Camp bids with two new churches completed, another going up, three others planning repairs, parsonage painted, with new fences and other substantial added. No debts.

Randolph: Good revivals, and they stay. Parsonage repaired. One new church, several others much improved. Excellent Sunday Schools. Children's Day everywhere. One hundred per cent. more devotion to the church. All assessments will be paid. Laymen thoroughly organized and at work.

Red Banks: Every church painted and repaired. Good Sunday Schools. Will greatly improve last report.

Tocopola: Parsonage and churches repaired; and out of debt. Never so much interest in Sunday Schools. Six weekly prayer meetings.

Waterford: Outlook for fine report said to be better than for years. Will pay all claims.

Abbeville: Four good Sunday Schools, two missionary societies, and one Epworth League. Laymen organized. Assessments will be paid.

Ashland: Conditions brighter every day. One hundred per cent. increase in interest. Will improve on last year's record. One young lady offers for the foreign field.

Coffeeville: Encouragement along all lines. Collections advancing. Debts all paid.

Charleston: Church planning for large improvements. Salary and collections well advanced. A growing charge.

Paris: One of the best parsonages in the District; and out of debt. Building one new church, others adding improvements. Sunday School interest fine. Prospect of best record in history of Circuit.

Grenada Circuit: Heavy indebtedness being reduced. New church will soon be completed without debt. Another being planned.

Grenada: Paying as they go. Raising funds for large additions to church. Parsonage improved, with more to follow. Interest better than ever.

Holly Springs Circuit: Properties improved, debts paid, and salaries increased. Assessments will be met. People enjoy paying them.

Holly Springs: Will duplicate last financial report. Hope to improve the other record. Excellent Sunday School.

Oxford: Paying debts and improving property. Eleven members added; following two weeks special services. Fine Sunday School. Interest good.

Water Valley Circuit: Hopeful outlook. Laymen are getting busy, and things are coming to pass.

Water Valley, Main Street: Conditions said to be more encouraging than for years. A faithful liberal congregation.

Water Valley, First Church: Everybody at work. Sunday School has outgrown accommodations. Great congregations. Debt greatly reduced. Finances easy. A revival all the time.

LaFayette: A new charge in a needy field, supplied by J. C. Nelson. Good reports come from it. The Quarterly Conferences meet this second round in eleven different counties.

J. E. CUNNINGHAM.

Dr. Tichenor's Antiseptic

The appearance and usefulness of many good animals are ruined by neglected Saddle or Harness Galls.

A few applications of Dr. Tichenor's Antiseptic takes out the "fever" and stops all inflammation—in a day or so your horse is well.

Always keep a bottle in the stable.

AT ALL DRUGGISTS - 25 and 50 Cents
ALSO IN QUART BOTTLES

FOR SADDLE or HARNESS GALLS



Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woodard, Rev. H. S. Spragins.

DANGEROUS DONATIONS, ETC.

At the time the "General Board of Education" was organized, which Board was conceived by Mr. Rockefeller and others, and fostered by their millions, this *Advocate* called attention to its dangerous character, especially to the danger which threatened our Southern colleges.

Bishop Candler has recently sounded the note of alarm. The country has heard it through a little pamphlet, sent out under the title of "Dangerous Donations and Degrading Doles, or A Vast Scheme for Capturing and Controlling the Colleges and Universities of the Country."

This General Board of Education is a different thing altogether from the "Carnegie Foundation." Mr. Carnegie's gift is intended only to pension old and faithful teachers not connected with state institutions, or those entirely controlled by the Church. Mr. Carnegie's scheme has already created more damage than his money can atone for in many years. One school in Kentucky, for the sake of "the pension," has severed its connection with the Presbyterian Church. One of our Methodist institutions in Virginia, through its self-perpetuating board of trustees, has undertaken to show that the trustees, and not the church, are the owners and controllers of the school. If they make good their contention, they will wrest from the church the finest system of schools in our connection, and thus be enabled not only to get on the Carnegie Foundation, but to share in the funds of the "General Board of Education," if it should be deemed desirable.

Bishop Candler characterizes the donations of the General Board of Education as "dangerous" and "degrading." (1) Dangerous, because, as pointed out by the New York dailies, only "certain colleges will be selected for donations or endowments" thus "forming a chain across the continent"—a chain of schools fostered by an alien board, brought under obligation to it, and under its inspection, while "others not so favored will be left to their fate, as it were, and many of them will be, it is expected, forced to close their doors in the face of such strong support of their fortunate rivals." This is in keeping with the policy of the Standard Oil Company, which, in order to build its own concern, and monopolize the oil business, crushed out of existence every independent concern that it could reach. (2) Degrading, because such terms are imposed, when a donation (or dole) is offered, as men of independent spirit—men who love their church more than they love money, will not accept.

As to how schools which seek aid of the General Board of Education are degraded, Bishop Candler cites the case of one institution in the South. It proposed to give \$37,500, provided the school would raise \$112,500, which would raise its endowment to \$150,000. Other conditions were as follows:

1. That the amount contributed by the Board, together with the \$112,500 be safely invested and forever preserved inviolably as an endowment, the income only to be used.

2. That no part of the income from the fund contributed by the Board be used for specifically theological instruction.

3. In case the said college divert any part of the endowment funds which it now has, or which it may hereafter acquire, then the sum contributed by the Board, shall at the option of the Board revert to it.

4. The accredited representative of the Board shall at all reasonable times have the right to inspect the books, accounts and securities of said college.

5. The sum contributed by the Board is to be forever held as a separate fund, and be separately invested that its identity may be preserved, and that the Board may forever have and retain a specific lien on said fund and on the securities in which it shall from time to time be invested, as security for the faithful observance by the college of the terms of the agreement.

Any college accepting a donation from this Board virtually surrenders the control of its whole endowment fund to the Board. Thus, if a college with \$100,000 endowment should raise \$112,500 additional, and secure from the Board \$37,500, and should fortunately come into possession of \$250,000 more, the disposition of the whole amount, \$500,000, will be subject to the inspection of the representatives of the Board, and if any part of the fund be diverted, then the dole donated shall, at the option of the Board, revert to it. This condition leads the New York *Outlook* to say: "Its power will be enormous; it seems as if it might be able to determine the character of American education. The funds it holds represent only a fraction of the amounts which it will control; by giving a sum to an institution on condition that the institution raise an equal or greater amount, it will be able to direct much larger amounts than it possesses."

The New York *Journal of Commerce* says: "As a mechanism for controlling academic opinion there has, perhaps, never been anything in the history of education that would compare with the Board system of subsidizing learning." To which we add: Mr. Rockefeller, Mr. Carnegie and all other rich men have perfect liberty to subsidize or wholly endow schools on any terms they may see proper, but trustees of church schools, established by the people for Christian education, have not the right to open its books, accounts and securities to the inspection of any outside man or men, much less have they the right to surrender its management.

Let our people rally to the support of our schools and there will be no danger of temptation by Mr. Rockefeller's money. We press this fact specially on the Methodists of Louisiana and Mississippi, to whom is committed the schools for our boys and girls.

MAKING MISTAKES.

We make a few mistakes in this office in book-keeping, as well as mistakes in judgment in editing the paper. Whether the brethren and sisters interested get mad or not depends on the nature of the mistake. If we get an order for a subscription and fail to send the paper immediately, or mail it to the wrong office, as it sometimes happens, somebody is sure to feel slighted, get mad and show temper. If we make the mistake of sending two papers, which occurs about as often as we fail to send any, nobody gets mad under the supposition that we are going to charge them for two copies. They know it is only a mistake, and write us a polite note, asking us to discontinue one. Everybody ought to know that it is of no advantage to an editor or publisher to make mistakes, and that mistakes are not made on purpose.

A HOME FOR THE MASTER.

WANTED—A home for the Master. If Christ were to come to earth and offer to take up his residence in some city, which would furnish him with a house in which to dwell, how men would vie with each other for the privilege of giving and furnishing such a home! But the Lord said, when among men, "inasmuch as ye have done it unto the least of these, ye have done it unto me." He displayed a wonderful tenderness and care for the children. Throughout the whole Bible God is spoken of as hearing the cry of the fatherless. If we shall furnish a home for the orphans, we will truly be providing a home for the Master.

In Louisiana the problem is urgent. We have in Ruston a beautiful new building, erected on modern plans, and arranged to meet the probable needs of many years to come. Into this the little band of orphans now under our charge have been moved. But this building is not furnished, and there is a debt of \$15,000 upon it. Of this amount \$3,000 calls for immediate payment. There are nearly two-score orphans at different points in the State that should be placed in this home at once, but this cannot be done until at least part of the urgent debt be provided for. Rev. R. W. Vaughan, the Conference Agent living at Ruston, La., is doing all he can to provide this money. Read the appeal which appears from Brother Vaughan elsewhere. Send him a check.

The Methodist Orphanage located at Jackson, Miss., has also an urgent call upon it. Ten thousand dollars has been given to it on condition that a like sum be raised. At the last reports, good progress was being made upon this conditional ten thousand. We shall take great pleasure in publishing the complete fulfillment of all conditions and the addition of the much-needed amount to the funds. Rev. R. W. Williams, of Jackson, is Superintendent of this orphanage.

To return to the thought with which these lines were opened, we have doubtless studied about the One who, when among men, "had not where to lay his head, and thought of the home we would so gladly have provided him, if we could have been with him then. You can still provide a home for the One that inhabiteth eternity in caring for these little ones, who should be sheltered from the storms of to-day, and reared in the fellowship of the Master, for the service of to-morrow. Will you help to provide a home for Jesus of Nazareth?

PERSONAL.

Dr. J. A. Rige delivered a literary address at the Industrial Institute, Columbus, Miss., May 21.

The Carrollton Avenue Auxiliary, W. F. M. S., New Orleans, will celebrate its tenth anniversary next Sunday evening with a public meeting.

Mrs. H. M. Whaling, being unable to serve as president of the Woman's Foreign Missionary Society in the Louisiana Conference, the Executive Committee elected Mrs. W. W. Carre.

Rev. B. W. Lewis, who serves the excellent charge at Scopba, Miss., is moving along nicely in the work. The people are taking more and more interest in the church. This greatly encourages the pastor.

Rev. J. H. Foreman, Silver City, Miss., gave the *Advocate* a call a few days since. We missed seeing him, as we were not in the office at the time. We thank him nevertheless for remembering us while in the city.

Dr. J. M. Weems, Shubuta, Miss., sends us a club of twenty subscribers with the cash. He also sends a short and modest note of his work which we will print as soon as possible. We thank him for his interest in the *Advocate*.

Rev. W. D. Bass is engaged in a meeting with Rev. J. J. Garner, South Side, Corinth, Miss. The attendance is good and much interest is manifested. The results so far have not been made public. This is Brother Bass' home town.

Rev. W. N. Thomas, who will be out of the school room during vacation, will be glad to assist brethren through the summer in their meetings. His address is Millsaps College, Jackson, Miss., where he can be reached by letter.

On Thursday, May 27, Dr. Jno. A. Rice, of Rayne Memorial Church, will lecture at Second Church, Rev. A. I. Townsley, pastor, under the auspices of the "Wesleyan Neighbors" subject, "The Race Problem." Everybody invited.

Sunday was a great day with the Carrollton Avenue Church. Children's Day Services were observed, the occasion being not only delightful, but in every way successful. The programme was finely rendered. Everything passed off pleasantly.

Dr. Sawyer, having rested a few days since his great work at Eros (La.), is again ready for the field. He has a few dates open for meetings after June 20, and through July, August and the early fall. Write him at No. 2121 Chesnut Street, New Orleans.

Brother M. G. Dubard, whom we knew as a ruddy-faced young man back in the early seventies, in renewing his subscription, says: "I have had the Advocate visit my home constantly for thirty-five years, and I don't want it to stop its weekly visits." Thank you, old friend.

Bishop Candler, Secretary of the College of Bishops, has announced that Bishop Hoss will preside at the ensuing sessions of the North Mississippi and Mississippi Conferences, the one Nov. 24th, the other Dec. 1. The whole of Mississippi Methodism will heartily welcome Bishop Hoss.

Mr. W. B. Stubbs, secretary of the Laymen's Movement, has been lecturing in the State in the interest of that work. He spoke twice in the city on Sunday, and from there he went to the Joint Institute at Amite City. He is an earnest, consecrated man, and is mightily stirring the hearts of the brethren.

The Corinth (Miss.) Weekly Herald devotes a good deal of space to the wisdom, goodness and practical sense of the women of the Home Mission Society of the North Mississippi Conference. They are all the Herald gives them credit for, and more too. Read Sister Yeager's account on page 6 of this Advocate.

The picture of Bishop Galloway on the eighth page of the Advocate last week is a reproduction by the photograph of a crayon that hangs on the walls of our office. The crayon is a fair representation of the Bishop at the date of his election to the Episcopacy, but the engraving is a failure. It by no means does justice to the subject.

Miss Bessie Kilpatrick is the instructor of the Bible Class in our church at Corinth, Miss. This class, the Corinth Herald says, "has an enrollment of 145 members, composed of the sturdy young manhood of Corinth." What an opportunity that good woman has for molding the character of the men, who, in a little while, will be the rulers of the land.

Rev. T. B. Clifford, pastor of First Methodist Church of Yazoo City, Miss., made a pleasant call at the office. He was conducting a meeting for Rev. J. G. Galloway, of Manolia, Miss., when word was received of the fatal illness of Bishop Galloway. He continued the meeting in the absence of the pastor, having many conversions and receiving a number into the church.

Rev. W. M. Young, the active presiding elder of the Sardis District, rejoices in the fact that the District is in fine shape, and that the preachers "are doing things." The "prospect of a great year" cheers all hearts. We thank Brother Young for a kind invitation to his District Conference and for pleasant words concerning this Advocate, which, he says, "is getting into more and more homes" over the District.

The treasurer of the Board of Missions of the North Mississippi Conference in sending his report for the month, April 16 to May 15, says: "We find that publishing the reports monthly stimulates the collection of the assessments. The receipts for the present year to date are in excess of last year by a good amount. We are endeavoring to get our mission assessments all paid in full this year through the entire Conference."

Rev. C. F. Emery, of Brandon, Miss., writes under date of May 21, 1909: "Rev. E. L. Whiddon, pastor of our church at Rocky Springs, passed through here to-day with the body of his wife, who died yesterday of blood poisoning. She leaves an infant ten days old. Her body will be laid to rest among her own people at Fannin, ten miles from Brandon. Our prayers and sympathy go out to Brother Whiddon in his great sorrow."

Dr. H. M. DuBose spent Sunday and Monday, last, in the city. On Sunday he preached in two of the churches—at Rayne Memorial in the morning and at First Church in the evening. Monday, at 3:30 p.m., he addressed the preachers and a few laymen on the "Foundations of Methodist Doctrine." Monday evening he went to Amite City for a couple of days' stay at a Joint Institute of preachers and laymen. The Doctor honored our office with his presence for an hour. We enjoyed his visit very much.

Rev. H. T. Cunningham, whose parents reside at Tupelo, Miss., and whose brother, Rev. J. E. Cunningham, is presiding elder of the Oxford District,

is making his mark in Texas. The Christian Advocate (Texas) says: "Rev. H. T. Cunningham, of the Marshall District, is having his first experience in District work, but he is guiding matters wisely, and his energy keeps him in touch with all parts of his territory. His preachers speak well of him as a preacher, and an executive, and he is bringing things to pass."

Rev. J. J. Kelley, writing from Eros, La., says: "We have had a good meeting at Eros. A large number confessed Christ, some of our most promising young people among the number. The last night of the meeting the altar and the aisles were crowded with penitents. Our congregations were good. The meeting had a good influence upon the town; our church was revived, and we are much encouraged at the outlook. Dr. Jno. T. Sawyer did all the preaching, and his loving and strong gospel appeals were enjoyed by all."

Rev. R. T. Pickett sends us the following from Mentor, Miss.: "On the 20th, inst., Rev. A. P. Cox had the misfortune to lose, by fire, his residence and almost the entire contents. No insurance. Steps are being taken to rebuild for him, and his friends in this section of the country will all help him, but I fear, shall not be able to replace as comfortably as before the burn. So any help from the brethren will be appreciated. I am sure. Our brother has served the Church faithfully for a long time as supply. Let us show our sympathy for him and family by some substantial aid."

Many congregations and societies throughout Mississippi are holding services in memory of Bishop Galloway—noticeable among them were the services at Natchez and Carrollton. At the latter place the whole town, it seems, joined the services, and remarks were made by representatives of all the churches. His life-long friend, Mr. J. R. Bingham made the principal talk. He was followed by Hon. T. O. Yewell, a lawyer and member of the Legislature, dwelling specially on Bishop Galloway as a citizen. At Natchez Rev. Robert Selby delivered the memorial address, and Hon. W. C. Bowman read the editorial on the death of the Bishop, which appeared in the "Times-Democrat."

Dr. George Adam Smith, the distinguished theologian and author of Scotland, and Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, of New York City, will each deliver six lectures and preach twice at the Vanderbilt Biblical Institute, which meets June 16-23. The published programme contains many other inviting features with other able speakers, among them our own Dr. John A. Rice and Dr. H. S. Bradley, of St. Louis. This rare opportunity to hear two of the most distinguished divines of England and America in the persons of Drs. Smith and Jefferson, coupled with unusually low rates for round-trip tickets and board for the entire seven days at only \$5 in Wesley Hall, will doubtless secure a large attendance.

DISTRICT CONFERENCE.

The Baton Rouge District Conference will convene at Slaughter, La., June 1-4. Opening sermon will be preached by Rev. J. M. Henry, of Baton Rouge, Tuesday, June 1, at 8 p.m. Due prominence will be given to Sunday School, Missionary and Laymen's Movement. All preachers, delegates and visitors who expect to attend are hereby requested to send names. Come expecting spiritual refreshment.

W. D. KLEINSCHMIDT, P. C.

JACKSON DISTRICT CONFERENCE.

The opening sermon for the Jackson District Conference will be preached by Rev. W. W. Perry in the Methodist Church at Mendenhall, Tuesday, June 8, at 8 p.m. The Conference will open in business session at 8:30 a.m. on Wednesday, June 9. Let every preacher and lay delegate be on hand if possible and remain to the close.

Thursday afternoon will be devoted to the Laymen's Missionary Movement. Let our pastors urge the laymen to attend. Brethren, let us work and pray for a good District Conference.

J. R. JONES.

SARDIS DISTRICT CONFERENCE.

Committees of Examinations for License and Admission into the Conference. W. D. Wendel, C. P. Moss, S. L. Pope.

For Orders: J. M. Huggin, E. H. Rook, W. J. O'Bryant.

W. M. YOUNG, P. E.

EPWORTH LEAGUE NOTICE.

All pastors and Epworth League presidents in North Mississippi Conference are earnestly requested to bring to the attention of their Leagues the Epworth League Conference at New Albany, Miss., June 15, 16 and 17. If there is no League in their charge, pastors are requested to urge some of their young people to attend and see the great work the Epworth League is doing.

The addresses of Dr. W. F. McMurray and Mr.

T. B. King will alone be worth the trip to New Albany. Send names of any of those who will attend to Mrs. Guy Martin or Rev. W. C. Harris, New Albany.

Reduced rates are granted on certificate plan. Send names of your League officers and five cent per capita assessment for Conference expense to, W. E. KENNEDY, Sec'y and Treas., Epworth Leagues of North Miss. Conf.

A TRIBUTE TO OUR DEAD.

I come at this late hour to lay a tribute of the highest type upon the tomb of our dead, Bishop Charles B. Galloway. One whom I knew and loved as pastor four years in Jackson, Miss., and since as a friend, in the full term of the word. He was my ideal of man—a manly man in every sense of the word; a brainy man, a high toned Christian gentleman without an equal. No man has accomplished more labor, no man has done more good than our beloved Bishop Galloway whom we now mourn as a national loss. He has left as our legacy many beautiful noble and inspiring thoughts. Would that the youth of to-day would follow his beautiful example. We shall not see his face again or hear the sound of his voice, for he has "crossed over the river and rests in the bosom of his God."

May the beautiful white flowers cluster and grow in rich profusion over and around his tomb, watered by the dews of heaven and the countless tears shed by loved ones.

MRS. J. M. BRUNNER.

Enterprise, Miss.

A NEW BOOK.

POWER FOR SERVICE: By Rev. J. B. Lawrence, with an introduction by Rev. B. H. Carroll, D.D., LL.D. New Orleans, La.: Charles O. Chalmers, Publisher, 512 Camp St. Price, postpaid, \$1.15.

This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

The publisher has done his work well. It is his first full-grown book, and we trust it will meet with much favor at the hands of the people. The author, who has put his best work into the pages of this book, is known and appreciated in New Orleans as an active and useful evangelical preacher. He sends it forth in the hope of doing good.

We have given the work only a partial reading, but our Brother, Rev. H. Whitehead, who read it carefully as it was passing through the press, vouches for its soundness in doctrine and spirit throughout. We feel sure it may repay perusal.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and State) address Rev. C. H. Gregory, Little Rock, Ark. Write to-day or clip this out for reference.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash; or will sell on terms with interest from maturity. Riparian rights with each lot. Address, GEO. L. CARLEY, Real Estate Agent, Gulfport, Mississippi.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

WARMER P. E.

Ordinary Dist.—Second Round

May 13	May 14
May 15	May 16
May 17	May 18
May 19	May 20
May 21	May 22
May 23	May 24
May 25	May 26
May 27	May 28
May 29	May 30
May 31	June 1

Warmer District—Second Round

May 13	May 14
May 15	May 16
May 17	May 18
May 19	May 20
May 21	May 22
May 23	May 24
May 25	May 26
May 27	May 28
May 29	May 30
May 31	June 1

S. S. WERNER P. E.

Bayou Rouge District—Second Round

May 13	May 14
May 15	May 16
May 17	May 18
May 19	May 20
May 21	May 22
May 23	May 24
May 25	May 26
May 27	May 28
May 29	May 30
May 31	June 1

Ordinary Conference at Slaghtre

C. C. MILLER P. E.

Ruston District—Second Round

May 13	May 14
May 15	May 16
May 17	May 18
May 19	May 20
May 21	May 22
May 23	May 24
May 25	May 26
May 27	May 28
May 29	May 30
May 31	June 1

R. W. TUCKER P. E.

HOW'S THIS

W. S. KIRK & M. W. M. M.

Quarterly Conferences

LOUISIANA CONFERENCE

May 13	May 14
May 15	May 16
May 17	May 18
May 19	May 20
May 21	May 22
May 23	May 24
May 25	May 26
May 27	May 28
May 29	May 30
May 31	June 1

FROM LOUISIANA CONFERENCE

NOTICE

THE CONFERENCE

FROM IDA / LA. CIRCUIT

THIRTEEN AT TABLE

Thirteen at table, that is, thirteen who do the pointing out of the story to the reader. Robert J. Harp filled the place in the table. The story is a tale of the life of a man, a tale of the life of a man, a tale of the life of a man. As we look at our tale, with the coin of the life, we are made one of three on the same theme to do, realize more keenly that the

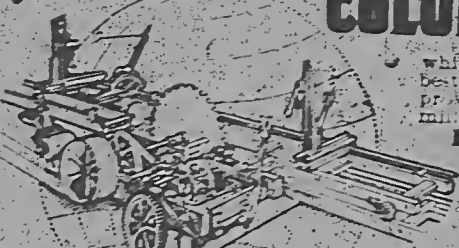
Four Years to Pay for This Piano



UNDER the Werlein Club Plan one hundred pianos are sold each year. The piano is shipped upon payment of \$10. The monthly payment is \$2. This is for a \$40 piano. Write for particulars—how to save \$108 on your purchase.

Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

COLUMBIAN SAW MILL



which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

"WE PUT IT AGAINST THE WORLD"

Cut One Third More Lumber than any other mill in existence. Its workmanship and material are the best. Write for catalog.

COLUMBIAN IRON WORKS Dept. M., Chattanooga, Tenn.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation

Also very beneficial in cases of BRONCHITIS, LUMBAGO and RHEUMATISM. Copy of an order received. This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 117 Queen Victoria St., London, Eng. All Druggists & K. FOUGERA & CO., 90 Beakman St., N. Y.

YOU CAN AFFORD

OF THE GOSPEL: "Round or Shape Notes" for \$3 for 100. Words and music 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS"

Sunday School

By W. B. Campbell.

LESSON FOR MAY 30.

BELIEVING AND DOING.

James ii: 14-26.

Golden Text: "Faith without works is dead." James ii: 20.

It is profitable for us that we know who were the good men that wrote such words of comfort and guidance as we find in the many epistles of the New Testament. There were three men of the name of James that the Scripture tells us were closely identified with the work of the Lord Jesus when on earth, and with the work of the church after the Lord ascended to heaven. James, the brother of John, the fisherman, sons of Zebedee, was admitted to the very closest companionship of the Lord; for the spiritualizing of their faith they saw the Lord transfigured before them. He it was that was put to death by Herod, about the time that the angel came and delivered Peter from prison. Then there was James, the son of Alphaeus, of whom not much is spoken, except that he was the Lord's cousin, his mother being sister to the Virgin Mary. Then, last, there was James, the Lord's brother, and he it was that wrote the epistle from which we take our present lesson. He was the highest in authority in the church at Jerusalem at the period of Paul's history and work, that we have been studying for some little time. He it was that authorized the letter that was sent to the church at Antioch, in which the Gentile converts were comforted by being assured that no burden be placed on them, such as the Jews had borne for ages, and at last had found no justification in. James was not always a man of such sound religious reasoning. There was a time that he did not believe in Jesus as did the other James, and John, and Peter and Andrew. Though he was of the same household with the Lord, and was with him, and, perhaps, worked with him in the carpenter-shop, yet there was a time when he, doubtless, was with them of his kindred, that wanted to lay hold on Jesus as if he were beside himself. Was it to change his faith that the glorified Lord appeared, after his resurrection, to James, when they two were alone together? There are many that come from godly homes, that have joined in the worship of the Lord around the family altar, that have seen the saintly life of mother and father, and yet it seems that they strive against, and almost quench, the Spirit that would draw them to Jesus and to the Father.

Simon Peter was not always the man that could tell the sinner of being born again, and could tell the comforting fact of our joining in the suffering of Christ that might partake of the glory that should follow. Paul was not always the man that could tell us, "being justified by faith, we have peace with God through our Lord Jesus Christ." It was by the slow and sure process of "First the blade, then the ear, then the full corn in the ear" that the growth in grace, in all three of these saints in Christ, attained that place in teaching the gospel that assures us of the blessed possibility of like attainment in the heart and mind of the most humble follower of the Lord. It is the humble reader of God's word that the Spirit guides into the truth of Paul's "justification by faith," as the cause and the truth of James setting forth works as the effect. Faith being the tree, that if it bear not the fruit (works), then the tree must be dead.

Though a man say—an empty profession is not even a beginning of the Christian pilgrimage, for saving faith needs no assertion of its existence. The brother or sister in want, and their want supplied, speaks in plainest terms of the existence of faith in the heart of him who hath had compassion on the needy. "Even so faith, if it hath not works, is dead, being alone," is a truth that the two cannot live unless dependent on each other. Jesus, in his earth life, set the example of activity: "I must be about my Father's business," he said and went forth working so continuously until, as Mark tells, "He had no leisure so much as to eat," and near the end the Master said, "My Father worketh hitherto, and I work."

James has before him a character that he calls a man, and this man is being taught the difference between empty faith and full faith. This man may say to James, "Thou hast faith, and I have works." In his reply to the man, James shows that the man cannot have the one unless he have the other, and one must prove that the other exists. It is a fallacy to take the Scripture truth and array one part of it against the other, when it is the manifest will of the Father. "That man shall live by every (all) word that proceedeth out of the mouth of God." In the kingdom of Christ many servants do the King's bidding, some do this part of the work and some do that, but all work toward one common end. So, then, to one enquirer stress is laid on faith and to another works, as she or he needs the light. Many a man will say that he believes there is one God, and resists the future of his soul on that belief, but unless he believes that Jesus Christ is the Son of God and the Savior of the world, and works out the salvation so given him, he will spend eternity among those who, James tells, "Believe and tremble."

If there is any conflict between the doctrine of salvation by faith and the efficacy of works, it is wholly the creation of man, for the Holy Ghost did not inspire any writing to that effect. A happy illustration of our lesson's teaching has been given in the figure of the Christian voyage on the stream of human life. He is the gospel boat and has been furnished with two oars, the name of one is Faith, and that of the other, Works.

The first part of our lesson teaches that the bodies, as well as the souls, of men need ministering too. Working men will listen if you tell them of a yoke that is easy and a burden that is light. You may not be able to get these same working men to come and listen to the gospel of the "Great Burden-Bearer," but you can take it with you when you go among them. They must know you though, or your efforts will be of no avail; they must know you long and well, and through all the long time they have known you they must not have seen an inconsistent act, or heard from you an unchristian word or expression; for this work you must be like the Apostle Paul, when he said, "For me to live is Christ."

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is HICK'S CAPSULE. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noses, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

The Canal-Louisiana Bank & Trust Company,

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The Silent Man

The Furniture in Tebault's store is silent, sad and seductive; it doesn't even speak. It is sold so cheap that it has lost self-respect.

TEBAULT

"The Silent Furniture Man"

217-223 Royal St.; 610-612 Canal St.
New Orleans, La.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

988-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,360.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

DAVISS COUNTY BUSINESS COLLEGE

FIT YOURSELF FOR A BETTER POSITION.

The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in Bookkeeping, Shorthand, and Telegraphy. Write today for catalogue. Address: E. B. MILLER, Pres. Owensboro, Ky.

Cburaries

The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

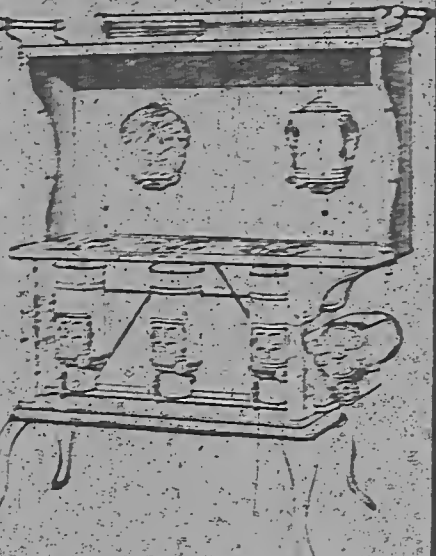
The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

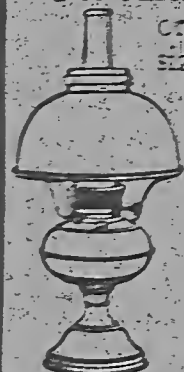
The death of Mrs. M. R. Williams, who was born in the year 1840, and died on the 10th of April, 1909, at the age of 68 years, is announced. She was a native of the State of Georgia, and was married to Mr. M. R. Williams in the year 1860. She was a member of the Methodist Church, and was a devoted wife and mother. She is survived by her husband, Mr. M. R. Williams, and by her children, Mr. J. M. Williams, Mr. W. R. Williams, and Mr. H. R. Williams. She is also survived by her grandchildren, Mr. J. M. Williams, Jr., Mr. W. R. Williams, Jr., and Mr. H. R. Williams, Jr. Her funeral will be held on the 12th of April, at 10 o'clock, at the residence of Mr. M. R. Williams. Burial will be in the cemetery at the residence of Mr. M. R. Williams.

USE A NEW PERFECTION Wick Blue Flame Oil Cook-Stove

Because it is clean.
Because it is economical.
Because it is safe.
Because it is easy to use.
Because it is better than any other.
Because it is the only oil stove made with a useful Cabinet Top.
Because it is the modern steel range.



For other reasons see stove at your dealer's, or write our nearest agency. Made in three sizes. Sold with or without Cabinet Top.



Rayo Lamp

It is the best light, most economical and most attractive. It is the only lamp made with a useful Cabinet Top. It is the modern steel range.

STANDARD OIL COMPANY
(Incorporated)

Furniture for School Rooms, made



Lowest Prices—Advantageous Freight Rates

W. A. PRICE & SON, West Jackson, Miss.

TO CALIFORNIA

\$30.50 from New Orleans.

One Way Colonist Tickets on Sale

March 1 to April 30, 1909, inclusive

VIA

SOUTHERN PACIFIC

THROUGH TRAIN DAILY. OIL BURNING LOCOMOTIVES. PULLMAN TOURIST SLEEPERS. CHAIR CARS AND COACHES. LIBERAL STOPOVERS.

Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, \$5.75. Ask your agent for information and literature, or write D. ASBURY, Div. Pass. Agt., J. H. R. PARSONS, Gen. Pass. Agt., LAKE CHARLES, NEW ORLEANS.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on railroad traffic. Special attention given less than Railroad Shipments, all of which moves in.

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE, Assistant to President. H. B. HELM, General Superintendent. E. C. D. MARSHALL, General Freight and Passenger Agent. Shreveport, La.

NOTES FROM THE MISSION ROOMS.

The financial showing, considering the stringency of the times, is very encouraging. The total income of the board for the fiscal year was \$593,956. This is an increase over the past year of \$52,533. This is the largest amount received any year in the history of the Board, and is the largest increase in twenty years, except one. The most remarkable fact in this financial exhibit is that more than \$200,000 of the whole amount was in specials and bequests, an increase in that line of \$60,565 over last year. This is the largest amount and the largest increase in that line in the history of the Board.

Twenty Annual Conferences have paid the assessment in full—some of them much more—and there is a growing disposition to go beyond the assessment.

There are eighteen mission schools in Brazil, in which 1600 pupils are matriculated. Granbery College, presided over by J. W. Tarboux, has had a large increase in attendance, reaching nearly 300 students. The city council of Uberaba has shown marked confidence in Dr. Tarboux by inviting him to found a Practical School of Agriculture, and offering liberal support to the enterprise.

In the island of Cuba a very decided progress is reported. The church is now entrenched with very good houses of worship and growing membership in every important city on the island. From these centers the work is spreading to the towns and villages. The native church is showing a remarkable spirit of self-support and church building. At the last Conference they planned for a great stride forward in the matter of self-support by voluntarily assuming an amount 80 per cent greater than was raised last year, and guaranteeing its payment. There are eighteen missionaries in this field and they are full of hope and courage.

The Home Department has made substantial progress the past year. This department of the Board has only been in operation three years. By the co-operation of Conference Boards six missions have been opened among foreigners in Louisiana, Texas and West Virginia. The opening of a Port Immigrant Home in Galveston, Tex., is hailed as a movement in the right direction. The foreigners that come to that port are met, protected and guided to their destination with kindness and care—thus they are protected from sharks that would prey upon them, and the annoyances to which they would be subjected on a new and strange shore. A similar work is being opened at Gulfport, Miss. The turning of so many foreigners toward our Southern ports makes such work as this very important from a humanitarian, as well as a religious standpoint. The presence of ten Bohemian students in Southwestern University, Texas, together with four native missionaries among the people, indicates the work that is being done in this line reaching the people of a foreign tongue. A like work is being done among the Italians in Louisiana, Texas and West Virginia, where large numbers of those people are to be found.

There were no converts in Korea twenty-five years ago; there are now more than 125,000 and are rapidly increasing. The mission of the M. E. Church, South, opened there ten years ago with an inadequate force

of workers. The membership has reached 3515, with 2500 probationers, and 2049 Sunday school scholars. One thousand four hundred and fifty-nine were added to the church last year, which is an increase of 50 per cent in one year. Prince Ito himself has contributed \$2500 toward the building of the Methodist Church for Japanese. The native church in Korea is sending native missionaries to work among their countrymen in the far North, even in Siberia itself. Having received the Word, they pass it on.

In Brazil there are ninety-five foreign missionaries and native preachers engaged in active service. Adding to this number the teachers and Bible women, the entire Methodist force of workers is about 120. There are now 5614 members in that field and 517 were added to the number last year. Including the work of Sunday schools, schools and Epworth Leagues, at least 10,000 souls are being reached and taught by this force of workers. The Brazilians are a liberal people. They contributed last year to the support of the ministry an average of about \$2 per member, and it cost them self-denial to do it.

HOW TO HELP.

The pastor is a very busy man. If he calls on each family in the church once in three months, without calling on any one else, he will make 800 calls in a year. It is necessary in addition for him to visit many sick and strangers, attend funerals and find the men in their places of business. This suggests some ways in which you can make his work more effective. Do not complain if he does not visit you often. Take it for granted that he is busy looking after people who need it more than you. Help him to find new people, and VISIT THEM YOURSELF. A visit from a neighbor may do more good than one from the pastor to a newcomer. If the men of the church will hunt up the men who come to the city, and the women will call on new neighbors and get them in touch with the pastor and the church, much good will follow to the church and to individuals. — The Bulletin, Lake Charles, La.



When Purity and Unsurpassed Quality counts, we invite you to give our

ICE CREAM
A Trial.

—Our motto is—

"Not how Cheap, but how good"
Yet the price is low for the Quality of goods.

Harris Ice Cream Co.

1302 Dryades Street,
PHONES 380, 4392.

The sin of detraction is eminently the offense of excellent people.—George Hodges.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

The one sure way to have
money is to save it.

3½% PAID ON SAVINGS DEPOSITS
OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank,
621 GRAVIER ST., NEW ORLEANS.

MARSHALL J. SMITH & CO., Ltd.
INSURANCE.

LLOYDS AND UNDERWRITERS AGENTS. NEW ORLEANS.
309 BARONNE STREET.

WALTER J. FERGUSON, President.
WILLIAM J. HARDIN, Vice President.

D. R. BUCHANAN, Treasurer.
JOHN P. GABBY, Secretary.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

THE OLD PIANO.

From a Speech by Grover Cleveland at Banquet of National Piano Maker's Association.

In many an humble home through out our land the piano has gathered about it the most sacred and tender associations. For it the daughters of the household longed by day and prayed in dreams at night. For it fond parents saved and economized at every point, and planned in loving secrecy. For it a certain joyful day on which the arrival of the piano gave a glad surprise, was marked as a red-letter day in the annals of the household. With its music and simple song each daughter in her turn touched with love the heart of her future husband. With it the sacred hymn and the family prayer are joined in chastened memory. With it, closed and silent, are tenderly remembered the days of sickness, the time of death and the funeral's solemn hush. When the family circle is broken and its members are scattered, happy is the son or daughter who can place among his or her household goods the old piano.

ONLY AN OLD "SQUARE" PIANO.

A Pleasing Eulogy Which Will Be Appreciated By Those Who Were Brought Up With This Type Of Instrument.

The old square piano has been immortalized time and again in verse, but we have rarely read a more timely eulogy than that which appeared recently in an editorial in the Washington Times. Evidently the writer had pleasant memories of the old square and appreciated its influence in the home. The subject is a humble one and simply told and touches a tender spot in the man or woman who was brought up far away from great conservatories and from the big cities where music abounds on all sides. This is what our friend says:

"An old piano has stood on a pavement near The Times office for the past two or three days. Out the window we could see a little colored boy sidle up and sit on its keys like a singer looking into the gates of heaven. Then came two young ladies with their noses in the air. Next was a smart young man with hat on the back of his head. After him was a messenger with a bicycle who tried to see how near the piano he could come and miss it, and register a big scratch on one of its legs. All the others of the procession like the two young ladies and the smart young man looked at the old instrument if they looked at it at all in indifference or contempt.

"Yet that old square has made a great many hearts light. Its key-board now as yellow as butter has responded to the gentle touch of who knows how many small hands? As we looked at it we could see the parlor where it stood—a square room carpeted with a highly colored tapestry, brussels, furnished with hair cloth parlor set, a marble-topped table in the middle, with an album and the family Bible on it, a what-not in the corner, a deep oval frame on one wall with shells in it, two candlesticks and a clock on the mantel, pictures of 'Evangeline' and 'The Rock of Ages,' and a motto over the door reading, 'The Lord is My Shepherd.'

"That is a bleak, inartistic, cheerless sort of a place you say. Well, it was not too bleak or inartistic or cheerless to contain a great deal of happiness, and this old piano played its part in making that happiness. On baking days, when the bread was all out of the oven, the young lady of the house would put on her best linen lawn, ironed stiff, and play 'Annie Laurie,' 'Schubert's Serenade,' 'The Last Hope' and 'When This Cruel War Is Over.' Prayer-meeting nights the family would sit round while this young lady's mother, in a silver-gray poplin with angel sleeves, played hymns not 'Throw Out the Life'

Get the Epworth Piano Man's Vacation Offer and Save \$100 Make Your Own Terms!



Now let me explain. Nearly all manufacturers have to lay off their men and close up their factories for a while during the dull summer season. I don't like to do that, for it works a hardship on both the men and their families. So I have decided to make such a generous, money-saving Vacation Offer on Epworth Pianos and Organs that the thrifty Methodist folks who read this paper will send in enough orders to keep our men busy all summer long. This is a good chance for you to save money and for the children to begin their music lessons.

Vacation is the Best Time to Take Music Lessons

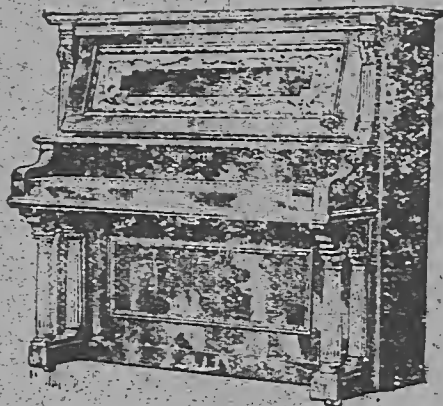
And the sooner your children start taking music lessons the easier it will be for them to learn. It has been your dream to give your children a musical education, but don't put it off too long. No one who feels as you do about these things ever intended to put it off too long, but the years slip by so fast and the little ones grow up so soon. Send the coupon today and see how I will help you.

The Sweet-Toned Epworth Encourages Faithful Practice

The Epworth has always stood high in the favor of music teachers, because the children love it, and practice becomes a pleasure. "As one little girl said, 'It's just like fun.' The tone is liquid, sweet and full, the touch is elastic and easy on the fingers, the case is noble and distinguished in appearance, the inside rich and beautiful. It is a joy to play the Epworth, and music pupils make rapid advancement, as is shown by the hundreds of letters we receive. Send the coupon for our VACATION OFFER.

Fifty Music Lessons Free

The best way to learn to play the piano or organ is to take lessons from a competent teacher, but to help our customers who cannot find a good teacher, we have made arrangements with a reliable music school to give you by mail fifty music lessons (not tuition charges). Thousands are learning music lessons by mail, and you will be surprised to see how fast you can learn to play too. See coupon below.



Wouldn't You Like to Try this Piano a Month at My Expense?—H. B. W.

Line for Pass Along the Invitation, but Federal Street and Come Ye Disciples.

If we could have back the things that went with the piano square on there on the pavement we would not give it up for all the parlor organs that could be manufactured in a thousand years.

FROM WALL HILL, MISS.

Dear Mr. Williams: Please give me a short space for a few items from Wall Hill.

We are quite sure that if never has been our pleasure to serve a more loyal people than we are trying to serve this year. Christians of every name and order, together with the unconverted people who attend our meet-

ings, seem to be interested in the work. With fairly good success we have been working at our Conference collections, and are moving on nicely in most every phase of the work. Our second quarterly conference was held last Saturday and Sunday. Brother W. M. Young, our presiding elder, preached two most excellent sermons, we trust to the good of all who heard him. He also preached a very fine sermon at Wall Hill Sunday night on his way from the quarterly meeting. We had one of the best quarterly meetings that I have ever attended. We came very near having an old-fashioned revival on Saturday. Every-

thing was up-to-date—the dinner not excepted, as the good sisters of Grub Hill know how to bring things to pass. Meanwhile, the good people remembered their pastor kindly in a financial way. On Sunday a collection was taken for the storm-stricken people of our District, which amounted to \$10.50 in cash and \$1 in good subscription. Much success for the Advocate. Pray for us.

J. C. McELROY.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like HICK'S Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

Here's the Piano Bargain You've Been Waiting For

The Epworth is Sent Anywhere on Free Trial—Freight Paid

The only real test of a piano is actual use right in your own home. If you accept our generous Vacation Offer, we will gladly pick out a piano in the kind of wood and color you like and with a strong, brilliant tone or a soft, sweet, singing tone, whichever you prefer, and we will send it to you on trial, freight paid by us. You can enjoy many musical evenings with the Epworth at my expense while you are getting acquainted with the piano. Invite as many friends as you wish to help you try it. Let everybody sing and see how it brings out the melody of the sweet old songs in the book of Fifty Favorite Home Songs I will send with it. You need not decide to keep it until you are convinced that it is the very piano you want. Isn't that a fair offer?

My Vacation Offer Saves You \$100

If you SEND FOR MY VACATION OFFER I will send you free of charge an Epworth cut dog, which does away with the middleman and makes it possible for you to own a high-grade, sweet-toned, guaranteed Epworth Piano or Organ at the factory price (yes, and even a little less if you send the coupon), which will save you at least \$100 on a piano and from \$15 to \$50 on an organ. Better send the coupon now.

Arrange Your Own Payments

One of the advantages of buying an Epworth Piano direct from our factory is that you can arrange terms to suit your own convenience. We will trade you, no matter where you live, and if you own our Epworths are convenient, you can buy up a piano of your own. I don't care whether you pay monthly, quarterly, annually, or in cash, or in any way that suits you will suit me, for I want to help you to own an Epworth.

Send This Coupon Today

Send this coupon at once, even if you are not quite ready for a piano. Be sure to get my Special Vacation Offer. It may help you own a piano much sooner than you think. I have helped thousands and I will help you too. If you prefer the special offer on an organ, mention that in the coupon.

Send This for Special Vacation Offer

H. B. WILLIAMS, Vice-President, Williams Organ & Piano Co., Room 347, 57 Washington Street, Chicago.

Please send me Free Catalog and Special Vacation Offer, and free copy of "Glorious Song" as advertised in The N. O. Christian Advocate.

I wish Catalog about

Which—Parlor Piano, Church Piano, Parlor Organ, Church Organ.

My Name

Postoffice

State

R. F. D.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 3, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 21.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2783.

Glances at the World.

Under caption of "Lahor and the Bartender," the "Northwestern Christian Advocate," of Chicago, sends out the following. It is well worth reprinting. We wish the labor unions of New Orleans could read it, and profit by it: "A determined effort was made recently to commit the Chicago Federation of Lahor against local option. Resolutions were introduced by delegates from the Bartenders' Union which were laid on the table. But a certain 'harkeep' by the name of Swaving or Swaying (the latter would seem to be more appropriate) finally took the floor and said that his organization had not been fairly treated, and that something must be done to prevent the 'legislating of bartenders and other workmen out of business.' It was the opinion of Mr. Swaving or Swaying that the courts could in some way be utilized to prevent prohibitionists and local optionists from interfering with trade and commerce. After several persons had tried to get the floor, Delegate Rodriguez, of the Printers' Union, proceeded to answer the bartenders and their friends. He left little or nothing of them when he was through. 'Of course,' said he, with withering sarcasm, 'the brewers and distillers are friends of the lahoring-class. Why shouldn't they be? It's the workingmen who drink their booze, the more's the pity. If any of you have read ancient history, you know who raised the howl in Rome against Christianity. It was the idol-makers, who saw that the new religion would put them out of business, as the people would cease to worship idols. So we see the bartenders and the brewers here raising the same sort of cry against the attacks being made on the liquor curse. The idol-makers were put out of business and Christianity was ushered in and the world was the better for it. The working class will be better for it if the saloon and all that pertains to it is put out of business.' Mr. Rodriguez having finished, Frank Roth, of the Lathers' Union, had a word or two to say. 'It's an outrage,' declared Mr. Roth, 'to ask organized lahior to go on record as opposed to local option. If I don't want a saloon in the neighborhood where I live no one has a right to try and force it on me. We have a majority rule, and if a majority of the people in a locality are opposed to saloons, the saloons should be driven out of that locality. The more of them that are driven out the better it will be for the men I represent.' No one could have put the matter better than these two representatives of labor. Their words should be scattered broadcast over the country as proof that organized lahior is not in league with the breweries and the saloon. On the contrary, as these sledge-hammer arguments show, lahior is the friend of sobriety and decency."

Another discovery in the practical use of electricity without employing wires has been made public. This time it is reported from Omaha. The discovery and use was made by one Dr. Millener, wireless expert of the Union Pacific Railroad. The discovery is that of a method by which halls or other

places may be illuminated from a wireless station miles away. One of the features of an electrical show at Omaha was the lighting of a hall by an electric current or waves from the government wireless station five miles distant without the use of wires. The following we quote from the "Times-Democrat": "The Omaha exhibition is illuminated by four thousand incandescent lights, and these were kept at a steady and brilliant glow for four hours by the power generated at Fort Omaha. The possibilities of such a discovery are, of course, very great, and may lead to much further advance in the use of electricity as a motive as well as an illuminating power. We are not advised of the means by which the power is concentrated after dissemination in the air, the information at hand not stating. Whatever the means used, the demonstration shows that electric waves of high power are transmitted, for four thousand incandescent lamps require considerable energy for their operation. The demonstration at Omaha will, of course, arouse the ambition of other wireless experts, and the discovery of Dr. Millener may lead to even more startling and practical uses for electricity. It does not seem beyond reason that vehicles and vessels on both sea and land may be driven by this power in any direction, without the necessity of weighing them down with the material which is required to produce the energy. The portion of the public interested in scientific and material advance will await with interest further details of the Omaha demonstration."

A poodle-pup party, made up of four shaggy little dogs, called by their mistresses in honor of the birthday of one of the poodles, was held at Atlantic City, N. J., a few days ago. The ladies interested belong to the fashionable set of Washington, and spread the dog-feast at a fashionable hotel. The "Inter-Ocean," after describing the costumes of the pups, tells of "the spread" and the birthday gifts. Luncheon was served at a private table in the basement of the hotel, the first course being sugared milk and the liver course, followed by a dessert of candy and loaf sugar. Proud owners of the party dogs were present to see that their favorites' table manners were above reproach. The host of the occasion received a number of fine presents, including a silver plate, several fine, new collars and numerous ribbon bows for wear on the boardwalk. No cats were invited. This party was in keeping with the feast and dance of a few years since in honor of a monkey in New York. Such freaks, on the part of women of leisure, in the administration circles at Washington, indicate the decay of the nation "at the top." This party was not planned and conducted by thoughtless young school-girls, else it would be excusable, but by mature women, at least three of whom are married. The more's the pity!

In the matter of marriage the Roman Catholic Church strangely holds on to one requirement out of harmony with a liberal Christian spirit—out of harmony with the spirit of the age. In that church, when a Roman Catholic marries one of another faith,

or no faith, it is required that the person marrying enter into an agreement or promise to train the children that may be born in the Roman Catholic religion. A man in St. Louis, who seemed to be attached to no particular religion, married a devout Roman Catholic, whose parents likewise were zealous. The usual agreement was entered into, and it worked without trouble as long as the wife lived. But she died, and the man concluded that the agreement was at an end, and declined to leave the children (two or three) any longer under Roman Catholic influence. The woman's father brought suit to compel him to continue the Roman Catholic training. The judge before whom the case was tried decided that "contracts made before marriage to the effect that children shall be trained in a particular faith are null and void," being "contrary to the genius of American institutions for the State to aid the Church in the enforcement of the Church's rules." The "Northwestern Christian Advocate" says: "The justice or injustice of the rule of the Roman Church in regard to prenuptial contracts may be waived with the remark that it has the appearance of tyranny, but what is of most importance just now is the apparent impossibility of Romanists to see that this is the twentieth century, and that we are living in the United States of America."

The great battleship "Mississippi" has come and gone. It went up the river as high as Natchez, and attracted more attention than any craft that ever floated past New Orleans. The officers and men met an enthusiastic reception at every stopping-place. One thing was demonstrated, that the biggest ships in the Navy can easily go hundreds of miles up the river during high water. Whether the demonstration will aid New Orleans remains to be seen.

The Massachusetts Legislature passed a law regulating the height of buildings in that State. The law was contested, and an appeal went to the Supreme Court of the United States, which on Monday, May 17, upheld the State law. The tendency is to build higher and higher, as it is cheaper to go up in the air than to spread over the ground, and other legislatures will, soon or late, be compelled to deal with the matter.

Louisiana leads the whole country in three things: the gathering and marketing of oysters, the manufacture of cypress lumber and the production of sugar. And New Orleans is looming big. Mr. Corlis P. Huntington, one of the finest and most far-seeing financiers of the age, said a short while before he died that New Orleans would in time become the leading city of the United States—if the Panama Canal should be dug.

A cedar log was recently found covered by dirt and the roots of another cedar not less than seven hundred years old. Notwithstanding it had been down so long, it was in almost a perfect state of preservation. It was dug up and sawed into shingles.

Leaving St. Louis on the evening of April 6, I secured a berth on the L. & N. train for Nashville, Tenn. and awaking early next morning I found that we had almost reached our destination. Entering the city about 8 o'clock, I repaired to the Maxwell House for breakfast, and was soon afterward met by Dr. Sesler Hoss, and carried to his home. I was delighted to find Bishop Hoss on the road to recov-

ery. Thousands of prayers have gone up to God in his behalf, and thousands of hearts rejoice because his health is being restored. No man in our church has impressed himself more deeply on this generation. As editor of our central organ he was gifted and versatile, the peer of the great leaders and moulders of religious thought. His facile pen was the Ithuriel spear which detected and exposed the enemies of the Christian faith. In the exposition and defense of Arminian theology, as taught by Wesley, Bishop Hoss has had no superior, and he has been fearless and uncompromising in his advocacy of Southern Methodist doctrine and polity.

My short stay in this home was indeed delightful. In the afternoon Dr. S. Hoss took me for a drive, and our first stopping place was the Publishing House. This establishment, in its new quarters, is adequate to meet all the demands of the Church. It is finely equipped with all needed facilities and improvements, and is pouring from its presses every week a vast amount of ably edited literature.

Our next halt was at Vanderbilt University, where we strolled over the beautiful campus and shook hands with Drs. Denny and Tillett. Many substantial improvements have been made here since my college days. We then drove down one of the suburban roads toward Alabama, where sleeps the sacred dust of my sainted mother, whom I have loved long since, and lost a while, and where cluster the fond memories of my childhood, shedding their sweet aroma through all the intervening years. Having returned in time for supper, I left Nashville about 8 o'clock and reached St. Louis early next morning. On Easter Sunday I preached morning and evening in my own pulpit. Next morning, April 12, I left for Clarksdale, Miss., over the I. C. Railroad, and traveled through Illinois, Kentucky and Tennessee, a vast stretch of undulating hills and level plains, on which nature has bestowed her gifts with lavish profusion. Failing to make connection at Memphis, I spent the night in the Bluff City. Here I heard a good report of our preachers and of Methodism in west Tennessee. Taking the morning train I reached Clarksdale at noon, and was met by Rev. W. L. Duren, our pastor at that place. It is one of the best towns in the state; the people are cultured and hospitable, wealthy and enterprising. Brother Duren has labored faithfully and efficiently during the two and a half years of his pastorate. His people love and honor him. By the way, he is to deliver the baccalaureate address at the next commencement of the Grenada College. My business at Clarksdale was to assist in a revival meeting. Rev. R. A. Meek, the presiding elder of the District, was present at two of the services. He is winding up his quadrennium on the District, and his work has been abundantly blessed of God. He is one of the strongest and safest men in our Church. We had a good meeting, and at its close the brethren got together and decided to build a new church. A building committee was appointed, with W. P. Holland as chairman, who proposed to give \$5000 toward the erection of a church which will cost \$35,000. The meeting having closed Tuesday evening, April 20, I took the train for Memphis early the next morning, and making close connection with the I. C. cannon-ball, returned to St. Louis that afternoon at 4:25. I reached the parsonage for a short rest, and at 8 o'clock wife and myself went to my church and heard Dr. Steel deliver one of his famous lectures.

St. Louis, Mo.

TRIBUTES TO BISHOP GALLOWAY.

MEMORIAL SERVICES.

At a memorial service to the late Bishop Galloway, at Carrollton, Miss., in which the members of the various churches in the town took part, Mr. J. R. Bingham, the Bishop's life-long friend, read an interesting and discriminating paper, which appeared in the Carrollton Conservative. We adapt it as well as we are able to our columns:

"I would be untrue to the deepest instincts of my nature and to the holiest feelings of my being, were

I to fail to speak of my good and great friend, whom I loved like I never loved any one else. And I have many assurances that he was genuinely attached to me.

Charles Betts Galloway was born in Kosciusko, Miss., Sept. 1, 1849, and there he spent the days of his childhood. His youth and young manhood were spent in Canton.

"Being graduated from the University of Mississippi, he was granted license to preach the gospel and entered upon the active work of a Methodist itinerant preacher before he had attained his majority. The interests of the church of his choice were dearer to him than life. For them he toiled with the ardor of a crusader, and with the pure purpose of a saint of God. With the spirit and the understanding he sang:

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given;
Till toils and cares shall end."

"His sympathies were broader than any denominational limits, and so he sang with equal fervor:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

"A favorite expression with him was:
Fellowship with all I hold
Who hold it with my Lord."

"His first appointment was Black Hawk Circuit. There he spent a happy, laborious, successful year, and formed friendships that will last throughout eternity. Within six years he was pastor of the First Methodist Church at the Capital city of our State. Leading cities of the South desired his ministry, but he preferred to remain in his native State, which he loved with the passionate devotion of a pure patriot.

In 1882 he was elected editor of the New Orleans Christian Advocate and at once became the most versatile and brilliant editor in Methodism.

In addition to his labors in the editorial office he continued as pastor of a church, and traveled extensively preaching and lecturing and leading the forces of temperance reform.

In 1886 he was elected a Bishop at the early age of 36 years, younger than any man upon whom we ever conferred such great honor and placed such weighty responsibility. Every day of the following twenty-three years demonstrated the wisdom of the church in making choice of him.

Twelve years a pastor, four years an editor, twenty-three years a Bishop is a brief summary of his brilliant career as a minister. But of the labors of those busy years in almost every State of the Union and on every continent save Australia volumes could not tell; and the fruits of those labors eternity alone can disclose.

He was a prodigious worker, a great leader, a peerless orator, a brilliant preacher, a wise administrator, a pure patriot, a fast friend.

Rev. R. H. Rivers, D.D., one of the leading preachers, educators and authors of Methodism heard him preach on a notable occasion in Louisville, Ky., and said: "Bishop Galloway showed himself a master-workman that needeth not to be ashamed. I have heard Bishop Paine in his grandest efforts. I have Munsey in his loftiest flights, and I have listened to Bishop Pierce as he held the congregation spell-bound, but I never heard words spoken by human lips that thrilled and uplifted my soul as did the words of our youngest Bishop. May God spare him many years to bless his Church and glorify his great name."

Rev. J. J. Lafferty, the brilliant editor of the Richmond Christian Advocate, who knew the great men of this and of a former generation, said: "Bishop Galloway is still young—one of the youngest Bishops ever chosen in Methodism, but he is a man. There is grace and grit in him. He leads. The bishopric to him means what it did to Asbury—pioneering. He is the Jeb Stuart, the Bedford Forrest of our forces; and he has the bearing of a Bayard. It fell to our fortune to reside for two weeks and more under the same roof-tree with the Bishop. Consorting with him was a spiritual gain. Jesus would call him if collecting another Twelve."

So great were his gifts, so conspicuous his ability,

so noble his nature, so broad his sympathies, so sincere his soul, so pure his spirit, so lofty his patriotism, so ardent his attachments, that Bishop Galloway was generally admired and loved, well-nigh universally so. There was enough of criticism to save him from the condemnation of the Scripture which says: "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets."

Without a superior in courteous debate he never descended to the low level of those who impugned motives, bandied epithets and mistook personal abuse for convincing argument. Unjust criticism made a dark background against which the pure white light of his noble nature and great soul shone with greater lustre. No one ever knew him to return railing for railing. His most intimate friends to whom he opened his heart never heard him speak unkindly or even impatiently of any who would speak ill of him. The law of kindness was in his mouth, as the law of love was in his heart. Personal detraction of others found no place in his lofty spirit, wherein dwelt no guile. Personal detraction by others carried no fear to his pure soul. Over the mantel in his room were these words: "To live in the presence of great truths and eternal laws keeps a man patient when the world jeers him, and calm and unspoiled when the world cheers him."

Now that he is gone from us, his friends take infinite satisfaction from the fact that they can recall no word of his that they could wish he had not uttered; no line written by him that they could wish he had not penned; no sentiment cherished by him that they could wish he had not held; no deed of his that they could wish he had not performed. As Bishop Hendrix beautifully and truly said in his funeral oration, "He never said a foolish thing and never did an unwise one."

Nothing in his great career needs apology, or even explanation. He went to his grave without a blot upon his escutcheon or stain upon his shield.

At twenty years of age, while pastor at Black Hawk, in 1870, he visited Carrollton and preached in the Presbyterian Church. He was entertained in the home of Mr. William Sanders, "Uncle Billie" long since went to his reward, but the memories of that visit are cherished by his descendants.

His second visit to Carrollton was in 1884, when he was a delightful guest in the home of my mother. He preached morning and afternoon in the Methodist Church. He made such an impression on me as no other man before or since has made. That impression has grown with the years, and will abide for ever. He was a man who loomed larger the closer you got to him. He was our guest again in 1886, and dedicated our new church on the first Sunday in January of that year.

In 1889 Mrs. Bingham and I were charmed guests in his Jackson home. During all the intervening years I have been annually, and oftener, his guest. In speaking or writing to me he was pleased to call his house, "Your (my) Jackson home." Of those blessed associations and that holy fellowship I dare not attempt to speak.

Bishop Galloway's friendship for me was a great blessing in itself, and it brought me into acquaintance with all the Bishops and with many of the choice, great spirits of, and into the wider and larger counsels of the Methodist Church.

His was the most hospitable home and his hospitality was the most charming I have ever known. A saying of his was, "I must use my home to do good." And he did.

His married life was an idyl. His winsome wife was a worthy companion; and her great character made it possible for him to give his life so unreservedly in absolute devotion to the large benefit of mankind.

At intervals he visited my home, and each visit was to us an event. How beautiful his unselfish life! How charming his great personality! "Bishop Galloway was born for friendships. Affectionate, sincere, optimistic, kindly gracious in manner, mirth-loving, sympathetic, he laid hold upon men with a strong grip. In him the Bishop never obscured the man, and it is, after all, the man whom we shall love best to recall."

Bishop Candler beautifully and affectionately

It was very fitting that he should be assigned by the College of Bishops in session last week, to preside over the Annual Conferences of Mississippi and North Mississippi next winter, for his life as a preacher was spent within the borders of these Conferences. We record with sadness that he shall not preside over these bodies for he has ascended to the church of the first-born in heaven. Therefore, be it resolved

First, That the Natchez District Conference, in session at Fayette, Miss., May 11-13, 1909, would make record of our love and esteem for this our chief pastor, and recognize that truly a prince in Israel has fallen.

Second, That we bow in submission to the will of God, who in wisdom directs the courses of the suns and worlds in space and no less holds the destiny of his church in his keeping.

Third, That we extend to the family, so deeply bereaved in his departure, our tenderest sympathy and consideration and pray the blessing of God, our Father, to be upon them.

Fourth, That we will cherish his memory and emulate the virtue that shone forth in his life with such true modesty and yet with great lustre.

Fifth, That a copy of these resolutions be forwarded to the family, and copies to the New Orleans and Nashville Christian Advocates for publication.

"Servant of God well done
Rest from the loved employ."

R. SELBY,
W. H. SAUNDERS,
H. W. VANHOOK.

Committee.

The above paper was adopted by the Natchez District Conference in session at Fayette, Miss., May 13, 1909.

H. C. BROWN, Sec.

IN LOVING REMEMBRANCE.

Dear Doctor Boswell: On my return to Yazoo City a few days ago from Magnolia, whither I had gone to conduct a series of services for the Rev. James G. Galloway and his people, I found our church draped with the emblems of mourning. Fair and delicate hands had put them there in loving remembrance of their former beloved and brilliant pastor—the Rev. Charles B. Galloway, afterward the distinguished editor and illustrious Bishop who passed from labor to reward nearly two weeks ago. I have just read in the current issue of the Yazoo City Herald a very touching tribute to the memory of our ascended Bishop. It is from the old colored man who was sexton at the Methodist Church during Bishop Galloway's pastorate here. I enclose it that you may print as a part of this communication. We will, of course, hold appropriate memorial services in our church here where his name, as pastor, Bishop and citizen is honored, loved and revered.

THOMAS B. CLIFFORD, Pastor.

TRIBUTE TO BISHOP GALLOWAY, BY SILAS JOHNSON, COLORED, OF YAZOO CITY.

Silas Johnson, one of the city's good colored citizens, asks the Herald to print his humble tribute to the memory of the late Bishop Chas. B. Galloway, who, like thousands of other colored people, loved the dead Bishop because of his kindness and sympathy to their race. Following is Johnson's tribute:

"Who can say all that is to be said about Bishop C. B. Galloway? When it was reported last week that he was dead Yazoo City felt the keenest shock, for she knew him as a minister and Bishop. He was not only a minister and Bishop, but a live stone in Israel. In 1873 he was pastor of the Yazoo City M. E. Church, and often gave a portion of his time to St. Stephen's M. E. Church, colored.

When the fire occurred, May 25, 1904, Bishop Galloway thought it well to visit Yazoo City to give a word of consolation. I stood near the court house door during his sermon. I saw that great man standing before a great audience, saying grief not yourselves at the loss of your city, for the Lord has never taken that which he could not restore. After the audience had been dismissed, myself and Wash Rose ran to him to ask that he preach to us once more, and he begged to be excused. He said he felt it was his duty, but he could not that time.

"I was janitor during his pastoral labors of M. E. Church, South, and knew his great preaching power. I sorrow at his death. Very respectfully,

SILAS JOHNSON."

Yazoo City, May 17, 1909.

CONFERENCE BOARD OF MISSIONS.

North Mississippi.

The treasurer of the Board of Missions of the North Mississippi Conference acknowledges receipt of Foreign and Domestic Mission money from April 16 to May 15 as follows:

Aberdeen—	Missions—	
	Foreign	Domestic
Aberdeen District—		
Greenwood Springs	\$ 20.00	\$ 15.00
Prairie	35.00	
Total	\$ 55.00	\$ 15.00
Columbus District—		
First Church, Columbus		\$140.30
Starkville		20.00
Total		\$160.30
Corinth District—		
First Church, Corinth	\$ 26.25	
Corinth Circuit	27.00	
Dumas		25.00
Iuka	19.00	
Kossuth	50.00	34.00
Myrtle		15.00
Total	\$ 69.00	\$127.25
Durant District—		
Black Hawk	\$ 23.00	
Durant		\$ 62.00
Rural Hill		15.00
Kosciusko Circuit		10.00
Total	\$ 23.00	\$ 18.00
Greenville District—		
Cleveland Circuit		\$ 15.00
Jonestown and Belen	\$ 32.00	40.00
Shelby	50.00	24.00
Total	\$ 82.00	\$ 79.00
Oxford District—		
Holly Springs Circuit	\$ 21.00	
Randolph	30.00	
Toccoola	28.25	39.40
First Church, Water Valley	153.00	98.00
Total	\$181.25	\$188.40
Sardis District—		
Hernando		\$ 38.00
Winona District—		
Indianola		\$ 13.50
Schlater		50.00
Vance Mission	\$ 15.00	
Total	\$ 15.00	\$ 63.50

Recapitulation by Districts.

Aberdeen	\$ 55.00	\$ 15.00
Columbus		160.30
Corinth	69.00	127.25
Durant	23.00	77.00
Greenville	82.00	79.00
Oxford	181.25	188.40
Sardis		38.00
Winona	15.00	73.50
W. S. Lagrone, Missionary Evang.		186.90
Laymen's Missionary Movement	100.00	
Total receipts	\$525.25	\$945.35

S. J. HIGH, Treasurer.

Tupelo, Miss.

COLUMBUS DISTRICT CONFERENCE.

Never was a gathering of saints better cared for. The entertainment was elegant and lavish. Rev. W. C. Galceran was "mine host." He was thoughtful and persistent in meeting all sorts and sizes of demands. His popularity is established. The citizens of Brooksville were a unit in an effort to give the delegates "the time of their life." Never had a Methodist preacher a better type of hospitality than that received by Brother Bachman and this writer in the home of Dr. Stanley.

The presiding elder wielded the gavel. His administration was so wise and kind that not a word of criticism was heard. The Conference very heartily passed resolutions commending his work during the quadrennium now ending. Fortunate is the Dis-

trict that gets his services for another term. He is capable and lovable. Often he preaches twice on Saturday and three times on Sunday at a Quarterly Meeting. In some instances the second sermon on Saturday is ten miles in the country. On one occasion, he passed this parsonage in the early morning walking ten miles to begin a Quarterly Meeting in the country. Verily, L. M. Lipscomb has in him the stuff out of which heroes and martyrs are made. May his tribe increase.

But two pastors were detained from attendance. But few laymen were present as their services were needed in their crops. To date the season has been treacherous and late. They could not afford to lose an hour from their belated and grassy fields.

The spirit of the occasion was delightful. Not a jar occurred to mar its harmony. The preaching and addresses were of a high order and spiritual. A most gracious impression was left upon the community. Thus ought it ever to be.

The next session goes to Mayhew.

M. H. WELLS.

Columbus, Miss.

NOTES FROM ALEXANDRIA.

At the First Church, Alexandria (La.), memorial service was held for Bishop Galloway on Sunday, May 16. The speakers were Rev. George Jackson, Rev. H. R. Singleton and Rev. F. S. Parker, D.D., who delivered the principal address which was a most beautiful one. All the ministers of the city were present. In the evening Dr. Parker spoke on the Epworth League.

On Monday, the 17th, Mr. W. B. Stubbs addressed a gathering in the church parlors on the men's work, and a week later, at a banquet given by the ladies to the men at the same place, the Laymen's Movement was inaugurated.

On Sunday, the 23rd, Miss Mabel Head spoke at both hours to great crowds. Some trained workers from this church will be the result.

Children's Day, on the third Sunday, was a delightful occasion.

The Ruston Orphanage was represented by Rev. R. W. Vaughan at both services on Sunday, the 30th, while the pastor was absent at District Conference.

W. L. Ellis, Prop.

Mrs. Lella E. Ward, Matron.

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

VISIBILITY. DURABILITY. SYMPLECTICITY.
FOR ALL NATIONS AND TONGUES.
Does the Fine Typewriting of the World.



Universal Keyboard.

35 Languages On One Machine.

"A MATHEMATICAL TYPE SHUTTLE."

21 REASONS WHY YOU SHOULD PURCHASE THE No. 12 MODEL HAMMOND.

(1) Visible Writing; (2) Interchangeable Type; (3) Lightest Touch; (4) Least Key Depression; (5) Perfect and Permanent Alignment; (6) Writes in Colors; (7) Least Noise; (8) Manifold Capacity; (9) Uniform Impression; (10) Best Mimeograph Work; (11) Any Width of Paper Used; (12) Greatest Writing Line; (13) Simplicity of Construction; (14) Greatest Durability; (15) Mechanical Perfection; (16) Back Space Attachment; (17) Portability; (18) Least Cost for Repairs; (19) Perfect Escapement; (20) Double Line Lock Device; (21) Writes on cards Without Binding.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW TO DEMONSTRATE AND EXPLAIN IN DETAIL. WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address All Correspondence

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY.

Broadway and Locust St.,

St. Louis, Mo.

W. F. M. S.

W. F. M. S.

The first of the series of lectures given by the Rev. F. F. Hawkins, D. D., at the Port Gibson Female College, was given on Monday, May 17, at the commencement exercises. The lecture was on the subject of "The Christian's Duty to the World."

The lecture was given in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., is a well-known and respected lecturer and theologian. His lecture was well received and was a great success.

The Rev. F. F. Hawkins, D. D., is a member of the W. F. M. S. and has given many lectures in this country and abroad. His lecture was a most interesting and profitable one.

The Rev. F. F. Hawkins, D. D., is a member of the W. F. M. S. and has given many lectures in this country and abroad. His lecture was a most interesting and profitable one.

The Rev. F. F. Hawkins, D. D., is a member of the W. F. M. S. and has given many lectures in this country and abroad. His lecture was a most interesting and profitable one.

THE PORT GIBSON FEMALE COLLEGE COMMENCEMENT

The Port Gibson Female College held its annual commencement exercises on Monday, May 17, at the college building. The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

THE PORT GIBSON FEMALE COLLEGE COMMENCEMENT

The Port Gibson Female College held its annual commencement exercises on Monday, May 17, at the college building. The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

THE PORT GIBSON FEMALE COLLEGE COMMENCEMENT

THE PORT GIBSON FEMALE COLLEGE COMMENCEMENT

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

The exercises were held in the presence of a large audience of students and faculty. The Rev. F. F. Hawkins, D. D., gave the opening prayer and the invocation. The exercises were well conducted and were a great success.

ROOMS and BOARD

634 and 636 SOUTH STREET
Lafayette Square
Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter Mgr.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of

LUMBER,

NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

734 UNION STREET. PHONE MAIN 585.

The New Orleans Light House

(FRIEDRICH MERCANTILE CO.)

632 Camp St. New Orleans, La.

Sellers in Weisbach, Lindsay and other Gas Lights.

Hollow Wire System of Gasoline Lights, Incandescent

Coal Oil Mantle Lamps.

FULL LINE OF SUPPLIES.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumbrland Telephone & Telegraph Co.

INCORPORATED.

NOTES FROM COLUMBUS DISTRICT.

There is a spirit of progress in this district. The tendency is toward and forward. They say of Brother A. H. Williams at Mayhew that he is a preacher. They raised his salary to \$700. Crawford got the pastor's salary at \$925. And Magon showed her appreciation of Brother Thomas and the great work he is doing by making his salary \$1300. This is an advancement at Magon of \$400 over last year at Mayhew \$100 at Crawford nearly \$200. The spirit of liberality and progress abounds in all quarters.

L. M. LIPSCOMB.

The Home Circle.

A PENNY FOR YOUR THOUGHTS.

A TRUE STORY.

Lotta did not know what a pretty picture she made, standing in the door of her father's flower shop, with the blossoms banked behind her, and the feathery palms framing her fresh young girlhood. Her face was bright with joyous hope, for her father had just consented to let her go on with her lessons in vocal music.

They were very expensive lessons, and it required some self-denial to meet the demand; but old man Craig had a long head, and he realized that this was the best provision he could make for his girl's future. He had no fortune to leave her; but experts in the musical line had assured him that Charlotte's voice, though not worth a fortune, would make her easily self-supporting, if properly trained.

It was not a great voice, not suited for opera, these musicians told him, and the old Scotchman promptly snubbed the suggestion; his daughter should never sing on a stage, he declared, no matter what sort of voice she had. But a concert was different, and as a teacher, he would gladly see her make an honest living. "But you maun be verra carefu', daughtie," the father had just said to her, as she was leaving his flower shop to go to her music teacher, "music is a bonny wark, but it's mony a temptation to be giddy ye'll find along wi' it; ye maun keepit yoursel' wi' deegnty and no show any boldness or forwardness." And then to this lesson of high morality the old Scotchman added a shrewd caution: "Ye maun show yoursel' a leddy, gin ye wad hae leddies to trust you wi' their bits o' lassies."

"Yes, father," laughed pretty Lotta, "I'll keep a ramrod down my back, never fear!" Then she stepped out to the street and closed the shop door behind her.

A sound of discordant music made her wince; she would rather be slapped in the face than listen to discord. Searching for its source, her eyes fell upon a pathetic sight, a crippled veteran supporting himself on a crutch, was playing on a battered violin, much in need of tuning. Lotta stood waiting until he had finished "I'll Give a Penny for Your Thoughts," and then she stepped up to put a tiny bit of money in his cup. Lotta's money was only in small bits, and not many of them; this nickel meant that she would walk several hurried miles, instead of taking a car. The nickel echoed in an empty cup. "You have not been lucky to-day, Captain," she said in a gently sympathetic voice.

"No, lady," said the old soldier, in a discouraged tone; "I can't play anything but old-fashioned tunes, and nobody cares to listen to me."

A sudden impulse was born in Lotta's tender heart. "I could gain him enough to let him take a day's holiday, perhaps"; her face flushed like the dawn, and paled again; would this act tell against her? Would it make her desired patrons think she was no "leddy"? The girl shrank back from her own impulse, and inherited caution pulled in the same direction. "Father might not like it," she said to herself, excusing her cowardliness; "it might cost me my chance to be a singer."

She started to walk on, but the sight of the faded uniform, the crippled leg, the sad old face

held her. "This is my chance to sing in a great cause," she thought, and her heart leaped up. "What did God give me a voice for? I will use it for this poor child of his, and if I lose my career, I lose it."

"Here, Captain!" The old man was about to put his violin up and move on, but the fresh, hearty young voice arrested him. "Play that last thing again," said Lotta, "and we'll make people listen, and give, too."

The old man obeyed, he hardly knew why; he played the introductory bars, and a joyous surprise flooded his whole withered body, as a high, flute-like soprano arose and soared above the noise of the street, on the simple words of "I'll Give a Penny for Your Thoughts." He quite forgot that it was for money this beautiful young woman was singing, and that the money was for him; he simply rejoiced in his musical old soul at being a partner in this heavenly melody, and he played worthily, with new skill and spirit.

Lotta herself felt the joy of creating such sweet sounds; she recognized the new throb in the battered old violin, the new skill in the battered old fingers, and threw her whole gift into the performance. She realized that she had never sung so well before.

When the song was ended, she and the old street musician came back to earth with a slight jar. There was an enthusiastic crowd around them, applauding and pouring nickels and dimes into the old man's cup until it ran over. But the performance was not ended. "Let me have a try, father," said a deep, rich voice from the edge of the crowd. Lotta started violently, and turned as red as a rose with agitation. This—wonder of wonders—was the great Herr Moze himself, her renowned master of vocal music. What was he thinking of her?

Not anything hard, evidently. The ever-increasing crowd gave way before him as he passed through and stood between the old musician and the radiant young singer. Taking the old violin in his fine, shapely hands, he bowed to Lotta. "Now, Miss Craig," he said, "we will give them an encore," and he played the prelude of "The Rosary," which the girl sang with tender pathos and feeling, and great richness of expression. The listeners fairly held their breath to catch every tone of the silvery, flute-like voice.

In the storm of applause that followed, Lotta slipped away, but not until she had seen the famous Herr passing bare-headed among the people, collecting in his soft felt hat what would seem like wealth and ease and comfort for the old street musician.

And yet another surprise marked the day for

our young singer; for on the outskirts of the throng she ran against her father, stopped short, gasping. But instead of the reproof she looked for, "Eh, lass—" was all he said, "the good God has seen fit to gie thee a heart o' gold, to match the silver voice o' ye." — *Elizabeth Preston, in Advance.*

HUSBAND AND WIFE.

No man yet was ever made more tender by having tenderness demanded of him; no man yet was ever cried into loving his wife more. I am willing to admit that men are as faulty creatures as women themselves, unsympathetic in small things, often blind, and that they may easily be exasperated into small brutalities of speech. If a woman retracts from exacting devotion, and is unswervingly kind and unselfish, a husband who has any affection for his wife at all can be left to look out for doing his share. He will look out for it any way; no one else can make him. Neither tears nor entreaties will wring from him those small kindnesses and attentions so dear to women. — *Harper's Bazar.*

IN MEMORY OF BISHOP GALLOWAY.

By Mrs. L. M. Lipscomb, of Columbus, Miss.

A grand old soldier has fallen
In the thickest of the fight,
His sword buckled on him,
And his armor shining bright.

He fain would have tarried longer
To fight the hosts of sin,
But his King oped wide the palace gates,
And bade him enter in.

For three score years he blessed the world
By his life so true and grand,
And wherever he was needed most,
It was there he took his stand.

His great heart was full of love
For God and all mankind,
We may search the wide world over
And his like will be hard to find.

His gleaming eyes are closed in death,
His mighty voice is still;
But the fragrance of his noble life
The world will for ages fill.

He was laid to rest 'neath a mound of flowers
In this lovely month of May,
While all the land both North and South
Honor his memory to-day.

Sleep on, Soldier of the Cross,
Thy work on earth is done,
Thou hast been faithful unto death,
And the crown of life hast won.

Dr. Tichenor's Antiseptic

Is the best "accident insurance"
in the world.

It relieves Cuts, Bruises, Sprains,
Tired and Blistered Feet,
immediately upon appli-
cation. You will be de-
lighted with one test!

At all Druggists.
25 and 50 Cents



21221-21231-21232

1772 11 10 1772 24 1772 28

THE 1977-78 FISHING SEASON IN THE STATE OF TEXAS

WATER RESOURCES DIVISION - 20
MAY 20 7 11 AM '64

[illegible][illegible]

Not every old preacher, however willing, can equal that record. But many more than to can maintain their place in the ranks if they will. The trouble with our many old preachers is they feel that they are not wanted, and become discouraged, and if they do not have interest in pastoral work, they cease to study, and of course cease to interest or instruct our people. Then, sure enough, they are not wanted, health begins to fail and superannuation is the alternative. Blessed is the man who reaches his prime and maintains the effectiveness of his religious life.

The overshadowing question before the people is the liquor question. All classes are interested, not to say excited. Many are greatly aroused. No where is there indifference. The Times-Democrat, which keeps its fingers on the public pulse, and knows the condition of things, though not altogether unprejudiced, says: "The saloon question looms up as the most popular in the country—it is everywhere present otherwise. The politicians may endeavor to force other issues to the front, but the people refuse to follow their lead."

Many far-seeing men long ago recognized the curse of drink, and not a few forewarned the influence of the traffic in our political world. Mr. Wesley more than one hundred years ago raised his voice against it. He may not have foreseen the part that manufacturers and dealers would play in the government, but if he recognized the evil that drink effected in society, and guarded his people against it, and from the very beginning, American Methodism has stood for the "extirpation" of the curse. The people were for a long time seeing the evil, being put to rest and blinded by the politicians who laughed to scorn and

[illegible]

In making the books written by Bishop Galloway we mentioned "The Life of Justice Lamar." In looking over our library this week we saw the book and it came to mind. "Lucius Q. C. Lamar: His Life, Times and Speeches." It is a large volume of material and was prepared by Chancellor Edward M. Hayes. We make this correction in justice to Judge Hayes.

In our Weeks Advocate we stated, that the churches in New Orleans, taken from our people and turned over to Bishop Ames of the Methodist Episcopal Church by order of Secretary of War Stanton, were restored to their rightful owners by President Lincoln. Dr. S. S. Knezer, under date of May 27, informs us that the churches were not restored until after the assassination of Mr. Lincoln, and that the order of restoration was procured by his father, Bishop Knezer, through Andrew Johnson, who became President after Mr. Lincoln's death. We thank Dr. Knezer for this correction.

The biweekly conference of the Tyro Charge, 5000 District, has been changed from June 10 to June 17.

The Commencement Sermon for the Norfield
Miss Graded School was preached May 23 by
Rev. O. G. Halliburton. The literary address was
delivered by Dr. A. F. Watkins on the 25th.

Our publisher, Mr. C. O. Chalmers, attended, but not for a day the Crowley District Conference at Jennings. He was accorded the courtesies of the town and given a hearing in behalf of the Advocate. For all these he is thankful to the brethren.

Rev. F. N. Sweeney improved very much while at the Monroe Sanitarium at Hammond and returned to the home Baker, La. last week. While at the Sanitarium several of his friends at Portchartroula called on him and presented him with a purse of over half a hundred dollars.

Rev. J. E. Gray, writing from Benton, Miss., says: "My work is doing well along all lines. We have many respects, an ideal class of people, making this the Benton Charge." We trust the work created by the Advocate by Brother Gray will help them increase their usefulness.

Edward and Mrs. J. W. Crisler, of Crystal Springs, Miss., extends to us an invitation to the marriage of their daughter, Ella, to Mr. M. J. L. Hore to be solemnized on the evening of June 10, at 8:30 o'clock. We wish for the young people long life, with all its comforts, and heaven at last.

The service at Carrollton Avenue Church on Sunday evening last was in the interest of the Woman's Foreign Missionary Society. The pastor preached a helpful sermon, and the women of the Society made reports and remarks concerning the past year's work. This Society has been doing faithful and efficient work for the last ten years—and yet a live situation.

Rev. W. G. Harbin is fast redeeming his promise
send us a long list of subscribers—the exact num-
ber we do not remember. We are under obligation
him for eighteen names just sent in. He is now
Brandon, Miss., with Rev. C. F. Emery, and sees
every indication of a great revival. Of Brandon he
says: "This is one of the most delightful places I
ever visited."

The "Wesleyan Christian Advocate," in speaking of the election of Bishops, said: "Bishop Galloway is the youngest man ever elected to the office in the church except Bishop Andrew, who was elected at the age of thirty-three." The "Wesleyan" must have been misled. Every record we have seen shows that Bishop Andrew was thirty-eight when elected to the Episcopacy.

Miss Mary Helm, editor of "Our Homes," the organ of the Woman's Home Mission Society, has made a valuable contribution to the Home Mission literature of the South: "From Darkness to Light: Story of Negro Progress." It is one of seven text-books of the Home Mission Study Course.

The book, a copy of which is on our table, has just been published. A fuller notice will be given after we have read it.

The church at New Albany, Miss., under the wise leadership of Rev. W. C. Harris, is prospering. The annex to the building, planned some time ago, is now finished, and furnishes what has long been needed, an auditorium of larger seating capacity. They now have a splendid house—ready to entertain the Epworth League Conference, which meets there June 15-17, to which we thank Brother Harris for a kind invitation.

On Sunday night, May 23, the Mary Werlein (this city) Sunday School held its Children's Day exercises, with two dollars in the collection, and on last Sunday night the McDonoghville Sunday School rendered its Children's Day programme with \$6.50 in the collection. In each instance there was a large attendance and the programmes were well rendered, reflecting credit both on the children and on those who trained them.

The brethren at Calhoun City, a new town on a new railroad, are about completing a new church, and will open it for service the fourth Sunday in this month. The building was started under the administration of Rev. W. A. Bowlin, and completed under that of Rev. W. C. Carlisle, who, in addition to looking after that and other things, pertaining to the work of a Methodist preacher, has busied himself about the Advocate and sent us many names. He brings us under obligation to him and his co-workers.

"The Grenadian" is a bright, well edited magazine, sent out by the students of Grenada College. We have seen nothing in the line of college periodicals equal to the May number of "The Grenadian." It is edited by Miss Lucille Williams, daughter of our brother, Rev. A. H. Williams, to whom we are indebted for the copy in hand. The illustrations are fine, showing some very beautiful faces. We like all the pictures except those of the young ladies attitudinizing as ballists. The May "Grenadian" should have a wide circulation.

Rev. J. A. Alford, under date of May 25, writes us of the drowning of Rev. A. C. Anderson, a student at Millsaps College, and one of the little boys of our Methodist Orphanage. They had gone to a picnic, and while rowing on a lake, in company with others, the boat sunk. Two of the boys could not swim. The young preacher saved one of the boys, and went back after the other, but when he reached him, though greatly fatigued, he made a heroic but fruitless effort to save the little fellow, and both went down together. Brother Anderson was held in high esteem by his fellow-students.

Prof. George L. Harrell, recently elected to the presidency of Mansfield College, is a graduate of Millsaps College, of the class of 1899, and since then has spent all his time in college professorships. He came last year to Centenary College from Epworth University, Oklahoma, where he spent four years. Before going to Epworth he had spent two years at Centenary. He is, therefore, no stranger to the brethren in Louisiana. In a note to this office he informs us that as soon as the session closes at Centenary—June 6-8—he will move to Mansfield, and enter upon a thorough canvass of the State for students.

The meeting at Houston, Miss., held by Rev. L. W. Cain, assisted by Rev. T. H. Dorsey, was a great success. Twenty-one persons were added to the church. Brother Dorsey captured the people. Crowds attended all the while, and towards the last many could not get in the house for lack of room. "Houston Station is moving grandly onward and upward," says the preacher, and he is encouraged. He has just received "a new roll-top desk and revolving (lazy) chair"—furnished by the Senior League. The good women and the Junior League put some nice things in the parsonage—a hall tree and a beautiful portiere. We wonder if Brother Cain pays the people for all the good things they do for him.

Bishop Hendrix visited Carrollton, Miss., where, on Wednesday evening, May 26, he preached to a large and attentive congregation. The sermon was not only profound in thought, but deeply spiritual. It was impressive, inspiring and helpful. The "Conservative" says: "Bishops who have visited Carrollton have made a high mark as men of attractive qualities and great preaching ability. Bishop Hendrix fully met expectation. It would be impossible to give him higher commendation than is contained in that statement. An interesting and pleasing feature of the occasion was the voluntary contribution of one hundred dollars toward the Galloway Memorial Church, to be built at Jackson. Methodists and others throughout the South have requested to be allowed to give to such a fund. This is one of the first contributions to be made to it."

NEW ORLEANS PREACHERS' MEETING.

The reports of the pastors for the month of May was as follows:

Epworth—Five accessions; hope soon to meet our debt; am planning for a new building.

Louisiana Avenue—Three accessions; taken out old pews in Sunday school room and refitted with new chairs.

Carrollton—Five accessions; Children's Day observed; celebrated Woman's Foreign Missionary Society's anniversary.

Parker Memorial—Had 360 present on Children's Day, best ever held; new life in the Epworth League, three accessions.

First Church—Nineteen accessions; the Argosy Society raised \$295 on church debt.

Felicity—Three accessions; new class-room in Sunday school; had big crowd at lecture on "Boy Problem."

Brother J. L. Sutton reported that a "Hope Hall" will soon be opened to help in prison reform.

The presiding elder, Dr. F. N. Parker, delivered a short address on "The Evangelical Power in True Religion." He thought that "the lethargy in the churches was caused by a failure to grasp the correlation of the great central theme of Christianity. There is an inherent fact of divinity in our religion. We must seek for the immanent power of the Spirit. Mechanism is frequently put in place of the Spirit. Hence we are not under the dispensation of the Holy Ghost as we should be." Short, spicy and stimulating addresses like these are frequently given by the presiding elder to the preachers and special seasons of prayer follow, in which strong heart resolves are made to become more efficient workmen in the vineyard of the Master.

ALBERT S. LUTZ,

Secretary.

SARDIS DISTRICT CONFERENCE.

The undersigned will be glad to have, at once, a postal from all delegates and others who expect to attend the Sardis District Conference to be held at Coldwater, Miss., beginning June 23. There is room for all. We are expecting a great Conference.

V. C. CURTIS.

Coldwater, Miss.

THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference meets at Nettleton, June 22-25. The opening sermon will be preached Tuesday evening, June 22, the business sessions will follow the three ensuing days. Special emphasis will be given the Laymen's Movement. It is expected that every charge will report all mission claims in full at that time.

I appoint the following committees:

For Orders: W. S. Shipman, W. E. M. Brogan, B. B. Sullivan.

For License to Preach and Admission on Trial: W. W. Woollard, L. W. Cain, D. W. Babb.

It is expected that the business of the church shall have the right of way in the District at this time, and every man be in his place. There will be no formal programme, but leaders will be appointed, and every interest of the church will be considered to the fullest extent possible.

JAMES H. FELT, P. E.

TO THE FRIENDS OF THE ORPHANS.

The Board of Directors of the Mississippi Methodist Orphans' Home, at its annual meeting held at Jackson, Miss., May 25, 1909, in reviewing the progress of the institution for the past year, found that there are now 160 children in the home, and these are very much crowded—so much so that in some cases there had to be three in one bed, and some have to be placed on the floor. Three rooms which were being used for store-rooms had to be converted into bed rooms. And in addition to this the manager has received application already for the admission of a great many more children, but he cannot possibly take them for want of room. So, after discussing the situation fully, the Board determined to erect two other buildings, one to be used as a dormitory for the boys, and the other for a school building.

It seems to be providential that just at this juncture three friends of the orphans should appear on the scene and propose to give one half of the amount necessary to put up and equip these buildings, i.e., \$16,000, provided the Board of Directors would raise a like sum. Fully appreciating the liberality of these donors, the Board accepted the proposition, and proceeded to immediately appoint a committee of three, consisting of W. M. Williams, J. H. Sherrard and J. S. Sexton to devise a plan, and proceed at once to solicit subscriptions for the above named purpose.

The object of this letter, therefore, is to urge the friends of orphans everywhere to come to the relief of the Board at once and help us to meet this very liberal proposition. Do not wait to be solicited by the committee, but send your donations to W. M. Williams, Jackson, Miss., or M. L. Burton, treasurer, Purvis, Miss.

J. B. STREATER, Secretary.

All papers please copy.

MILLSAPS COLLEGE NOTICE.

The Commencement exercises will be held June 4-8, and I am very anxious to make a good report to the Board of Trustees. A large number of friends owe the Endowment Fund, amounts ranging from \$1.00 to \$1000. I earnestly beg these friends to send the amounts to me at once, if they please. If the pastors at the numerous places where subscriptions were taken for this fund will call attention to this notice, they will receive my sincere gratitude and do a real service for the college. T. W. LEWIS, Agent.

Columbus, Miss., May 15, 1909.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and State) address Rev. C. H. Gregory, Little Rock, Ark. Write to-day or clip this out for reference.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash; or will sell on terms with interest from maturity. Riparian rights with each lot. Address, GEO. L. CARLEY, Real Estate Agent, Gulfport, Mississippi.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

C. C. HARTWELL CO., Ltd,

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work; owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.

Grenada, Miss.

EDUCATIONAL

MAN-TO-WEN WITH BRAINS

Belmont College

For
Young
Men



2- H. HOFFMANN, 111, 12th
Eas 11400, and Eas 11207, Pasadena

**Randolph-
Macn**

Woman's College
STARKING, MISSOURI

1990



THE SCHOOL FOR YOUR SON

THE PREPARATION-STRIC DISCIPLINE
AND THE TRAINING OF A MORAL
AND SPIRITUAL IN THE HIGHEST
LEVELS OF EDUCATION AND BEST MANAGED
SCHOOL FOR BOYS IN THE SOUTH
FOR THE FUTURE

FLORENCE UNIVERSITY FOR WOMEN

224

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY:
NEW ORLEANS RAILWAY and LIGHT COMPANY.

Louisiana Railway and Navigation Company

PASSENGER SERVICE.

Daily Passenger Train between Chicago and New Orleans. Daily Passenger Train between Chicago and Winfield.

FREIGHT SERVICE

Attention given less than

DAILY THROUGH PACKAGE CARS.

CLARENCE BARTON
H. B. HELM
General Superintendent
E. S. MARSHALL
General Engineer and Passenger Agent
Shreveport, La.

Epworth League

By Rev. H. Whitehead.

TOPIC FOR JUNE 6.

June 6. The Revealing Mystery. John iii:8-15; Eph. i:7-12. (For Trinity Sunday.)

1. The mystery of life.

Whence came we? Who are we? Have we a past? Is there for us a future? What is that future to be, and can we shape it? These and kindred questions come to thoughtful men. It is evident that Nicodemus asked the Master more questions than are written in the text. The inspired writer gives only that part which is pertinent. It is not strange that a leader in Israel should ask many questions of one that apparently was able to answer them all. Man is surrounded by mystery on every side. All the wisdom and power of the whole world cannot turn one grain of wheat into living tissue, and yet the transformation is being made all around us all the time. We do not understand some of the simplest things of the daily life, much less the great issues of the coming life. Nevertheless, men seek to know and always will.

2. The revealing Christ.

The Lord Jesus Christ has done more to unravel the mysteries of eternity, and to set before man the secrets of the coming life, than any other who has ever walked among men. He has brought into our conception of the majesty and glory of God, the realization of the fact that he is "Our Father in heaven." He has drawn sharply for us the dividing lines between the good and the evil in the coming life. He has revealed the eternal fellowship which man is to hold with his Creator. He has left man strong in the assurance of eternal life, and triumphant in his victory over death and the grave.

3. Things the Christ cannot tell to us.

Yet, withal, the Master has himself told us that there are many things which we are not able to bear. We doubt when he tells of the earthly things, and if he were to tell us of the details of the heavenly it would be absolutely beyond our comprehension. While many things are told us about the life to come, yet it is always in symbols and figures. The language of heaven we would not understand and the language of earth has no terms in which to describe the things to come. The Christ, in spite of his humanity, has depths which even love cannot fathom and heights to which faith has not arisen. There are mysteries and glories in his life which we see but dimly, for their glory is veiled from us for the time. We do not see clearly what our inheritance is to be in the coming life, except that it is a prepared place, made ready for man from the foundation of the world, and especially fitted for man by the Savior himself.

4. Christ, the central fact of time and eternity.

But amid every mystery of the divine nature and divine will one fact stands out clear and definite, the

Christ is the great central fact both of time and eternity. From the creation to the present time every fingerpost of either revelation, or providence as exhibited in the affairs of men, points to Jesus of Nazareth. The very men who revile him date their letters as being written so many years since his advent on earth. In the world to come we shall stand before him to be judged. The evil shall be banished from his presence, and the redeemed shall dwell with him forever. All powers and authorities shall be surrendered to him. The highest glory that can come to the earthly life is to be transformed into the likeness of the Son of God. When he is accepted as the central fact of life there is no question of the divine ways that does not find in him its abundant solution; and we can receive with rejoicing all that the Father sends. There is no mystery that he does not throw light into. In him dwells all the fullness of the Godhead. In him is the salvation of men and the glory of heaven.

Home Improvement.

The world is growing better. Improvement shows nowhere more plainly than in the decrease of drunkenness and opium eating. These vices will soon be considered features of a decadent past. Unfortunately, however, there are many human defects still being buffeted on the waves of life whose appetites have been so vitiated that liquor or opium seems to them absolutely indispensable. Some of them yearn for deliverance, and if there be any such sufferers in your neighborhood, you can do them an act of kindness by telling them of Dr. E. M. Woolley, the Atlanta (Ga.) specialist who cures persons of such vile habits. Dr. Woolley has been working in the interest of fallen humanity for over thirty years. He regards a man who is addicted to liquor or opium as a diseased person who can be cured. From his sanitarium in Atlanta there is a steady exodus of those whose burden of slavery has been removed. It takes four weeks to cure of opium and liquor habits. Dr. Woolley will send it with his compliments to any one who wishes to study the subject.

CHURCH EXTENSION.

District Board.

Dear Dr. Boswell: I herein send a report of the Sardis District Board of Church Extension which was organized some three months back with J. T. Murray as president, H. I. Gill, secretary, and S. A. Brown, treasurer. There has already gone through this Board more than one hundred dollars for District work to the churches wrecked by the storm. Already this District board is stimulating interest for better churches, and to paint and repaint churches. Two churches away out in the country have collected quite enough money to paint one and repaint the other. We are expecting real good service for the District specially, and for the Church extension generally by the services of this Board. W. M. YOUNG.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness, restores normal conditions. It's liquid—pleasant to take—affects immediately.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

The Canal-Louisiana Bank & Trust Company,

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The one sure way to have money is to save it.

3½% PAID ON SAVINGS DEPOSITS OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank, 621 GRAVIER ST., NEW ORLEANS.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

988-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

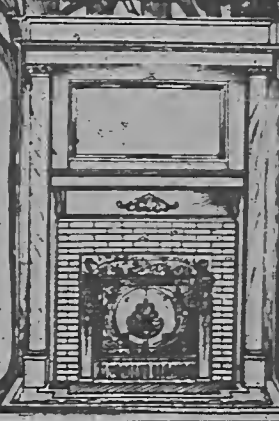
HIBERNIA INSURANCE CO.,

No. 303 Camp Street.

New Orleans, La.

LOSSES PROMPTLY PAID.

From the Heart of the Oak



THIS BEAUTIFULLY CARVED MANTEL Only \$27.50

Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design. Will Grace Any Apartment.

Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 2 inches. Tile opening, 42x39 inches. Mirror, 12x16 inches, beveled. Profile, 4 inches. Columns, 4 inches. Price includes tiles for hearth and facing and plated grate, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE—Largest mantel-making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

PREACHERS' INSTITUTE.

To the Preachers in Alabama, Louisiana and Mississippi.

My Dear Brethren: We want to direct your attention to the Preachers' Institute to be held at the Seashore Camp Ground, near Biloxi, Miss., June 22 to July 1, 1909. We believe it offers an opportunity for instruction, inspiration, good fellowship and recreation which no preacher within reach can afford to miss.

The commissioners from the Conferences of Alabama, Louisiana and Mississippi have at considerable pains, labor and expense prepared, and now offer, a programme which they believe attractive and helpful. Some of the most distinguished scholars and preachers have been engaged for the occasion, and a rare intellectual and spiritual treat is in store for all who shall attend. Read carefully the programme and by all means make your arrangements to be present during the entire session.

In order to meet the expense such a programme necessarily entails, the small fee of \$2.50 is asked of each preacher or layman attending, but no charge will be made for other members of the family.

Excellent board can be secured on the grounds, or near, for from \$1 to \$2 per day, or even less, and the bathing privileges will be without charge. The boating and fishing is excellent, and boats are to be had at very reasonable rates.

If the matter of expense is likely to prevent your attending, we will gladly try to arrange this for you. If you will only send Rev. H. M. Ellis, Brookhaven, Miss., the names of two or three of your leading members or friends who could be induced to raise the necessary amount and have your charge present you with all the expense of the trip. Since the charge is to be the ultimate beneficiary of the instruction and inspiration this would be but just.

Any further information will be gladly supplied on application to any of the officers.

Please let us hear from you at once with the assurance that we may expect you at the Institute, and that you will do what you can to have others share the feast provided.

R. SELBY, President.

R. R. ELLISON, Secretary.

W. W. HOLMES, Treasurer.

See the Programme next week.

CHILDREN'S DAY COLLECTIONS.

Let every superintendent or pastor in Louisiana send their Children's Day offerings to Rev. W. H. Coleman right away. His address is Homer, La.

Some of the schools are tempted to keep the offering for local use. Brethren, if the church is not honest in its own money matters, how can we teach honesty to others. Let your Sunday school be unselfish at least one Sunday out of fifty-two.

If you cannot observe Children's Day, at least take an offering one Sunday soon and send it, no matter how small. H. R. SINGLETON.

POULTRY NOTES.

Never feed sloppy food.

Feed whole corn at night.

Poultry does not pay stingy feeders.

A warm feed for breakfast favors egg production.

Charcoal pulverized and mixed with the soft food aids digestion.

Any kind of milk is good to mix with the soft food of the poultry.

Health among the fowls depends largely upon the cleanliness of the quarters.

Small potatoes, turnips, beets or carrots can be made to take the place of green food in winter.

While fattening fowls should have all of the corn they can eat. Laying hens should have but little.

A good remedy for diarrhoea among fowls is to mix powdered charcoal and finely crushed bone in the soft food.

Plaster of paris scattered over the floor of the poultry house is a powerful absorbent, preventing the smell arising from the droppings.

One of the best and most convenient ways of compelling exercise is to scatter small grain of some kind among litter and let the fowls scratch it out.

When the fowls must rely upon the dust bath in the house, as during the winter, care must be taken to change sufficiently often to keep the material clean.

While poultry manure is a valuable fertilizer and can be used to a good advantage as a top dressing in the garden, it is essential in saving it that it be kept dry. If allowed to stand exposed to rains and the sun much of the valuable elements will be lost. One of the best plans of managing is to store in boxes or barrels, mixing with dry dirt and keeping under shelter until wanted to use in the spring. —Exchange.

AMUSING.

"When she hit him with the golf ball, did it knock him senseless?"

"I guess so. I understand they are soon to marry."

"How nicely you have ironed these things, Jane," said the mistress admiringly to her maid. Then, glancing at the glossy linen, she continued in a tone of surprise: "Oh, but I see they are all your-own."

"Yes," replied Jane, "and I'd do all yours just like that if I had time."

She—She told me you told her that secret I told you not to tell her.

He—The mean thing! I told her not to tell you I told her.

She—I promised her I wouldn't tell you she told me, so don't tell her I did.

Holmes—You've got a Morris chair at your house, I suppose.

Henpeck—Yes.

Holmes—Great for comfort, don't you enjoy it?

Henpeck—I do when I get a chance, but Marla's cat usually beats me to it.

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.



SAFES
W. T. COATS,
AGENT DIEBOLD SAFE & LOCK CO.
Fire and Burglar Proof Safes
of all Descriptions.
Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport, Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

SUMMER TOURS

VIA

SOUTHERN PACIFIC
CALIFORNIA RESORTS,

ALASKA-YUKON PACIFIC EXPOSITION,

SEATTLE, WASHINGTON, JUNE 1, OCTOBER 31, 1909.

PORTLAND, ORE.—THE CITY OF ROSES,
ELKS' CONVENTION, LOS ANGELES,
CAL., JULY 13-17, 1909.

GO ONE WAY THROUGH CALIFORNIA, RETURN VIA PORTLAND AND SEATTLE, ALL ON ONE TICKET. LOW ROUND TRIP RATES.

THROUGH TRAIN TO CALIFORNIA DAILY.

OIL BURNING LOCOMOTIVES. PULLMAN SLEEPERS. CHAIR CARS AND COACHES. STOPOVER ANY POINT.

ASK YOUR AGENT FOR INFORMATION AND LITERATURE, OR WRITE

D. ASBURY, Div. Pass. Agt., LAKE CHARLES.

J. H. PARSONS, Gen. Pass. Agt., NEW ORLEANS.

"ASCO"

ROD

Durable, Fireproof, Waterproof, V.
Easy to lay. No special tools needed.
with each roll. Cheapest and best.

1 Ply—\$1.35 per square.

2 Ply—\$1.70 per square.

3 Ply—\$2.00 per square.

Ameri
Supp.
Mobile, A.

DAISY FLY KILLER



placed anywhere, as
flies and kills all flies.
Tastes, chases, ornamental,
can be used, cheap.
Lays all insects. Made
of metal. Cannot spill
tip over, will not soil
or injure anything.
Guaranteed effective. Of
all dealers or sent pre-
paid for 20 cents.
HAROLD SOMERS
114 So. 4th Ave.
Brooklyn, N. Y.

A Housekeeping Necessity

Pure Refined Paraffine serves a useful purpose almost every day.

Add a little (melted) to Monday's wash water and wash easier—mix a little into hot starch and have better-looking linens.

Pure Refined PARAFFINE

gives a durable polish to wood floors, and when preserving time comes it's the best air-tight seal for fruit jars and jelly glasses.

Write for a Paraffine Paper Pad for use on ironing day—keeps sad-irons from sticking.

STANDARD OIL CO.
(Incorporated)



Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist: 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address: ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

Kodak

Pictures Developed Printed and Enlarged

(Plate or Film)

We use Eastman's Developing tank system and VVox paper and get the best results. Fresh films and supplies received weekly. All work finished in twenty-four hours. Low prices. Satisfaction guaranteed. Price list on request.

Everything for the Amateur Photographer carried in stock. Send or call for catalog of Kodaks, Prema Cameras and supplies. Advice cheerfully given free.

Mail Orders Filled.

E. O. Zadek Jewelry Co.
Dept. K, No. 4 Royal St., Mobile, Ala.

GOOD NEWS FROM MACON, MISS.

Dear Dr. Boswell: I thought the church would be interested in our work in Macon. During my pastorate of two and a half years we have raised and expended on improvements \$3,809.75; of this amount \$1,950 was spent for art glass windows and they are beautiful. Last night the quarterly conference appointed a committee to continue the work of improvement by painting the outside wood-work of the church and the roof, getting new pews, and so on. This work will cost \$1,500, and will be completed just as soon as possible.

We have been blessed with a great revival. Fifty-three persons have joined the church this year, and thirty-five of them on profession of faith. The attendance at prayer-meetings and Sunday School has doubled and the interest has quadrupled. There is life and vigor and progress in all of our work. The Home Mission Society is doing a magnificent work. There are two Foreign Missionary Societies. The auxiliary supports a Bible woman in Corea. The Young Woman's Missionary Society has a mission study circle and has \$150 above dues for missions, and \$10.30 for the Training School. There are thirty-seven members of the Children's Societies, and they have the extra work of a scholarship in Cuba. The spirit of missions permeates the church. One class in the Sunday school two weeks ago raised \$160 towards the support of a missionary. Another encouraging feature is, they have raised the pastor's salary to \$1500. Best of all, God is with us. When you go to Okolona, vote for Macon for the Conference, for next year.

J. E. THOMAS.

A WOMAN'S IDEA OF SUMMER COMFORT.

To every woman, especially the woman who keeps house, the topic of summer comfort in the home is one of her everlasting interest.

This is particularly true where comfort in the kitchen is concerned, as it is in this one room that the most trying part of the work is done, such as cooking, baking, ironing and heating water for wash-lay purposes. Even in cool weather such work is not altogether welcome, but it becomes drudgery on days when the mercury is trying to jump through the top of the thermometer, aided by a hot sun that diffuses its almost unbearable heat through the kitchen.

But such days are past. With the New Perfection Wick Blue Flame Oil Cook Stove, kitchen drudgery becomes kitchen comfort; for this wonderful stove is so constructed that it not only produces quick results, but does it all without perceptibly raising the kitchen temperature.

All this means real comfort to the woman who works in the kitchen, especially when considered with the added advantages in the saving of time in the doing away with all carrying of coal, wood and ashes; in having a stove that can be turned on or off, high or low, as required, and in not having to keep it lighted when not in use.

Besides all this, the "New Perfection" is the only oil stove built with a cabinet top. Its commodious top shelf is particularly useful for warming plates and keeping food hot after it is cooked.

The New Perfection Wick Blue Flame Oil Cook Stove, and the Rayo Lamp, constitute two household articles that will set any woman's idea of home comfort. In the thousands of homes in which they are already used they are making things cheerful because of their absolute safety, great simplicity, and wonderful convenience.

CAPUTINE CURES HEADACHE.
There isn't any headache remedy that does the work like HICKS' Caputine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles, it gives immediate relief. Liquid, easy to take. Sold by druggists.

For Sale at a Sacrifice—

8 room house.

6 room house.

Located in Jackson, Miss., one block from Millsaps College and car line.

H. C. ORRICK,

Jackson, Miss.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2121 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2531 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2729 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicety and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1233.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor; residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 15 St. Charles Street.

Rev. L. E. Wieth, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1453.

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Let Us Send You This Switch ON APPROVAL

or any other article you may select from our large new Catalog, illustrating all the latest

Paris Fashions in Hair Dressings

Our immense business, the largest of its kind in the world, enables us to buy and sell at big money-saving prices. These switches are extra short, stem, made of splendid quality selected human hair, and to match any ordinary shade.

2 oz. 2 in. Switch . . . \$ 95

2 oz. 2 in. Switch . . . 1.25

2 1/2 oz. 2 1/2 in. Switch . . . 1.25

30 in. Light Weight Wavy Switch . . . 1.50

Our 3 in. Wavy Switch . . . 1.50

Featherweight Stemless Switch, 2 in. Natural wavy . . . 1.25

Fluffy Ruffer, Natural Curly . . . 6.00

Directoire Braid, 2 3/4 oz. finest long natural wavy hair . . . 6.75

Chignon, Choiffure, full back piece, curly hair, dressed in 14 puffs, as worn in illustration . . . 4.50

500 other sizes and grades of Switches . . . 50c to \$25

Pompadour, Natural curly . . . 2.50

Wigs, Ladies' children's . . . \$5 to \$25.00

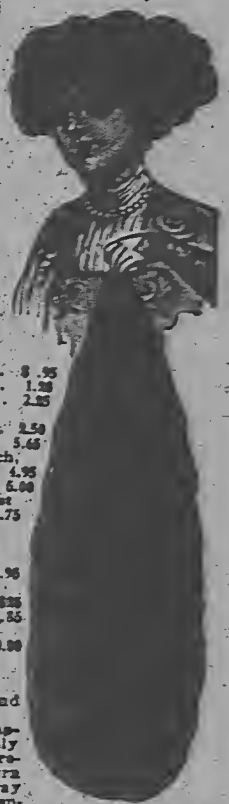
Illustrated Beauty Book FREE

Send sample of your hair and describe article you want.

We will send prepaid On Approval. If you find it perfectly satisfactory and a bargain, remit the amount. If not, return to us. Rare, peculiar and gray shades are a little more expensive; write for estimate. Our Free Catalog also contains valuable directions on "The Proper Care of the Hair." Write us today.

PARIS FASHION CO., Dept. 825, 209 State Street, CHICAGO

Largest Mail Order Hair Merchants in the World.



10 DAYS FREE TRIAL

We ship on approval, without a cent deposit, freight prepaid. DON'T

PAY A CENT if you are not satisfied after using the bicycle 10 days.

DO NOT BUY a bicycle or a year

as any price until you receive our latest

art catalogs illustrating every kind of

bicycle, and have learned our trademark

and marvelous new effort.

ONE CENT is all it will cost you to

write a postal and every

thing will be sent you free postpaid by

return mail. You will get much valuable in-

formation. Do not wait, write now.

TIRES, Coaster-Brakes, Build-

up-Wheels and all moderns at half usual prices.

MEAD OYOLE CO. Dept. H2M CHICAGO

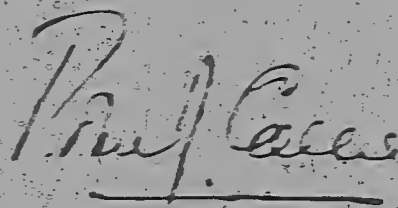


You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

ИЗДАНИЕ П

THE FOLLOWING STATEMENTS ARE THE RESULTS OF THE SEARCH AT THE NEW YORK PUBLIC LIBRARY, ASTOR LENOX AND TILDEN FOUNDATIONS, AND THE NEW YORK HISTORICAL SOCIETY:



Independent of the above, it is recommended that the
 report of the committee be forwarded to the
 Board of Directors for their consideration. This report
 was received on 10/10/1944. The Board of Directors

Police Officer [redacted]

Worcester, Mass.
Dear Mr. Brewster We are moving
along slowly with our work at Fall
place, having built the new church,
vested, and painted one, and made
an altar screen in another. Also built
a new parsonage which we moved into
last Monday. And, of course, the good
people of Worcester did not forget to
bring us something good to eat. While
we haven't secured a regular fund-
ing, the good work is still going on,
and every day brings us nearer and
nearer the heart of our people which
ought to be the heart to be found.
We have not got our people organ-
ized yet in the Layman's Movement,
but hope to do better here in

We need a revival of this religion
that will demonstrate that a world
of brotherhood which we will join
and work for in every nation in the
future. I have no new new man-
nery of the Atlantic are taken. The
new work is to rally our people and
lead us our congregations. You are
writing a good paper which should
be in every Methodist home.
I am yours, fraternally,

INSTITUTES
Preachers' Institute, Seaside Camp
Ground, June 22-24, 1902

MISCELLANEOUS.
 Epworth Missionary Society
 for North Mississippi Conference,
 Greenwood, Miss., June 11-12.
 Epworth League Conference for the
 North Mississippi Conference, New
 Albany, Miss., June 13-17.
 Epworth League Conference for the
 Mississippi Annual Conference,
 Montrose, Miss., June 17-20.
 International Conference of Epworth
 Leagues, Seattle, Wash., July 7-11.
 Annual Camp Meeting at Seashore

the Census reports, women who do housework in their own homes without receiving monetary compensation are left down as having "no occupation." This may be true, but we fancy that if the men would find it a very considerable occupation. Viewed from the standpoint of economies, we feel that there is no more important occupation than "housemaking."

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 10, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 21.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2783.

THE CRY OF WOUNDED TRUTH.

BY W. A. BELK.

Pray, what have I done that I should
suffer so,
What hideous crime lay they at my feet,
Why am I refused to tell that which I know,
Why must I silent lie and bidden not to
speak?

Is there no one to hear my earnest cry,
Shall my pleadings be all said in vain,
Must I be left to hunger, starve and die,
And dying, forever lose myself and name?

Have I no friend to whom I may appeal,
Am I alone in all this world around,
Has Mercy left me wounded on the field,
Has Justice fled? Can she not be found?

Be it so. All bleeding, I hide myself away,
Wounded, shattered and full of pain,
Till another time and another day,
"Truth crushed to earth shall rise again."

Christian Advocate.

Published for the Louisiana, Mississippi, and North
Mississippi Conferences, Methodist Episcopal
Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to postal communications.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

For ages past the Roman Catholics of Great Britain have been laboring under what we call in this country, political disabilities. Under the law, a Roman Catholic cannot be appointed to certain high and responsible positions of State. Besides, every time a new sovereign ascends the throne, a strong oath, binds the sovereign to repudiate the Roman Catholic religion. The doctrine of changing the bread and wine in the Sacrament of the Lord's Supper into the real body and blood of Christ, is repudiated, as is the invocation or adoration of the Virgin Mary, and of all other saints, as superstitions and idolatry, etc. This the Roman Catholics have always resented, and time after time, efforts have been made to repeal the odious law, but without success. A bill is now before Parliament, with some prospect of passage—having gone to a second reading by a vote of 123 to 123. It will probably pass the House of Commons, but its fate is doubtful before the House of Lords, composed as it is of the Lords and Bishops of the Church of England. The great majority of the people too, will oppose it. In anticipation of the presentation of the bill, a petition, or remonstrance against the removal of disabilities, was handed in to the Commons signed by 300,000 persons. That is doubtless only the beginning of such a remonstrance.

The United States Supreme Court has just decided a case of considerable importance to the prohibition cause of the country. The Adams Express Company carried liquor into one of the prohibition counties of Kentucky, the liquor being shipped from some point outside the State. The Company was tried before the court on several counts, found guilty and fined \$50 on each count. On appeal to the Supreme Court, the finding of the lower court was held to be invalid on the ground that the State court could not enforce a law against interstate commerce. In view of this decision, there remains nothing for the temperance forces of the country to do except to persist in their demands on Congress to so amend interstate commerce law so as to give prohibition States protection against liquor sellers in other States. We can think of nothing in connection with our government more outrageous than to allow a handful of men in one State to override the will of the people in another, thus virtually putting the majority in a community at the mercy of a few lawless ones, who insist on selling liquor. Congress should have no rest until the people are given the needed relief.

We have heard much in the course of life concerning the educational value of travel, its tendency to broaden one's life, etc. Whether all this is true or not depends on who travels, and what use is made of the opportunities to see and hear as the traveler goes from place to place. Some people do really learn and broaden in their opinions. Others learn nothing, but they swell mightily—that is all the improvement seen. It is not in the power of travel to communicate both brains and ideas. Fond parents, over-estimating the worth of foreign travel, or being ignorant of the inability of their children to learn by observation, or to absorb knowledge, overdo the thing by touring Europe in a few weeks, either by an overland trip in an automobile, or making the shortest cut across on a railroad. And what

does the youngster learn for whose special benefit the money was spent? Absolutely nothing that is worth having. Indeed, that Missouri was as close to State-
being all the same, says the *Louisiana Home*, was pronounced as it is seen to be today.

Journal is at the place the "big" story a beautiful view of another day and a different view of a day and another day. "A little learning is a dangerous thing." A little learning is a dangerous thing. So is a little travel unless the object is going abroad is really worth it.

The following for which the Philadelphia Ledger is responsible is reprinted in the New York Weekly Wireless from which we take it. The statements as to possibilities of wireless telegraphy are in perfect keeping with certain experiments about which there is no doubt. Seated three miles away from a tree in which he had placed three ounces of an explosive of his own invention, Charles Williams, an 18-year-old youth, touched a wireless instrument, likewise a product of his brain, and the entire city of Evansville trembled with the force of the blast that followed. People ran about in alarm, fearing an earthquake, and every effort was made by scientists and police to discover the cause of the shock, until the boy calmly admitted that he had made his first successful experiment with an invention which he declares will revolutionize the affairs of the world and make warfare impossible. Williams has never been to school. He can read and write his name, but beyond that his education is meagre. Since the success of Marconi, however, he has been an ardent student of wireless telegraphy, and he conceived the idea of making an explosive that could be set off at a great distance by means of the instrument. He perfected his explosive, which he claims is of many times greater force than any now known. He then constructed his instrument. Then he decided to make his first test. He placed a tiny package of the article in the hollow of a tree trunk, sat in his home, touched the instrument and then went to see the result. He believes that his invention will be successful even though a hundred miles separates his instrument and the explosive. He has already entered into negotiations with the Government for the purchase of his invention.

The sentiment for prohibition is strong in Missouri, both among the people, and the lawmakers, but the bill to submit the question to the people, while it passed the lower house, was defeated by a trick in the Senate. This moved the Kansas City Star to speak, and the Star said: "It was much better to directly refuse the people's right to vote on the prohibition question than to put a trick upon the people by tying the proposed amendment to the brewer's tax rider. The House did its duty; the Senate failed. The brewers may think they have won a victory. They have not. More clearly than ever before the people have had demonstrated to them the activity of the liquor interests in politics and the very powerful influence which the brewers exert upon the people's servants. The issue was not between prohibition and anti-prohibition. It was between submission and non-submission—whether the people should be allowed to vote on prohibition or whether they should be denied that right. And even with the whole State looking on, and with petitions for the people's rights pouring in on the lawmakers, still the brewers and their corporation allies were so strong with the people's representatives that the people lost and the brewers won—not a final victory, but won in the Assembly. It is really not easily seen now how prohibition in Missouri can be avoided. Whether for good or evil, the brewers seem to have nailed up the door to any other possible way out of the present situation. It all goes to prove that you never can tell how fast a thing will come when it once gets started. In spite of all the blunders of the brewers in the past the anti-saloon men could not have believed that these brewers would play the game so well for prohibition as they

are going deep into the lottery business—it is authorized by the Cuban Congress. The Philadelphia Inquirer says, "Cuba needs the money, so it is going into the lottery business in the confident expectation of making up \$50,000,000 and perhaps something more by robbing the people. A country that teaches gambling as a high-class occupation cannot be on a very firm foundation."

Ever since January 19, the Illinois Legislature has been trying to elect a United States Senator—ballooning every day while in session, and never succeeded until May 26, when the Democrats, the minority party, joined with the anti-Hopkins Republicans, and elected Hon. Wm. Lorimer, at present a member of the lower house of Congress.

BISHOP CHAS. B. GALLOWAY.

An Appreciation.

By Dr. A. F. Watkins.

In the death of Bishop Charles B. Galloway the Methodist Episcopal Church, South, has lost its most conspicuous leader, the State of Mississippi its most illustrious son, the South its most prominent representative, and the nation one of its most distinguished citizens.

Christianity has lost one of its most eloquent preachers, the temperance reform one of its most fearless advocates, education one of its most earnest exponents, the cause of civic righteousness one of its most stalwart champions, and the negro race one of its most influential and helpful friends.

These are words of high praise; but not the words of fulsome flattery. As the mind scans the list of the good and great of our land it rests upon no distinguished name, of whom, in so conspicuous a measure, these things may be said. Where may we find among the men of recent years one in gifts so diversified, in graces so varied, in usefulness so multifarious?

We have had eloquent men, but eloquent men are not always wise administrators. Eloquence, like poetry, is not infrequently the product of a mind incapable of wise, discriminating leadership; but he whose virtues we recall with loving hearts, was not more eminent for his splendid oratory than for the distinguished administrative ability that he exhibited.

We have had great theologians, learned men, men of gigantic brain; but men of ponderous intellect and philosophic lore are not always great popular leaders. But in Bishop Galloway conspicuous intellectual vigor and extensive scholarship were united with almost unequalled powers of popular leadership.

We have had eminent churchmen, whose activity and fame were in great measure confined to ecclesiastical circles, if not, indeed, to the narrower limits of denominational boundaries; but, ardent Methodist as he was, the catholicity of his spirit caused Bishop Galloway's fame and favor to transcend all denominational and ecclesiastical lines, and his intense patriotism and his large interest in all that affected the welfare of his people made him not less potent as a citizen, than as an ecclesiastic.

We have had men of distinguished ability, whose scheme of life or whose circle of activity had circumscribed their fame, and the State or the section honored them; but not the nation or the world. But so unmeasured was the breadth of Bishop Galloway's sympathies, so wide the theatre of his operations, that his fame was national, international, world-wide, as far as the English tongue is spoken.

We have known men, whose sympathies were enlisted and whose energies were expended in some one of the larger fields of human endeavor; and in this strenuous age there is much to be said for the specialist. But in Bishop Galloway so comprehen-

sive was the outlook, so complete the circle of his sympathetic interest, that the most diverse claims levied tribute upon his thought and every worthy cause found in him an ardent advocate.

Was it the vindication of the providential character of that great religious movement of the eighteenth century, that has done so large a work in the spreading of scriptural holiness over the world?

That answer is given in his magnificent address on "Methodism," delivered at the Crystal Springs Camp Ground, July 27, 1877.

Was it the suppression of the liquor traffic and the promotion of total abstinence that appealed to him?

With his motto of "Moral suasion for the drinker and legal suasion for the seller," he became in his home the refuge of the depraved and penitent, who wished in his presence to sign the pledge of total abstinence, and his magnetic personality the center of that mighty moral movement that has freed Mississippi from the grasp of this giant evil. His wise counsels guided the development of the prohibition sentiment of the commonwealth, guarding it at once from the timidity of the ultra-conservative and the wild excesses of the fanatic, until his glad eyes beheld the banishment of the legalized dram-shop from the confines of his beloved State.

Were the unfettered hands of the ignorant, vicious, oppressed negro upraised to him?

With fluent pen and eloquent voice he stood forth the earnest and distinguished champion of the moral, educational, legal, and industrial rights of these helpless and misguided wards of the nation, and to-day no name is more sacredly enshrined within the heart of the American negro than that of this Southern Methodist Bishop, who, with the spirit of the elder Capers, sought to do them good.

Did the curse of illiteracy haunt his thoughts, and the need of more education, and higher, fire his generous heart?

A thousand hills in Mississippi and the South heard his fervent and persuasive appeals for an open door into the fields of knowledge for our youth.

Did the vision of a greater country, a broader patriotism inflame his imagination?

He became a veritable "prophet of the New South," and not less than Henry W. Grady, the exponent of a patriotism that knew no North, no South, no East, no West, but rejoiced in a glorious fatherland that stretched from Plymouth Rock to the Golden Gate and from the northern lakes to the sunlit shores of the Mexico Gulf.

Did the piteous wail of the nations without God fall upon his ears?

His voice became the clarion call of conquest; he belted the globe in his apostolic zeal. The mantle of the ascended Coke fell upon his shoulders, like the mantle of Elijah upon the younger Elisha, and he won for himself the title of "The Missionary Bishop of Methodism."

Did Mississippi turn to her son, and bid him speak to the nation for her and for that section of our common country, maligned by its foes and misunderstood by those who else would be its friends?

A great oration on "Mississippi," a greater delivered upon the occasion of the laying of the cornerstone of the new State Capitol of Mississippi, a greater still on the life and character of L. Q. C. Lamar, and, greatest of all, the oration on Jefferson Davis, delivered at the State University of Mississippi in the Summer of 1908, constitute the son's tribute to Mississippi and her sister States of the South.

How varied were the graces of this gifted man. In person he was as handsome as a Greek god. His form was erect and well-rounded; his shoulders broad; his chest deep, his neck muscular and strong, his head finely shaped, his hair dark and waving in graceful lines about his broad, white forehead, his eyes clear and sparkling, his nose classic in its clear-cut lines, his mouth large and mobile, and remarkable in its power of expressing the varying emotions of his soul. His voice was strong, clear, sonorous, unusual in its range and volume, its fuller tones its finest. In it there was more of the martial music of the trumpet's call than of the plaintive sweetness of a flute note, more of the shout of triumph than of the tears of sorrow. His manner was at once dignified and gracious, and to his friends full of all warm-hearted kindness.

His mind was quick, his habits studious, his memory unusually retentive, his information prodigious. His capacity for rapid and sustained effort in study and in work—in acquiring and in dispensing—was unequalled among the men of my acquaintance. His judgments were quickly formed and almost unerring. There was something intuitive about them; generally they were reached at a single bound, not by the toilsome process that marks most men. His faculty of ready and accurate judgment made him the trusted counsellor of a large circle of friends and acquaintances. Some of those within the inner circle of his friends have not taken an important step in twenty-five years without seeking his counsel. His judgment of men was almost faultless and his confidence, when given, was unreservedly given. So ardent and generous was his friendship and so unquestioning his confidence in his friend that there was a peril in it; but a peril reduced to the minimum by the almost unerring quality of the initial act of judgment upon which his confidence was based.

There was in Bishop Galloway's character a remarkable blending of the progressive and conservative elements. With an intensity of conviction that would have made him a partisan he was saved from fanaticism by a wonderful poise of character, a judicial temper, that shielded him from extremes. He never allowed a single aspect of the truth to engross his mind. The whole circle, not a mere segment of the truth, was what he sought. As one of his most intimate friends has said, "He never said a foolish thing and never did an unwise one."

To those who have known Bishop Galloway from the days of his youthful ministry one of the most striking things about him was the spontaneous development, the silent putting forth of reserve power as the growing breadth of his field of activity demanded it. As a young circuit rider, he filled the circle of the duties of his office as if he had been made for them. As the station preacher in a small town he measured up to the demands of the charge as if peculiarly fitted therefor. As the pastor in the most important station in his Conference, he met the requirements of the position as though he were predestined for such a work, and dreamed of no higher. When called to the editorship of one of our Church papers, he managed its affairs with a hand so wise, so strong, that he seemed at last to have come into his own and was now where God intended he should work. When elected to the Episcopacy, he met so fully the responsibilities of this high office that men came to realize that in our economy there was no other place than this for such a man.

If ever there was in the heart of the growing man any other thought than of the faithful and successful performance of the sacred duties of the hour, there was no manifestation of it. If any discontent with the limitations of the moment, nay, if any sense of especial fitness for larger things, his friends saw it not. Ever content to fill the measure of the hour's duties, to the widening field, he brought forth the reserve of power needed; and thus he lived from youth to manhood's maturer years, until, at the Master's call, he entered into that upper kingdom of his Lord, where every power of the redeemed soul shall be developed in the presence of the King.

As a popular preacher, Bishop Galloway was probably unequalled, possibly unequalled, on the continent. During the International Epworth League Conference, held in Denver in the Summer of 1905, he was introduced by the pastor of a Northern Methodist Church as "the greatest preacher under the sun." There were, indeed, many things about him to make him pre-eminently attractive in the pulpit. His commanding form, his graceful movement, his expressive face, his rich, full voice, his vivid imagination, his copious rhetoric, his well-rounded periods, his poetic imagery, his evangelical spirit, his simple faith, and the sometimes torrential rush of his utterance as he swept on to the close of his sermon, all conspired to make him easily the foremost, popular orator in any gathering of which he formed a part.

In the selection of his texts, Bishop Galloway did not usually take those great speculative or doctrinal themes that would attract the mind of Bishop Keener or fire the soul of Bishop Wilson; though there was never lacking in his sermons the strong, clear state-

ment of the salient truths of our holy faith. Nor was he apt to select those simple, practical, themes that urge the present performance of specific religious duty, though no one could listen thoughtfully to his glowing appeals without a desire to live a worthier life. He was hortatory rather than didactic, and disposed to discuss the subject presented rather than to expound the passage selected as his text. He loved those themes that appeal to the imagination and fire the heroic emotions of the soul. "The Fatherhood of God," "The Kingship of Jesus," "The Great Commission," "Sonship to God," "Partnership and Heirship with Jesus Christ," these themes and such as these were those that aroused the powers of his passionate eloquence.

He loved to preach, and, most of all, in his home church and among his old friends. He never avoided, but rather sought the opportunity, and his new pastor soon learned that when he was at home on Sunday he could be counted on for at least one sermon. He seemed always to have made special preparation, using a small sheet of closely written notes that lay upon the open Bible before him. In the development of his subject, he was orderly and logical. The analysis was not striking in its originality, but surprising in its richness and fullness. Generally, his illustrations were taken from the life of some great man or some aspect of the natural world, described in language aptly chosen and highly figurative. He rarely used the incidents of his own life for purposes of illustration and rarely used the first personal pronoun in his sermons.

In the preparation of an address for some occasion of more than ordinary importance, he worked in an apparently unsystematic way, writing now upon one part of his theme, now upon another, as the inspiration of the moment suggested, using the odd scraps of paper, that chanced to be at hand, for the jotting down of an illustration or a thought or the writing of a paragraph. So that when he would read to some special friend the finished or nearly finished address, he would deftly pass from one scrap of paper to another, sorting them out, not in the order in which they had been written, but in which they came in the development of his thought, the last work being the weaving in of the connectives that changed the separate parts into a compacted whole. When his work was done it was seen that he had wrought like a great architect, who, holding in his mind the perfect plan of the completed structure, built first one mighty column, then another, and another, and another, until the bewildered observer wondered what it all meant. But when the great arches had spanned the intervening spaces, the ponderous girders had been laid, the giant cables stretched, every pillar found its burden, every mortised timber fitted into its place, and the massive structure stood forth in its splendid unity and strength.

Very beautiful was Bishop Galloway's love for his native State, and very beautiful was Mississippi's pride in him. He was a prophet with honor in his own land. In all the world none so delighted to do him honor, as those among whom he made his home. The nation mourns the fall of an illustrious citizen; Mississippi weeps over the grave of her best loved son.

AN APPRECIATION.

Whereas, in the death of our beloved Bishop, Charles B. Galloway, we feel that every arm of the Church has suffered irreparable loss, therefore he is resolved,

1st. That we of the Sunday School of the M. E. Church, South, of Scooba, Miss., join the Church at large in expressing our great sorrow in this our common loss.

2d. That we devoutly pray the Divine blessing upon his wife and family in their sad bereavement.

3d. That these resolutions be spread upon the minutes of our Sunday School record, a copy be sent to our County paper, and the New Orleans Christian Advocate for publication.

MRS. B. R. KUYKENDALL,

MRS. F. H. HARMON,

MRS. B. W. LEWIS,

Committee.

sonal castigation that finds no warrant in the unimpeachable life and character of the man attacked. Such methods appear to the average laymen, untutored in the intricacies of theological questions, very much like the methods of the hustings; and I have even heard some intimate that they feared the purposes were similar.

*(Read Genesis xxxvii, then turn to Genesis 1, 15-21, and study carefully.—Ed.)

POWER WITH GOD.

I have seen a man handsome in form and strong in intellect. His education was thorough. His library was well chosen with abundant books. He possessed a keen and analytical mind. He was a student and a scholar. His arguments were always clear and convincing. He lived a blameless life. He was anxious to do much good. He was industrious and clean in all his habits. But yet whether that man was entertaining you privately, or instructing you from the sacred pulpit, there was that which made one involuntarily exclaim: "One thing lacketh thou!" What was it that he did not possess? His very sincerity impressed itself upon you. Yet something was wanting. To sit in judgment upon him seemed almost sacrilegious. His sermons fell graciously enough upon you, but did not linger upon his hearers. His visits in the homes of his people were always welcome, but he left no lasting impress in those homes. He was at all times elegant in his bearing and manly in his demeanor, and yet there was something akin to iciness which seemed to come from his soul.

At length the conclusion forced itself upon you that he had never seen his "Burning Bush," that he had never "tarried at Jerusalem," that he had never been "endued with power from on high," that (if it must be said) he had never been converted. Is that judging him too harshly? If so, will you please diagnose the case for me?

Could he point with certainty to the time and place of his conversion? Was his call to the holy ministry sure and certain? Could he both know and feel the full force and meaning of that Scripture, "But ye shall receive power after that the Holy Ghost has come upon you?" Why is it that God is using men all around him, who are his inferiors in ability, more effectively than he is using him? It must be because the one has POWER with God while the other has not. God's POWER is what we need. What a mighty vehicle for good is a human being full of Power from God! Without this power how fruitless are our efforts!

"Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy seat."

W. A. BELK.

WORTHY AMBITIOUS YOUTHS—WHO WILL ASSIST THEM?

Editor Advocate: Here is a sample of letters I receive as president of the Mississippi Conference Training School—

"Dear Sir: I am very anxious to get a position by which I can work my way through school. If the fellow you have promised the position of janitor should fail to accept it, I want that place. My father and mother are dead. I have always lived with my uncle, a local preacher. I am fifteen years old. I have about finished the public school course here. I have never worked away from home, but have done farm work here on the place. My pastor is Rev. ——. I have never used tobacco. If you can find a place for me and my cousin, situated as I am also, please let me know real soon. I am very anxious to get a place and go to school."

A fund for helping deserving young people to secure an education of the superior sort we endeavor to furnish here, in the name of our Church and Redeemer, is imperative. I hereby pledge \$150 for this purpose, payable in ten monthly installments, beginning August 1—one month before the opening of the first day of September. An account in the Bank of Montrose will be opened for deposits, and

I will regularly make itemized statements to each donor, showing expenditure of any funds contributed for a like purpose. This money will be loaned on note drawing five per cent. interest payable annually with the principal due usually within two years after leaving school. Such a method of assistance will not pauperize, but ennoble, the beneficiary and make possible a perpetually increasing fund for like use by the president of the institution. As security for payment, if it can be given, the endorsement of some proper person will be asked, or a life insurance policy in favor of the fund until the note is liquidated.

Your leader in the "Advocate" of May 6, entitled "An Investment in Brains," is pertinent to my purpose herein, since a part of "the task in Mississippi, which has the right of way," is the helping of the large number of splendid young people who may never reach Millsaps or any other college. Some who complete our Training School studies are inspired and encouraged to go on to higher-grade institutions greatly to our delight. But most of our students are financially able only to finish our graded school, high school, or academic courses of study in the literary department. As extras we have a course in piano and a course in business. Upon a satisfactory completion of the studies required in either of these five courses a testimonial of graduation in such course is awarded. Our academic course is intended to fit the student for entrance into the Freshman class of the colleges with which we are affiliated in curriculum.

Alexander H. Stevens, the statesman, aided ninety young persons in obtaining their education and only one proved unworthy. His "investment in brains" is doubtless yielding large dividends for the welfare of the nation. Men and women of like liberal-heartedness and broad vision are believed to be responsive to this appeal for help throughout the Mississippi Conference, and it is the earnest desire of my heart to get into communication with them on the subject at once. Will those friendly to the enterprise promptly respond and also furnish addresses of others to whom I may write touching the matter?

Contributors may use the following form in making promise of remittances: I hereby pledge the payment of ——— dollars, payable in ten monthly installments of ——— dollars each, beginning August 1, 1909, to be applied to The Student Loan Fund of the Mississippi Conference Training School and administered by the president at his discretion.

Devoutly seeking the blessing of Almighty God upon this urgent undertaking, I remain,

W. A. BETTS, President.

Montrose, Miss.

EXORDIUM OF THE ORATION BY BOSSUET AT THE FUNERAL OF HENRIETTA OF FRANCE, QUEEN OF ENGLAND.

Translated from the French by Rev. Henry G. Hawkins.

(Henrietta was the daughter of Henry IV of France and wife of Charles I of England. She died in 1669. Bossuet was for a time the most powerful preacher of the French court, and there is given here a translation of the words with which he began this funeral oration. His text on the occasion was, "Be wise now therefore, oh ye kings; be instructed, ye judges of the earth!"—Psalm ii, 10.)

The one who reigns in heaven and upon whom all empires depend and to whom alone belongs glory, glorifies himself in giving laws to kings, and in giving them, when it pleases him, grand and terrible lessons. Whether he erects thrones or abases them, whether he communicates his power to princes or withdraws it to himself and leaves to them only their own feebleness, he teaches them their duties in a manner sovereign and worthy of himself, for in giving them power he commands them to use it as he himself does, for the good of the world, and he makes them see by withdrawing it that all their majesty is borrowed, and that, although they are seated on the throne, they are none the less under

his supreme authority. It is thus that he instructs princes, not only by means of speech and by words, but by deeds and by examples: "Be wise now therefore, oh ye kings; be instructed, ye judges of the earth."

Christians, whom the memory of a great queen, daughter, wife and mother of kings so powerful, and sovereign of three realms, calls from all sides to this sad ceremony, this discourse shall cause to appear to you one of those indelible examples which display to the eyes of the world its entire vanity. You will see in one single life all the extremities of human affairs; happiness as well as misery without limit; a long, peaceable joy of one of the noblest crowns of the universe; everything that can be given by the most glorious birth and by grandeur accumulated upon a head which afterwards is exposed to all the outrages of fortune; a good cause immediately followed by great success, and then sudden turns, unexpected changes; rebellion; a long time held back, at length complete mistress; no rein to license; the laws abolished; majesty violated by attacks heretofore unheard of; usurpation under the name of liberty; a fugitive queen who finds no retreat in three realms and to whom her own fatherland is only a sad place of exile; nine voyages over the sea undertaken by a princess regardless of tempests; the ocean astonished at seeing itself crossed so many times in equipments so diverse and for causes so different; a throne disgracefully overthrown and miraculously restored; these are the experiences which God gives to kings; thus it is he makes the world to see the nothingness of its pomp and its grandeur.

If words fail us, if expressions do not respond to a subject so vast and so lofty, the facts will speak for themselves. The heart of a grand queen at other times lifted up by such a long train of prosperities, then plunged all at once into an abyss of misfortune, will speak sufficiently loud; and, if it is not permitted to private individuals to give lessons to princes upon such strange experiences, a king lends me his words to say to them: "Hear all ye great ones of the earth; be instructed ye judges of the world!"

W. L. Ellis, Prop.

Mrs. Lella E. Ward, Matron.

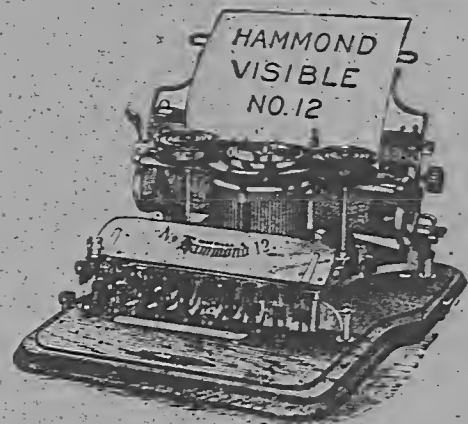
The Carlisle Rooms

(A home-like place for home-loving people)

1016 Canal Street, New Orleans.

A transient rooming-house, catering only to people of good morals and gentle manners.

VISIBILITY. DURABILITY. SYMPLECTICITY.
FOR ALL NATIONS AND TONGUES.
Does the Fine Typewriter of the World.



Universal Keyboard.

35 Languages On One Machine.

A MATHEMATICAL TYPE SHUTTLE.

REASONS WHY YOU SHOULD PURCHASE THE No. 12 MODEL HAMMOND.

(1) Visible Writing; (2) Interchangeable Type; (3) Lightest Touch; (4) Least Key Depression; (5) Perfect and Permanent Alignment; (6) Writes in Color; (7) Least Noise; (8) Manifold Capacity; (9) Uniform Impression; (10) Best Mimeograph Work; (11) Any Width of Paper Used; (12) Greatest Writing Line; (13) Simplicity of Construction; (14) Greatest Durability; (15) Mechanical Perfection; (16) Back Space Attachment; (17) Portability; (18) Least Cost for Repairs; (19) Perfect Escapement; (20) Double Line Lock Device; (21) Writes on cards Without Binding.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW, TO DEMONSTRATE AND EXPLAIN IN DETAIL. WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address All Correspondence

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY,

Broadway and Locust St.,

St. Louis, Mo.

W. H. M. S.

MISSISSIPPI CONFERENCE

EPWORTH LEAGUE NOTICE

EPWORTH LEAGUE NOTICE

ROOMS and BOARD

624 and 626 SOUTH STREET
Lafayette Square
Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. With Porter No.

W. W. Carre Co., Ltd.

Manufacturers and Exporters of

LUMBER,

NEW ORLEANS, LA.

GET SOLID PROTECTION AND NO. 1 WITH

LEON IRWIN & CO.

Fire and Casualty Insurance.

78 LA CAY STREET. 5-ONE MAIN ST.

The New Orleans Light House

EDMUND MERCHANT CO.

635 Canal St. New Orleans, La.

Wholesale and Retail Dealers in Gas Light
Batteries and Systems of Gas Lighting
Full Line of Supplies

EXCLUSIVE AGENTS FOR
ALASKA AND SODA SYDNEY REFRIGERATORS,
GARLAND AND NEW PROCESS GAS STOVES.

THE UNITED HARDWARE CO., LTD.

225 N. Canal Street New Orleans

The Home Circle.

GOOD REFERENCES.

"There is no doubt of it, he was anything but a promising subject," said the chief of a gigantic corporation, speaking of his confidential clerk.

"When he first came to me to apply for a position in the office, I smiled, for he seemed so incongruous a figure in any place I had to offer. Of course, I turned him down promptly, although as gently as I could, but the matter did not end there. He was persistent, and as regularly as once a month he appeared at my door to ask if there was yet any opening for him. Now I like persistence if exercised along proper lines, and the more I saw of him, the more I liked the boy. But what to do with him was the question. He was too big for an errand boy, and too green looking for any of the departments, and yet I had not the heart to discourage him entirely.

"At length, a vacancy occurred in the general office; the boy who looked after the letter files and attended to the copying left us; and, just as I was casting about for a suitable successor, John arrived again.

"When I asked him for references, however, he looked dazed, and I was forced to explain that he must have some one vouch for his business ability, punctuality, and conscientiousness, when he smilingly assured me that he could give me such a letter, and went out with flying feet. The next day he handed me this remarkable epistle, and on the strength of it I hired him:—

"Dear Sir—This is to certify that I never have to call my son John but once in the morning. He does his chores around the house and farm exactly when they should be done, and without having to be told more than once how to do them. He knows when not to talk, and that there is time for work as well as play. He has also learned the meaning of 'mine and thine.' I can conscientiously recommend him to any position within the scope of his intelligence to fill.

"(Signed) John Mortimer's Father.

"I figured that any father who had thus made sure of the foundation of his boy's character would look after his further training, and I should be safe in hiring the boy with such a backing. I did, and have had no cause to regret it; for his career has more than justified his unusual recommendation. He has risen rapidly from his former position, and, as he is still young, there is every opportunity for him to go still higher."—Maude E. S. Hymers, in Spare Moments.

AN ADVENTURE WITH WOLVES.

Once upon a time, there had been a merry-making on New Year's Eve amongst some of the early settlers of one of our Western States, and a colored slave who was skilful with his fiddle and bow was called upon to furnish music for the occasion. He kept at it almost until morning, when he started for his cabin. As he was traveling along with his fiddle under his arm and through the snow which had been falling for some hours, and which, under the influence of the winds, was being drifted, he began to be afraid.

When he got about half the distance toward

his home, he began to feel considerable fatigue, and the biting cold wind appeared almost to paralyze him; he heartily wished that he was at home with his black wife and three little children, and determined not to be bribed again into quitting the snug fireside at this season of the year for so solitary a walk.

Just as he was thinking of all these things, he heard the peculiar cry of a pack of wolves, and the note struck dismay into the not too heroic heart of the poor man. He knew how savage and audacious these animals are when driven by hunger, and also knew how keen their scent is; and he made no doubt that they had sniffed his skin. And he was soon made aware that this was the case, for the brutes, like a pack of hounds in full cry, appeared to be nearing the spot on which for a moment he stood irresolute how to act. He had just left an extensive swamp, and knew that not far distant was a clearing in which was a small abandoned hut; could he but reach this hut, he felt he would be safe until the morning.

The wolves were to leeward of him, still a long way off, but there could be no mistake that they were advancing in his direction; the hut was about a quarter of a mile off, and he set off at a run through the deep snow to try to reach it before they would be upon him. It was a race for life, and he soon began to be very tired, but he dared not give up. All he could see was the night before him, and all he heard was the wolves behind him, but he knew that the hut was near, and so he strained every nerve to reach it and escape from his pursuers.

The hut lay in a small clearing by the roadside, and when he last observed it, it had its roof partly destroyed, but the door yet hung on its hinges. What shall I do, he thought, if this door has been closed and I cannot effect an entrance? The possibility of such an event made his blood run cold, and he pressed on in frantic haste. On came the ferocious animals, nearer and yet nearer, barking and yelping, and all would be over in two or three minutes. He gained the clearing, the wolves close on his track; but fortunately the snow offered no impediment to his entry into the hut, as it had drifted away from the clearing. He had just strength left him by the last effort of despair to rush into the cabin and clamber up the logs to a rafter that ran across. He did not attempt to shut the door, for the wolves were within ten yards of him when he entered, and he was afraid that he could not keep it shut against the pressure of a large body of desperate animals. The wolves came bounding into the little hut, and great was their rage to find that they had been balked of their prey. The cabin was at one time quite filled with them, and they went in and out and all around the dwelling and clearing, to see if they could find some means of getting at the savory morsel which was hanging up in the larder, but rather too high to be easily brought down for division.

Finding that he was safe, the colored man began to acquire confidence, and watching his opportunity, scrambled along till he got over the door; thence, with a little management, he contrived to shut a great number of them in the cabin. The wolves outside appearing to have left in search of other game, and those inside

remaining silent with their gleaming eyes intently fixed upon him, our hero, who had no small idea of his skill, now thought he would treat them to a "Virginia reel," just to brighten up himself with his audience and forthwith commenced to astonish his fellow inmates by a tune. The wolves began to howl, and the concert was of a truly unique character; the more they gave tongue, the louder he played, and it may be gathered that the performance was more pleasing to the instrumentalist than to the vocalists, whose attendance was an enforced one. As daylight dawned, the wolves became silent, probably having had enough of the joke, and being only anxious to beat a retreat, and soon they all lay down on the floor and diverted their attention from their anticipated prey to the door. Now came the negro's time, and he resolved to have his revenge on his four-footed companions who had given him such a fright and forced him to spend his night away from home.

As soon as the morning was sufficiently advanced to remove all fear of pursuit by the wolves outside, he bade adieu to those who now lay silent and sulky on the floor of the hut, and making his escape through a hole in the roof, hastened to his family. He then roused his neighbors, who, arming themselves with rifles and axes, immediately returned with him to the cabin, which they all entered by the hole in the roof through which he had escaped. The wolves were all crouching together just as he had left them, and by their sneaking, crest-fallen look, appeared aware that the tables had been turned against them, and they were caught in a trap. The men set to work, and in a few minutes had shot not less than thirty-seven, the skins of which were all presented to "Mr. Marcus Luffett" (that was his name), for whom, moreover, the neighbors subscribed the sum of twenty-five dollars as some return for the important service he had rendered the community by entrapping so many of the four-legged depredators upon their calves and pigs.—Church Standard.

FLESH WOUNDS

Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with

Dr. Tichenor's Antiseptic

The cooling effect stops the pain at once—and a prompt cure, without swelling or supuration, will follow in each instance.

A bottle in the house is your best safeguard against accidents.

All druggists 25 and 50 cts.

Dr. Tichenor's Antiseptic.

ASK ANY ONE WHO HAS EVER USED IT.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. F. WHITEHEAD, Asst. Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER
OFFICE 112 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2. Six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Myers, Rev.
J. M. Hilly, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Latta, Rev. C. W. Chiles.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Mittel, Rev. W. W. Woodard, Rev. H. S. Satterlee.

INDEPENDENCE.

All the best printer's ink is wasted on the subject of independence—Independent thinking, independent writing, independent talking. One who is not independent is laughed at as without "spinal fluid." There is a strong bone, it is said, "the backbone," and down his back—that he is a mere jelly-fish affair. Who is the independent man? Where will you find him? You will not find him among the doctors, for they are governed by the code, not among the lawyers for they likewise have ethical rules, and more than one has recently come to grief for violating them. Politicians are the most mouthed of any set to be found, but they have as little independence as a hen-patched husband. They have to walk the plank of the party platform or be read out. The fewest number have opinions of their own.

Find a preacher who is independent and you will find one who is erratic. If not in the ranks of heresy, and without the sympathy of any except such as those whose sympathy is worthless. The independent Episcopal priest, who a few years ago went up against the Word of God and the doctrines of his Church came to grief. Mr. Campbell, the brilliant man who succeeded to the strongest orthodox pulpit in London, Dr. Parker's, as long as he maintained the truth had the ear and heart of the Church, but when he conceived the new theology and proclaimed it from Dr. Parker's pulpit, and put it in print, he lost the ear and the heart, and the respect of the great religious world. So it has ever been. So it will ever be.

Find an editor, secular or religious, who affects independence, and you will find an iconoclast—a lugging broncho, so uncertain that you never know when he is going to stiffen his legs and hump his back. He is always against cherished beliefs and cherished methods. His delight is to slap orthodoxy in the face, and sitting in his seat, "high and lifted up," like a ward boss, or a brewery lord, defiantly ask, "What are you going to do about it?" And if anybody ventures to question the soundness of his faith, or deny as false what he sets forth—especially if the editor happens to be the head of a church paper, he is hoisted at as a "heresy-hunter," a "meddler," or as Dr. Ivey, of the *Raleigh Christian Advocate* termed him, a "hornet."

It is in order to inquire: Are preachers who hold on to the old faith to be despised? Are editors of church journals who maintain and de-

fine the doctrines and polity of the churches to be set aside as too radical to be entertained. If which they believe and oppose those who would change they should be enacted into law. Government the fact of some of the world would have the most complex machine ever known as though they had done an unchristian thing by any church, and, as the Old Hittite thing? They are neither puppets nor lack-lungs. Small Baptist in Arkansas said: "The mud-sill less. They are the things of the world to be formed if Methodism would drop out. Three of the after the fashion today, and after another of things the Doctor would do are worthy of a nation. They do not always dance when somebody plays the fiddle, nor stoop when others take snuff. They are as noble men as walk the earth. A few such are found everywhere. Some say we will never see a 'Nobility' who have been 'buzzing' against the 'harsh' men from the 'Parade' of the 'A. G. Grand'. That these men are 'harsh' is not in a bad sense, as trucking slaves, but as servants of their Lord, and that they have passed, or are near their thirty-year. If Church. They honor themselves by 'denouncing' the faith.

The charge Dr. Ivey brings against these men is harsh, considering their purpose was to stand by the faith against the who would up-determine it. The Doctor is likewise inconsistent since he conceded that "freedom of thought should be exercised within those limits imposed by ordination vows and the recognized obligations of a true Methodist preacher." If the Conference, canvass the question and speak these limits neither a Methodist preacher nor a Methodist editor has a right to go in a Methodist pulpits of a Methodist paper and claim to be a true representative of Methodism. And we, who enter our protest against the use of our pulpits or our church organs for the utterance of erroneous and strange doctrines, likewise protest against being designated as "harsh"—a vicious thing that stings without provocation. If Dr. Ivey cannot sympathize with us, he should at least excuse us while "within the limits imposed by our ordination vows" we try to stand for the things for which our church stands.

It is no discredit to a Methodist preacher or editor, nor is it an impeachment of his independence, to say that he stands boldly by the doctrines and polity of his Church. And, for one, as an editor, we had rather have the approbation of all our readers than try to enhance our usefulness by making them our enemies. One who measures his usefulness by the number of antagonists he succeeds in arousing, may be a man of courage—doubtless, he is, but "discretion is sometimes the better part of val'r."

DR. HAMILL'S PROPOSED LEGISLATION.

A few weeks since it was announced by the Managing-Editor, Dr. John M. Moore, that the *Christian Advocate* would "give some space to communications bearing upon the coming session of the General Conference." The announcement is repeated in the issue of May 28, accompanied by the statement that "No articles of this class will be paid for." That struck us as a little strange and ungenerous, but when, in the course of reading, we reached page 20, and learned what Dr. Hamill would do if he "were the General Conference," we saw the justness of the Managing-Editor's decision. It would not do at all to "appropriate the produce of the Publishing House" to articles adapted to the undermining of the constitution and general policy of the Church.

Dr. Hamill affirms that if he were the General Conference he would do seventeen things. The greater number of these seventeen things may

work on less than that number. Dr. Hamill would arrange the Plan of Episcopacy at to hold about the third of the year. That would be a relief to the Bishops. Whether it would be an advantage to the Conferences, we are not prepared to say. It would be well for the Conferences to canvass the question and speak for themselves. We feel sure the Bishops could settle the matter without the interference of the Conference, and the General Conference will act unwisely in arbitrarily ordering it.

Again, Dr. Hamill says: "Not the least of my things, if I were the General Conference, would be to make secure forever by legal bonds that no man might break the ownership and control of our Methodist university, colleges, and schools. As long as grass grows green and water runs to the sea, I would make sure that spineless Methodists could not barter church loyalty for Carnegie gold." In this we entirely agree with our brother. We would go a step further: We would, wherever possible, require boards of trustees to declare vacant the chair of every chancellor, president or professor, who should undertake the alienation of our schools, and elect men in their stead who have some pardonable pride in Methodism as well as in higher education. If Methodism ever breaks down, it is going to give way first under the administration of men who have eyes on the pension and educational funds of corporation magnates, rather than on the glory and integrity of the Church.

PERSONAL.

Rev. H. R. Singleton, of Alexandria, and family passed through the city Monday last, en route to the Seashore Camp Ground, where they will camp during the summer.

Rev. T. J. O'Neil, presiding elder of the Newton (Miss.) District, says "the *Advocate* is in great favor with the preachers of this district, and is being more widely circulated among the laity."

Rev. J. E. J. Ferguson, Deasonville, Miss., writes that his work "moves along nicely," with prospects for a good year. "The people are loyal, and the spiritual atmosphere improves all the time."

After resting a few days at his home in Haynesville, La., Rev. W. G. Harbin will assist Rev. O. A. Thrower in a meeting at New Iberia. His work at Brandon, Miss., with Rev. C. F. Emery was one of great profit.

At Fifth Street Church, Meridian, Rev. C. M. Chapman, pastor, there is a great revival in progress. Thirty persons had united with the Church at last account, and the work was still going on. The pastor rejoices.

Rev. J. M. Alford, preacher-in-charge at Bogaloussa, and Rev. W. R. Harvell, preacher-in-charge at Franklinton, called at the office on their way home from

the Baton Rouge District Conference, held at Slaughter, La., last week.

Rev. J. R. Nelson, general secretary of Home Missions, called at the "Advocate" office last week. He arrived in the city only a few hours, looking over the work being done, and laying new plans. He was on his way from Texas to Lynchburg, Va.

Rev. W. W. Perry, in sending in a short list of subscribers, says: "When I began my work in Terry (Miss.) there were three subscribers to the 'Advocate'; now we have thirty-six." That is a fine showing. We acknowledge the good work with gratitude.

Rev. S. L. Riggs recently spent three days "at the old Tunica Church," at or near Wilhelm, La., where he did some hard work, returning home "almost worn out." While there he preached the funeral of one of the oldest members, Brother A. G. Reiley.

Some of our preachers have encountered difficulties recently in their charges on account of the incessant rains. Among them is Rev. J. W. Ramsey, who writes that his town, Enterprise, Miss., "has been under water several days," and "business at a standstill."

Rev. J. J. Lovett, presiding elder of the West Plains District, St. Louis Conference, who died May 22, began his ministry in the Mississippi Conference. He saw much hard service in the Old Indian Mission, now the Oklahoma Conference. He was buried at Muskogee, where his widow will reside.

The many friends of Rev. R. B. Downer, now living at Long Beach, Miss., will regret to learn that he is confined to his bed, his "good ankle" having suffered a complete collapse. "This," he says, "holds me a prisoner—at his will—which is my will. I am still happy, and daily advancing. Love to the brethren."

Bishop Ward was the guest of friends in the city several hours last Saturday. He was on his way to Millsaps College, where he preached the commencement sermon on Sunday at 11 a.m. The Bishop, accompanied by Rev. W. D. Bradfield, of the North Texas Conference, will start for China about the 1st of July.

Rev. J. J. Garner is doing a fine work at Southside Church, Corinth, Miss. The church is in good shape and growing. It is not yet two years old, and has one hundred and ninety members—having recently added sixty-one—the fruits of the revival just held, in which Brother Garner was assisted by Rev. D. W. Bass.

A clipping from "The Daily Ardmore," Oklahoma, informs us that Rev. J. W. Rogers, of Main Street Church, Water Valley, is in Ardmore, assisting his father, Rev. J. H. Rogers, in a meeting. The son is preaching to the people earnestly, and to their delight and profit. The meeting at the time was one of great promise. Methodism is making great progress in Oklahoma.

Rev. George S. Sexton, recently elected assistant secretary of Church Extension, made a pleasant call at this office last week. He spent a couple of days in the city, and then took steamship for New York. He will go at once to Washington, D. C., to study the problems in connection with the great representative church which our General Conference recommended in that city, the building fund for which Dr. Sexton expects to raise.

We know how to sympathize with our friend and brother, Rev. A. S. Lagrone, who has been called to mourn the death of his aged father, Rev. G. M. Lagrone. He passed away at his home near Paris, Miss., May 30, in the eighty-seventh year of his age. He was "a most efficient local preacher for nearly forty years," a pure and good man. "Blessed are the dead who die in the Lord." The honored son promises us an extended notice in due time, which we will be glad to get.

The following note was sent to us from Meridian, Miss.: "Dr. W. C. Black has arranged to take a rest, his pulpit being filled in the meantime by Rev. L. C. Brannon. The rest is only from pulpit work. Dr. Black will remain at home and look after his pastoral work as usual. Brother Brannon is a recent graduate of Southern University, Greensboro, Ala., and has had some years of experience as a preacher. He is highly spoken of by those who know him."

We learn with regret of the great sorrow in the home of our brother, Rev. Geo. P. White, of New Roads, La. His little daughter, Amy Eloise, nearly 2 years of age, was stricken with pneumonia and passed away in the early hours of June 1. The little body was carried by Rev. S. L. Riggs to St. Francisville and buried. Brother White remaining by the bedside of his wife, who was unable to travel. Brother and Sister White will have the sympathy and prayers of the Church in their bereavement. May they have the comforting presence of him who said of little children: "To such belong the kingdom of God."

Mrs. Nina Pryor Raper, writing from Byhalla, Miss., informs us of the death of one of our old and

valued friends, Mrs. Coke Ingram. She had been in feeble health a long time, but without alarming symptoms until a week before her departure. She was a good woman, a faithful wife and loving mother. We sorrow with the loved ones left behind. We knew Sister Ingram in early life as Miss Lottie Alexander, daughter of Robert Alexander, of Holly Springs, Miss., and grand-daughter of that prince of Tennessee Methodist laymen Edmund Taylor. We trust Sister Raper, or other friend, will furnish us a memoir of our departed friend.

That the "Advocate" is greatly appreciated in many homes, we have reason to believe. We often receive letters containing words like the following: "I have been a reader of the 'Advocate' all my life, my father being an itinerant preacher, and I have been a subscriber myself since my marriage, eight years ago." Thus wrote a good sister, who failed to receive a copy of the paper she specially desired to see. And another sister equally appreciative, in answer to the publisher's statement, sent money to pay her subscription now expiring and up to January, 1911, and \$2 to put on the "Helping Fund" to send the paper to some one who is not able to take it." Such friends are worth remembering.

The Summer School of Theology to be conducted for a period of nine days at Georgetown, Texas, the seat of the University, bids fair to rival a like school about the same time at Vanderbilt. Besides the Texas preachers who will act as instructors, there will be eminent scholars to deliver "general lectures." Dr. Jno. A. Rice, Dr. Jno. C. Kilgo, and one or two others. Bishop Ward will occupy a period of every day in devotional exposition of Scripture, and preach at the 11 o'clock hour on Sunday.

Rev. and Mrs. J. M. Morse, of Gulfport, have issued invitations to the marriage of their daughter, Ora Belle, to Mr. J. W. Culver. The marriage will take place at the First Methodist Episcopal Church, South, on the evening of June 17, 1909. The editor has been kindly remembered with an invitation. The young people have our best wishes.

HIS DRINK CURE.

A certain Indianapolis lawyer, who has a good practice now, quit drinking whisky and beer and other intoxicants, too, for that matter, two or three years ago, and he didn't take the Keeley cure, either. A German saloonkeeper of whom the lawyer bought most of his liquor administered the cure, and it has been effective.

For several years the lawyer had been buying nearly all of his drinks at this particular saloon. He paid his bills there the same as he paid his grocery bills. Finally the old saloonkeeper bought a house and lot, and he employed another lawyer who never bought drinks to prepare the abstract and the deed and transact other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage, and he went at once to demand an explanation.

"Here," he yelled as he leaned over the bar and pointed an accusing finger at the old German, "I buy all my drinks here. I have bought my drinks here for years. I have spent hundreds of dollars in this place. And then the very minute you have some work for a lawyer to do you go and employ someone else. That's what you do. You go and, and—"

"Vell," interrupted the old German in the midst of the harangue of accusation, "When I got business, I want it done by a sober lawyer."

The offending lawyer turned and walked out, and his friends say he has drunk nothing stronger than coffee since.—Indianapolis News.

SAUL OF TARSUS.

I have been reading with much interest the splendid articles of Brother Geddie under the caption "God's call to Saul of Tarsus."

Brother Geddie uses some beautiful sentences which give his writings a literary shade all along his route. But in his article No. 3 he has made a statement that is entirely incorrect. He says that in the awakening and conversion of Saul of Tarsus "that he was called to fill the place of one who rejected it; that God selected him to fill the bishopric of Judas, who by transgression fell."

St. Luke, in speaking of some of the business that came before the first general conference, which met after the ascension of our Lord and Savior Jesus Christ, says that St. Peter called the attention of the house to the fact that Judas had lost his bishopric by his fall and that the college should be strengthened by the addition of one new man to this office. St. Luke further states that two names were put before the house, Joseph called Barsabas,

who was surnamed Justus, and Matthias. After the conference had spent some time in prayer that they might be guided by the Holy Spirit, the vote was taken and Matthias was elected on the first ballot, and that by his election he was to fill the place made vacant by the fall of Judas. So it is a notorious fact that Matthias was elected at a general conference which met in the city of Jerusalem at least one year before the conversion of Saul of Tarsus, which event took place in the city of Damascus. If this statement is not correct my records are wrong. Saul of Tarsus was called to fill no man's place save that of his own. See Acts ix, 15.

W. R. WILLIAMS.

Cockrum, Miss.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and State) address Rev. C. H. Gregory, Little Rock, Ark. Write to-day or clip this out for reference.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash; or will sell on terms with interest from maturity. Riparian rights with each lot. Address, **GEO. L. CARLEY,** Real Estate Agent, Gulfport, Mississippi.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as at some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President, Grenada, Miss.

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

NOTICE

EDUCATIONAL.



National Teachers' Normal and Business College.

Anderson, Tennessee

Belmont College For Young Women

Nashville, Tenn.

DAVISS COUNTY BUSINESS COLLEGE

FOR A BETTER POSITION



THE SCHOOL FOR YOUR BOY



FLORENCE UNIVERSITY OF WOMEN



COLUMBIAN SAW MILL

YOU CAN AFFORD

Louisiana Railway and Navigation Company. PASSENGER SERVICE. FREIGHT SERVICE. DAILY THROUGH PACKAGE CARS.

Anniston Marble Works

Epworth League

By Rev. H. W. Featherstun.

TOPIC FOR JUNE 13.

ACCEPTING AND REJECTING THE TRUTH.

Matt. iv, 23; vii, 28, 29; Mark, vi, 2-6; Jno. vii, 45-48.

(Christian Education.)

Our Lord's work while in the flesh among men is set down as teaching, preaching, healing, and both he and the evangelists who record his sayings and doings put the stress on teaching. The chief function of the Church is to teach. It has always been so; it must always be so. True preaching is largely teaching, and any sermon that is merely a statement of platitudes or generally known and unquestioned truth, and an exhortation, but that does not teach, may, by courtesy, be called a sermon, but is at best a very poor one. Our Lord taught, he commissioned the apostles to teach, and he requires that his ministers to-day must teach.

It is not accidental that teaching comes first in the category given by Matthew; and no evangelist gives any other order; indeed, his preaching is rarely mentioned, but his teaching often. The so-called Sermon on the Mount is said to have been taught, not preached. (See Matt. v, 2.)

When we remember that by far the greater part of the teaching we get comes to us in the earlier years of life, when the mind is most plastic and the whole spiritual nature is most impressionable, we see that it is supremely important that what we are taught should be utterly free from harmful error. Any teaching in the least antagonistic to religion is exceedingly harmful. Almost equally so is the teaching that is negative to religion, ignoring it, though it does not oppose it, putting the stress in the wrong place. Religion and its God and its Christ and its Bible are supreme facts that cannot be ignored by any teacher who deals honestly with his pupils. It is argued by some that teaching is a function of the state and not of the Church. The truth is, it is primarily the business of the Church, and not of the State; but, in a republic like ours, where the voters are really the rulers, and ignorant rulers (voters) would be a calamity of the worst form, the State is compelled to go in to the teaching business where the Church falls short in the matter. This is the only reason our State schools are at all proper. Even then they are limited in their scope; they dare not, they cannot invade the field occupied by our Sunday schools and our theological institutions.

Therefore, we have no institutions of more importance than our Church schools. This means that we should support them with our patronage and our donations. We have all promised to support the institutions of our Church. We did that when we took the vows of Church membership. He who patronizes a State school in preference to his Church's school ignores that vow, or worse.

"Methodism was born in a great university" and has never forgotten her calling as an educator, and never will. Every church in the past who

has ignored this part of her mission has either died or is dying. An instance of this is seen in the history of the Primitive (or "Hardshell") Baptist Church, once so large in our Southland.

A few rich men in America seem to be trying to break down the Church colleges by bestowing great gifts upon certain of such schools, and providing pensions for their teachers upon condition that the schools cease to be Church schools. Such donations may seem to be philanthropic; but in reality they are rather diabolical. The effort must fail, and will. Our colleges cannot honestly accept any such bribes, and will not.

North Mississippi Leaguers.

Dear Leaguers: Our Conference at New Albany is at hand, 15, 16, and 17. I hope you have elected your delegates, and will have a good representation here. Send their names at once to Miss Esther C. Hall, New Albany. Be sure to get a certificate as receipt when you buy your ticket that you may get reduced fare returning.

Now the pledge again. We are going to fall down on the pledge to the Hiroshima Girl's School if we do not bestir ourselves. We hope every League has raised something. If you have not, will you not agree to raise some certain amount. We must raise the Thousand Dollars. Our word is out for it, and we, as Leaguers, cannot fail.

Amounts reported paid since last report:

Boonville Juniors	\$25.00
Booneville Seniors	25.00
Columbus	\$25.15

Nettleton Pledge, paid.

One report from the treasurer with three amounts on it has been mislaid at this writing. We hope the full amount pledged will be paid. Be on hand Tuesday evening with a happy heart and a mind to help and to learn.

Cordially, J. H. HOLDER.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is HICK'S CAPUDINE. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—affects immediately.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

FINE POST CARDS FREE.

A Big Package Sent to all Readers Who Write at Once.

To any reader of this paper who writes immediately and incloses 2-cents stamp we will mail a set of three most beautiful post cards you ever saw. Ten very finest Floral, Birthday and Motto-cards, all different, in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cents. Thirty cards all different, 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 703 Jackson St., Topeka, Kan.

The Canal-Louisiana Bank & Trust Company,

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and Insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The one sure way to have money is to save it.

3 1/2 % PAID ON SAVINGS DEPOSITS OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank, 621 GRAVIER ST., NEW ORLEANS.

PIANOS

TO reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE
Angell's Cough and Whooping
Cough Syrup

For Whooping Cough, Bronchitis, Coughs,
Colds and Throat Trouble.

Contains no Opium or Morphine.
All Druggists. Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.



Furniture for School Rooms, made

in the South, of Southern wood, by Southern people, with Southern capital. New factory—one of the best equipped in America, employing skilled labor only.

Lowest Prices—Advantageous Freight Rates

We make Desks, Seats, Teachers' Desks, Book Cases, Library Tables, Magazine Racks, etc. Write for illustrated catalog and price list. Address

W. A. PRICE & SON, West Jackson, Miss.

CHICK SPRINGS HOTEL, Chick Springs, S. C., R. R. Station, Taylors

IS NOW OPEN—FINEST in the SOUTH.

NATURE'S most favored health and pleasure resort. On main line Southern Railway, 1,300 feet above sea. Famous mineral water—finest medicinal water in water in the world. Picturesque scenery. Ideal climate. Accommodations for 600 guests; modern appointments. Excellent cuisine. Delightful bathing and boating. Motoring. Livery. Playgrounds for children—donkeys to ride. Write for illustrated booklet and terms. Address

CHICK SPRINGS COMPANY, CHICK SPRINGS, S. C.

BLYMYER
CHURCH
BELLS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

UNIQUE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.

"CHILDREN'S DAY" AT DAISY, LA.

Dear Dr. Boswell: We had our "Children's Day" on the 4th Sunday in May with very gratifying results. Our Sunday school enrollment is only 18 scholars and 5 officers and teachers, but we have a very good average attendance and enough interest is manifested to give us cause for encouragement in this line of work. We have no organ, and if we did have one, have no one at present that could play it. This necessitated the altering of the regular programme that was furnished us by the Secretary. We do not use the system of promotion, and of course that part was eliminated from the programme. But we used all of the recitations and selected the first song on the programme for the "march." The manner in which the offering was given by the children and the spirit in which it was given was indeed an inspiration and will be a blessing to the participants. The children were urged by the pastor in advance to earn the offerings that they would give, no matter how small; and how much do you think that small company gave? Well, the offering amounted to \$4.65 and their good wishes for the causes the offering represented. Pray for us, brethren, that God may be pleased to call some of these lambs as reapers in the great harvest. L. E. WICHT.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

District Conference, Jackson District, Mendenhall, Miss., June 9-11.
Meridian District, Shubuta, Miss., June 21-25.
Aberdeen District, Nettleton, Miss., June 22-25.
Sardis District, Cold Water, Miss., June 23-27.
District Conference, Durant District, Louisville, Miss., June 30 to July 4.
Ruston District, Haynesville, La., June 30-July 3.
Oxford District, Paris, Miss., July 8-12.
Montroe District, Merrouge, La., July 6.
Vicksburg District, Utica, Miss., July 20-23.
District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

Preachers' Institute, Seashore Campground, June 22-July 1.
Conference for training of leaders, Young Peoples' Missionary Movement, Asheville, N. C., July 2-9.
Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.
Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Nov. 24.
Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 1.
Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Woman's Foreign Missionary Society for North Mississippi Conference, Greenwood, Miss., June 12-16.
Epworth League Conference for the North Mississippi Conference, New Albany, Miss., June 15-17.
Epworth League Conference for the Mississippi Annual Conference, Montrose, Miss., June 17-20.
International Conference of Epworth Leagues, Seattle, Wash., July 7-11.
Annual Camp Meeting at Seashore Camp Grounds, July 7-15.

PREACHERS' INSTITUTE.

Seashore Campground, June 22-July 1.

Tuesday, June 22—8 p.m., address. After this, getting acquainted.

Wednesday, June 23—8:30 a.m., devotional. "The Preacher's Religious Life," Dr. Matthews; 9:45 a.m., "Studies in the Epistles to the Ephesians," Dr. Parker; 11 a.m., "The Social Teachings of Jesus," Dr. Matthews; 6:45 p.m., "A Poet's Thoughts About God and Nature—Tintern (Abbey)," Dr. Weber; 8 p.m., "The Social Teachings of Jesus," Dr. Matthews.

Thursday, June 24—8:30 a.m., devotional. "The Preacher's Religious Life," Dr. Matthews; 9:45 a.m., "Studies in the Epistles to the Ephesians," Dr. Parker; 11 a.m., "The Social Teachings of Jesus," Dr. Matthews; 6:45 p.m., "Death and the Future Life" (Lycidas Adonais), Dr. Weber; 8 p.m., "The Social Teachings of Jesus," Dr. Matthews.

Friday, June 25—8:30 a.m., devotional. "The Preacher's Religious Life," Dr. Matthews; 9:45 a.m., "Studies in the Epistle to the Ephesians," Dr. Parker; 11 a.m., "The Social Teachings of Jesus," Dr. Matthews; 6:45 p.m., "Death and the Future Life" (In Memoriam), Dr. Weber; 8 p.m., "The Social Teachings of Jesus," Dr. Matthews.

Saturday, June 26—8:30 a.m., devotional. "The Preacher's Religious Life," Dr. Moore; 9:45 a.m., "Studies in the Epistle to the Ephesians," Dr. Parker; 11 a.m., "The Preacher: A Man," Dr. Moore; 6:45 p.m., "The Way of the Soul" (In Memoriam), Dr. Weber; 8 p.m., "The Preacher: A Leader," Dr. Moore.
Sunday, June 27—9:30 a.m., Bible Study led by Dr. Alexander; 11 a.m., "The Preacher—A Citizen," Dr. Moore; 5 p.m., Love Feast conducted by Dr. McMurry; 8 p.m., "The Preacher—The Ecclesiastic," Dr. Moore.

Monday, June 28—8:30 a.m., devotional. "Spirit of Missions," Dr. Pinson; 9:45 a.m., "Exposition of the Sermon on the Mount," Dr. Alexander; 11 a.m., "The Preacher: The Pastor," Dr. McMurray; 6:45 p.m., "Exposition of the Sermon on the Mount," Dr. Alexander; 8 p.m., "The Preacher: The Pastor," Dr. McMurry.
And there will be a like programme on Tuesday, Wednesday and Thursday following.

2 ROCKING CHAIRS LIKE THIS FOR \$5

The White Mountain King
Just the thing for the country or seashore cottage. These rockers are substantially built, well finished and above all, comfortable. We have been nearly snowed under with orders lately, but can now ship promptly. Goods carefully packed. You could pay more to some dealers than we ask for this chair, but you would not get any better wearing goods. Satisfaction guaranteed. Order today.
EDWARD LOGGINS, Winona, Miss.

HOOPING-COUGH CROUP.**Roche's Herbal Embrocation**

The Celebrated Effectual Cure without Internal Medicine.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

Proprietors, W. Edwards & Son, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 90 Beekman St., N. Y.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

A HOUSE WITH A GOOD REPUTATION**T. DUMAS and SONS CO., Limited.**

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

**SAFES****W. T. COATS,**

AGENT DIEBOLD SAFE & LOCK CO.

Fire and Burglar Proof Safes
of all Descriptions.

Largest Safe House in the South.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

Use GAS for COOKING and HEATING!
Use ELECTRIC CURRENT for Lighting and Power
Furnished By Us.

WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport, Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

SUMMER TOURS

VIA

SOUTHERN PACIFIC CALIFORNIA RESORTS,

ALASKA-YUKON PACIFIC EXPOSITION,

SEATTLE, WASHINGTON, JUNE 1, OCTOBER 31, 1909.

PORTLAND, ORE.—THE CITY OF ROSES,
ELKS' CONVENTION, LOS ANGELES,
CAL., JULY 13-17, 1909.

GO ONE WAY THROUGH CALIFORNIA, RETURN VIA PORTLAND AND SEATTLE, ALL ON ONE TICKET. LOW ROUND TRIP RATES.

THROUGH TRAIN TO CALIFORNIA DAILY.
OIL BURNING LOCOMOTIVES. PULLMAN SLEEPERS. CHAIR CARS AND COACHES. STOPOVER ANY POINT.

ASK YOUR AGENT FOR INFORMATION AND LITERATURE, OR WRITE

D. ASBURY, Div. Pass. Agt., J. H. PARSONS, Gen. Pass. Agt.,
LAKE CHARLES, NEW ORLEANS.

Obituaries

WHEEL NSL

The Jefferson County High
School

H. I. McClellan, Esq.

How Often Is

Whitworth College,

WHITWORTH COLLEGE,
Brookhaven, Mass.

D. H. KATZ, formerly president, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639,

A black and white photograph of a man in a dark suit, white shirt, and dark tie. He is wearing a dark fedora-style hat and is looking down at a document or a small object in his hands. The background is slightly blurred, showing what might be a window or a wall.

MAKE MONEY SELLING BOOKS
We supply you with the following books and pay freight. You sell them for profit.
Testaments, "Cook Book",
"True Stories", "Business Guides", "Col-
lege Calculators", "The South", "The
Masterpiece of Love", etc. etc. etc.
Write **THE SOUTHWESTERN**
COMPANY, Publishers, Nashville, Tenn.

[illegible]

On May 14, 1890 she more kindly
minded in her passing away—Mrs.
A. BEALL. She had a fine train-
ed domestic constitution and a refined
mind. In her private home and
kind and expressed herself when ap-
proaching her that she understood
she loved good singing and heard of
the choir in the house about her
when singing. One of her favorite
pieces was "There is a fountain filled
with blood." She was a friend to the
preachers and stood by them and the
cause of Christ and was ever ready
to lend a helping hand wherever need-
ed. She leaves a husband and two
children, a son and a daughter. We laid
her away on the eve of the 16th of
May at Hope Pine Church, where her
husband and the general congregation
were and will meet throughout the
week at the beautiful gate of heaven.
She is now dead but sleeps.

Her pastor, H. E. CARTER.

MRS. MARTHA ELIZABETH ROBERSON, nee Haynes, was born in Alabama March 1, 1811, and died at Sumner, Miss. March 16, 1899. She had been a widow for a number of years, and had made her home with her only surviving child, of late Mrs. J. W. Robertson, of Sumner, Miss., and from whom she had not been separated since the latter was born. She is also survived by one brother, S. S. Haynes, and one sister, Mrs. S. C. Herrin, both of Panola County, Miss. Reared of Christian parents, she grew up in the nurture and admonition of the Lord, and never knew anything else than to love and serve God all her life. She joined the Methodist Church at 10 years of age, and continued a modest, quiet, faithful member of the same for

MR. ROBERT C. BOWLES was born in Carroll County, Va. May 14, 1847, and came to Mississippi December, 1866. He married Miss Maggie Ann Smith, born Feb. 1847, which date was the falling of the paper mill, one of whom he obtained the ownership of the mill. On Feb. 18, 1870, he was married the second time to Mrs. Ella Kennedy Smith, who with her first husband and the day of the year, was in England. He is now a resident here of the town where Mr. George W. Smith, Dr. Smith was a very close friend and only son of his father. He leaves for business a young son, one of whom is a boy of 10 years, who had to attend the school of a common school. He was a member of the Methodist Episcopal Church, South, since its organization and was in the church a few days before his death. He was tall, thin, a good man. He was a constant and efficient as a father, loving and tender. He was a Christian and a saint and was kind to the last of things as he taught through the day. He is the son of the late. He was attending a business school with his son, George, in the city of Memphis, and he was in the city of the same place. He was a member of the Methodist Episcopal Church, South, and was a member of the same.

Whereas our kind Heavenly Father has in His infinite wisdom provided for our souls our high-spirited and fervently-approached fellow-laborer, **REV. AUGUSTUS C. ANDERSON** and whereas the humane friends held with him as a sister church of our nation and Continental Christian workers make it collectively their duty to express our great appreciation of him, therefore to it

Referred to the Committee and approved with the exception of the last paragraph and recommending a total elimination of Government from the operation of the electric utility industry.

Resolved: That the sudden removal of such a life from among us leaves a vacancy that is deeply realized by every student in Millsaps College, and that our great church has lost one of its most consecrated workers.

Resolved: That with deep sympathy for his loved ones, we express our hope, that even so great a loss to us may be overruled for our good by Him who guides our way.

Resolved: That a copy of these resolutions be recorded in the Minutes of the Ministerial League of which he was president, a copy sent to the New Orleans Christian Advocate, and a copy sent to the bereaved family.

R. M. BROWN
E. L. MARLEY,
J. A. ALFORD

FIVE BEAUTIFUL POST-CARDS
FREE.

to any who will send a list of names and addresses of boys and girls on separate sheets who may go away to college this year or next. Address
MERIDIAN WOMAN'S COLLEGE,
Box N, Meridian, Miss.

QUEEN & CRESCENT
ROUTE.

SHORT LINE

NEW YORK
WASHINGTON
CINCINNATI
BIRMINGHAM
ST. LOUIS

PERFECT SERVICE
TESTED TRAINS THROUGH
PULLMAN CARS DINING CARS

TICKET OFFICE 211 ST. CHARLES STREET.

Depot: Terminal Station, Canal St.
Telephone Main 4412

ILLINOIS CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above
Dining Cars, Library Cars,
Chair Cars and Coaches.
Full Particulars at

City Ticket Office.

141 ST. CHARLES STREET.
Phone, Main 3618.

VISIT:

MINERAL WELLS

—For—

HEALTH AND PLEASURE
AND

AND

WEST TEXAS

—F—

PINE AGRICULTURAL LANDS
REACHED VIA



EXCURSION TICKETS ON SALE
DAILY

Write for Free Booklet.

E. P. TURNER,
General Passenger Agent.

DALLAS - - - - - TEXAS

BELLS.

Send All of Church and School Bells. Send for Catalogue. The U. S. BELL CO., HILLSBURG, N. H.

A REAL BLESSING

What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. It will help you.

At all druggists in \$1.00 bottles.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist: 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad. and send from of box in which Wintersmith's Tonic is put up and we will mail you a free puzzle. Last Saturday for adults as well as children. Address: A. J. Wintersmith & Co., 651 Hill Street, Louisville, Ky.

Staves, Headings & Hoops
Write me for prices
on the best quality of
black cooperage for
packing Sugar, Produce,
etc.
We ship in straight on
matched staves and
guarantee quality.
H. N. Taylor
540 Franco Bldg., St. Louis.

USE OUR MONEY A SNAP

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$15.00. We begin with nothing; are now worth \$100.00. What we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 290-10 W. Adams St., Chicago, Ill.

FROM LIBERTY, MISS.

Dear Dr. Boswell: It has been quite a little while since I wrote last to any paper.

With five preaching places, a membership of more than 200 to look after, besides other matters of interest that must not be overlooked, one is kept real busy most of the time. My flock is scattered north, south, east and west. Many of them live from ten to twelve miles from the parsonage. I have tried hard (am trying still) to put the "Advocate" in the home of each one of my members. Some claim they are too poor to take it. I even try to hire them to take it—that is, I offer it to them for less than it cost me—yet some refuse to take it. In Hosea iv, 6, I read: "My people are destroyed (cut off) for lack of knowledge." Then, again, "because thou hast rejected knowledge, I will also reject thee," etc. If I were able, financially, I would put our dear old "Advocate" in every home in my charge. I have just read No. 21 of Volume 56. The picture of the late Rev. Hudson D. Howell, on the first page, takes me back to 1883. I was serving Providence charge, in Brookhaven District. We were holding a meeting at Old Providence Camp Ground, near Georgetown. On Saturday morning Brother Howell and his good wife were on the ground. They could stay but one day only. The Committee on Public Worship had him to preach at 11 a.m. There was a large congregation, all anxious to hear the new preacher. He took for his text the 11th verse of the Eighty-fourth Psalm: "For the Lord God is a sun, and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

The power of the Highest was with Brother Howell. The good Lord used him for his glory. He preached with great power. He handled his subject well. When he got to "no good thing will he withhold from them that walk uprightly," there were shouts of praise among the good, the pure and holy. Brother Dick Gray, who was considered the best man in Copiah County, was, to all human appearances, just ready to fly away and be at rest. Brother Gray told me afterwards that he thought he was one of our "grand old Bishops" preaching. Brother Gray went home to rest years ago.

I have just read with feeling interest "An Appreciation," by Rev. T. B. Holloman, and "In Memoriam," by Rev. C. A. Powell.

"A home for the Master," editorial on the eighth page; also "In His Name," on pages 4 and 5, by Robt. W. Vaughan, ought to be read and studied thoughtfully and prayerfully by every preacher and layman in the Louisiana Conference. Let us not be unmindful of the "fatherless" in their afflictions. God bless our editor and paper.

H. P. LEWIS, Sr.

Liberty, Miss.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Mack's Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

For Sale at a Sacrifice—

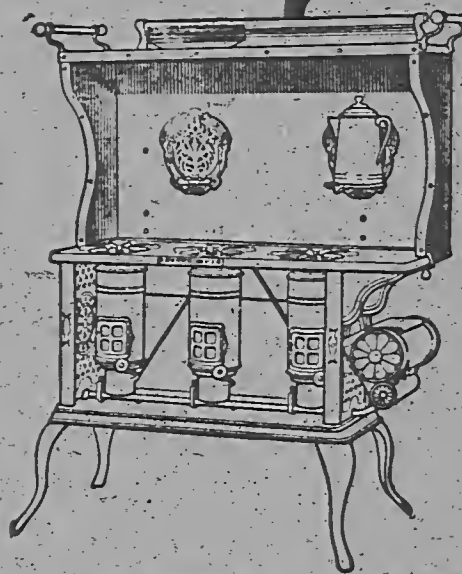
8 room house.

6 room house.

Located in Jackson, Miss., one block from Millsaps College and car line.

H. C. ORRICK,

Jackson, Miss.



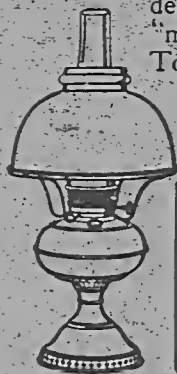
The Oil Stove With a CABINET TOP

The New Perfection Wick Blue Flame Oil Cook-Stove differs from all other oil stoves.—It has a **CABINET TOP**. This means you can keep dishes and utensils within easy reach while cooking, and can keep food hot after removing it from the blaze.

From its wonderful burners to its racks for holding towels the

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is without equal. Its principle of concentrated heat means that the work can be done quickly and without the kitchen being heated to an unbearable degree. Can be lighted instantly and turned "high," "low" or "medium" at will. Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo Lamp** comes as near lamp perfection as it's possible to get. Gives a clear, bright light that reaches the farthest corner of a good-sized living-room. Well made throughout of nickeled brass; perfectly safe and very ornamental. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)

BETHANY CHURCH.

Dear Dr. Boswell: Bethany is located three miles southeast of Summit, Miss. Brother Abney preaches for us once a month on Sunday evening. We had no protracted meeting last year, but we had a protracted prayer meeting that lasted sixteen nights, and there was a wonderful revival of religion among the people, such as I have never seen before. We have as good a little Sunday school as there is anywhere in the country. We have a weekly Bible meeting. Surely, the Spirit is working with our people.

On Sunday, May 23, we had Children's Day, which was a grand success. There were about forty-five or fifty recitations, with songs and prayers. We had at least 250 or 300 out that day, and all the people seemed to enjoy themselves. The exercises over, those present were invited at 1 o'clock to a 5-foot table, loaded with good things. Then, in the afternoon, our beloved pastor, Rev. J. T. Abney, was with us, and preached to the children. Your brother Th. Christ,

J. A. McINTOSH.

McComb City, Miss.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253 Lundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

The first step in the spiritual life is to get into the habit of thinking in terms of service. The second step is to get into the habit of thinking in terms of love. The third step is to get into the habit of thinking in terms of truth. The fourth step is to get into the habit of thinking in terms of beauty. The fifth step is to get into the habit of thinking in terms of peace. The sixth step is to get into the habit of thinking in terms of joy. The seventh step is to get into the habit of thinking in terms of power. The eighth step is to get into the habit of thinking in terms of wisdom. The ninth step is to get into the habit of thinking in terms of knowledge. The tenth step is to get into the habit of thinking in terms of understanding. The eleventh step is to get into the habit of thinking in terms of insight. The twelfth step is to get into the habit of thinking in terms of intuition. The thirteenth step is to get into the habit of thinking in terms of inspiration. The fourteenth step is to get into the habit of thinking in terms of revelation. The fifteenth step is to get into the habit of thinking in terms of enlightenment. The sixteenth step is to get into the habit of thinking in terms of liberation. The seventeenth step is to get into the habit of thinking in terms of freedom. The eighteenth step is to get into the habit of thinking in terms of peace. The nineteenth step is to get into the habit of thinking in terms of joy. The twentieth step is to get into the habit of thinking in terms of power. The twenty-first step is to get into the habit of thinking in terms of wisdom. The twenty-second step is to get into the habit of thinking in terms of knowledge. The twenty-third step is to get into the habit of thinking in terms of understanding. The twenty-fourth step is to get into the habit of thinking in terms of insight. The twenty-fifth step is to get into the habit of thinking in terms of intuition. The twenty-sixth step is to get into the habit of thinking in terms of inspiration. The twenty-seventh step is to get into the habit of thinking in terms of revelation. The twenty-eighth step is to get into the habit of thinking in terms of enlightenment. The twenty-ninth step is to get into the habit of thinking in terms of liberation. The thirtieth step is to get into the habit of thinking in terms of freedom.

The Secret of Success in the Spiritual Life.

THE DOZEN TREASURES ESSENTIAL TO COMES.

VOLUME 1 IN THE SERIES

By Rev. J. Benj. Lawrence

REV. J. BENJ. LAWRENCE'S NEW BOOK, "Power for Service."

A very full and complete treatise on the work of the Holy Spirit and how to receive Him into the Life.

With Introduction by

REV. B. H. CARROLL, D. D., LL. D.

Bound in Cloth 270 Pages

Price, postpaid, \$1.15.

CHARLES C. CHALMERS, Publisher, 512 Camp St., New Orleans, La.

POWER FOR SERVICE

Just from the Press a single copy of the volume of power for Christian service and the Christian's privilege in its obtaining. The author, Rev. Benjamin Lawrence, has felt the need of this volume. There is hardly possible to have any idea about the work of the Holy Spirit that has not been stated by some one throughout the ages for a new revelation through the old word and new truths and perspectives and it practically becomes a new revelation to the soul of the student. Do you seek for power and more the lagging machinery of your thought and productivity? You

What is the secret of success in the spiritual life? The answer is simple: it is the work of the Holy Spirit. The Holy Spirit is the power of God, the power of love, the power of truth, the power of beauty, the power of peace, the power of joy, the power of wisdom, the power of knowledge, the power of understanding, the power of insight, the power of intuition, the power of inspiration, the power of revelation, the power of enlightenment, the power of liberation, the power of freedom. The Holy Spirit is the power of God, the power of love, the power of truth, the power of beauty, the power of peace, the power of joy, the power of wisdom, the power of knowledge, the power of understanding, the power of insight, the power of intuition, the power of inspiration, the power of revelation, the power of enlightenment, the power of liberation, the power of freedom.

Price, Postpaid, \$1.15.

ASINER

CHAS. C. CHALMERS, Publisher

No. 512 Camp Street, New Orleans, La.

Money Order, Registered Letter or Currency

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Cumberland Telephone & Telegraph Co. INCORPORATED.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 17, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 22.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2784.



REV. J. N. WARE AND "OLD BOB,"
Of the Mississippi Conference.

Christian Advocate

Glances at the World.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

Consideration of the world's condition is a subject of great interest to Christians. It is a subject which should be the subject of constant prayer and study. The Christian Advocate is a valuable source of information for those who are interested in the work of the Christian Church.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

Consideration of the world's condition is a subject of great interest to Christians. It is a subject which should be the subject of constant prayer and study. The Christian Advocate is a valuable source of information for those who are interested in the work of the Christian Church.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

The Christian Advocate is a weekly paper published in New York City. It is one of the oldest and most influential of the kind in the United States. It is published by the American Board of Christian Missions, a body of Christians who are engaged in the work of evangelizing the world. The paper is devoted to the publication of news, articles, and advertisements of interest to Christians. It is a valuable source of information for those who are interested in the work of the Christian Church.

Consideration of the world's condition is a subject of great interest to Christians. It is a subject which should be the subject of constant prayer and study. The Christian Advocate is a valuable source of information for those who are interested in the work of the Christian Church.

CANVASSING FOR THE ADVOCATE.

By Rev. Walter G. Harbin.

It might be better to head this article "Securing Subscribers for the Advocate." They can be secured, and that with much more ease than I used to think. Anything is hard if one makes up his mind it cannot be done. A thing gets easy when one once decides it must be done. The first thing to do is to decide that subscribers CAN BE GOTTEN.

May I pause here to say that this is not a manual directing brethren how to do a duty that sometimes seems difficult. It is a humble, brotherly suggestion as to methods that might be successful. They have been successful; the Advocate staff can testify to that.)

First—Believe in your Conference paper. See its necessity. Understand its possibilities as a force for God and Methodism in the home. Realize that it needs, in order to accomplish the best it can accomplish, subscribers.

Second—Write for it. Put your best effort into an article, order a dozen sample copies that contain that article, and give them to your friends who do not take the Advocate.

Third—Get your people to write for the Advocate. In every church there is a layman, or two or three who loves to write and writes well. When he becomes deeply interested in some special theme like the Laymen's Movement, the Hospital Movement, the Orphans' Home, the Endowment Fund, local Church history or the like, get him to write a short, strong article for the Advocate, and see that it gets in. If it has merit, it will get in. Again, get some sample copies and distribute them around the charge.

Fourth—Be charitable in conversation about the Advocate. Magnify its good points. Overlook its weaknesses and faults. It does YOU that way. I have read the Advocate for nearly ten years, and I have never known it to speak aught but good of a preacher. I confess with shame that I have not always been as generous in my attitude towards the Advocate, and I am afraid that there are other brethren who have done almost as bad as I have.

Fifth—Go after them. Subscribers won't come unless they are invited. If one goes after them he can get them. Set apart a week and canvass from house to house for it, if necessary. The revival meeting furnishes an opportune time for securing subscribers to the Advocate. This is no bad plan to make permanent the results of the meeting. It has been my plan to sow down in every charge where I helped in meetings the papers of the Church. There has been from time to time the criticism that I secularized my meetings. I do not think I did, any more than when I allowed the stewards to interview the brethren for donations for my support. Church literature, Christian literature, is not a necessary evil; it is a means of grace. If it isn't, it ought to be abolished; if it is, it ought to be put forward when people are most responsive to the means of grace. I leave a community, and my preaching, except in the minds of men, ceases. The Church paper comes on after I am gone, preaching its fifty-two yearly sermons, and blessing all the homes. A piece of paper blew into my father's front yard when I was a boy of eight or ten years. It had the word "theology" on it, and the statement that theology was the knowledge of God. That awoke a hunger after God in my heart that has increased with the years of my life. A child may pick up the Church paper some day from the center-table and read that which will change all his life.

Go after them. The Advocate can now be offered for \$1.25. There are few charges where ten subscribers may not be secured. The revival season is coming on, and there will be large opportunity for circulating the Advocate. The people will be gathered together and accessible. Their thoughts will be turned in that direction. They will be responsive to appeals of that kind. Some evangelists sell a great many of their own productions at these meetings. Why should we not use the opportunity to put the Advocate in the homes of the people?

I have found that a simple announcement that I will receive subscribers for the Advocate, followed by a little speech of endorsement by the pastor, and

after that an occasional reference to the way the people are or are not responding, always courteous, and recitations in the house of God, all decorated and never censuring, brings results. The people's consciences are aroused on the subject; they know they ought to do it. They usually do it.

In conclusion, I will say that Rev. C. F. Emery made, in addition to my general plan, the wisdom of which so appeals to me that I wrote this article more than anything else to set it before the clientele of the Advocate. For a day or two at Brandon subscribers were slow in coming in. I had but four. Brother Emery arose and stated that he was disappointed that his people had not responded more generally to my appeal, and said that he would appoint a young lady to act as agent for the Advocate during the meeting. He appointed Miss Ada Dewees, to whom is due the larger part of the credit for the remarkable list of subscribers furnished by the little town of Brandon. Brother Emery furnished to Miss Dewees a list of the families in the Brandon Church. I retired from time to time to her progress, and as her progress was remarkably satisfactory, my remarks were usually pleasing to the congregation. When we had secured fifteen or sixteen Brandon became anxious to give me more subscribers than any other place I had visited. When Brandon feels this way, things usually occur accordingly. Miss Dewees finally reported twenty-four subscribers, which is four more than I ever got at any one place before.

May I add that no man is going to succeed in this work who places it on a level with the work of a book-agent. Until he regards it as a work that he can make a subject of prayer he is going to find that he has a great deal of work with meagre satisfaction.

If at every protracted meeting this summer the pastor would appoint someone to canvass for the Advocate during the meeting, and, in making his announcements, refer briefly and kindly, but politely to the necessity of church members taking into their homes and reading their denominational literature, third Quarterly Conferences everywhere would show remarkable increase in the number of subscribers to the Advocate.

Haynesville, La.

"MOTHERS' DAY."

By Rev. W. L. Blackwell.

Well, Mr. Editor, the above subject is something new for us down here. But, while it is new to some of us, yet I think it is a day soon to become universal. Yea, the day is not far distant when it will be a national day.

But some one may say, what is "Mothers' Day?" I shall not undertake to answer the question, but I'll say this much:

It is something on the order of a memorial day. Or, to make it a little plainer, it is a day to be observed the same, or on the same line with Decoration Day.

Now, Mr. Editor, I think it is a day we all can afford to observe.

Mr. Burkett, United States Senator from Nebraska, says: "There is not another thought, there is not another sentiment in the world that brings a man so close to his duty to his fellow-man and his duty to his God, as when he is thinking of his old mother. It is the mother thought that holds man after man in line in the hours of bitterest temptations. If we can, as a nation, recognize individual great men, like Washington and Lincoln, we can take one step beyond and honor the mothers who brought these men into this world."

We need, in all our private and public affairs, more mother sentiment. We are patriotic in our love of country, but we need to have a deeper sentiment for what constitutes the home, what the vital influence was that gave us to the world and work. I believe we eventually will have a national Mothers' Day, and it would do the young and old of the nation a world of good."

In conclusion, "Mothers' Day" was observed at Old Red Bone (Bethel) Church, on the Warren Charge, Vicksburg District of the Mississippi Conference, and a precious, sweet day and service it

was to all present. Scripture reading, prayer, songs, people are or are not responding, always courteous, and recitations in the house of God, all decorated and never censuring, brings results. The people's consciences are aroused on the subject; they know they ought to do it. They usually do it.

After service every one who had a mother buried there took of the flowers a bouquet, and laid it on the grave in tenderest memory of that one who was best earthly friend they had. Many were the expressions from all present. "Wasn't it a sweet service?" "Wasn't that a precious service?" "I think many of us were old men and new denominations were made. The most intelligent were seen to shed tears over the waywardness of a life mis-spent and one of mother to that of a precious mother. There is nothing that so stirs the heart of even the vile and wicked as a thought of the tender care of a loving, precious old mother, who has prayed for him."

Vicksburg, Miss.

A MISSIONARY IDEAL AND METHOD.

From the Mission Rooms.

At the recent session of the Board of Missions the question of increasing the assessment was discussed at length. There was unanimous agreement that a forward movement must be made. The cry-ings at home and abroad, as well as the widespread missionary awakening, were felt to be unmistakable tokens of a forward call. After full and earnest discussion, it was decided to leave the assessment as it was before. This was not for lack of courage nor of confidence in the Church, but rather because no mere assessment could measure the demands of the hour, nor fairly represent the missionary spirit of the Church. The disposition happily growing in the Church to lose sight of the larger limits of the assessment in the larger and more liberal view of our great opportunity and obligation was urged as the more excellent way. It was thought wise to base the missionary appeal on the zeal and loyalty of our people brought face to face with the vastness of the needs and the sacredness of the obligation, leaving them to measure their giving by their own convictions and the demands of the cause.

A resolution was unanimously adopted setting before the Church as a worthy standard and goal at which to aim an amount equal to \$2.00 a member annually and a contribution from every member. This is in keeping with the plans of the Laymen's Missionary Movement and also with the prevailing method of missionary appeal. This places it on a high and somewhat adequate basis. The realization, even approximately, of this ideal, as it can be realized through the earnest co-operation of our pastors and laymen, will solve the problem.

The secretaries believe that success is largely dependent on a uniform, systematic and continuous method. This they are seeking to introduce throughout the Church. They have carefully prepared an outline of an approved method for raising missionary money together with aids for carrying it out. These are being furnished to the pastors in the hope that they will put the plan into use. This method is educative, thorough and simple, and is designed not only to enlarge the numbers and increase the liberality of those who contribute, but also to remove some standing objections to the ordinary way of making collections, to do away with high pressure methods and tender special appeals and whirlwind campaigns unnecessary. It is hoped that our presiding elders, pastors and lay leaders will join in this forward movement, and lay the cause on the conscience of every member, instead of only the one-third who now contribute. In so doing we shall meet our share of the task of the world's evangelization and keep in the front rank of missionary churches.

The heart is the key of this world, and of life. We often live helpless amid the most dreary circumstances in this world, that we may love others and minister to their happiness. Through our very imperfections we are often more capable of influencing others, and this strange influence expounds the riddle of our existence.—Novalis.

CENTENARY COMMENCEMENT.

The Commencement sermon for Centenary College was preached by Dr. F. N. Parker on Sunday, June 6, and the Young Men's Christian Association sermon by Rev. Paul M. Brown on the evening of the same day. On arrival in Shreveport Monday I heard highly favorable expressions regarding both of them.

A Preparatory School declamation contest on Monday morning resulted in the award of a medal to H. Wade Cudd, one of our preacher boys.

The Literary Address on Monday night was delivered in First Methodist Church by Prof. Geo. W. Reed, of Monroe, in place of State Superintendent of Education Harris. It is becoming a sacred custom among our State educators to send substitutes to fill engagements of this character.

Bishop Ward was returning home from the Millsaps College exercises and spent a day with us looking after our educational interests. He was so pressed with engagements that he could not conveniently remain for the Education Board meeting on Wednesday.

On Tuesday morning a Freshman declamation contest resulted in the award of a medal to Ashley Warlick, son of Presiding Elder Warlick.

The annual meeting of the Board of Trustees took place on Tuesday. President Weber's report showed a most satisfactory session's work, with current expenses paid in full. The conservative, and at the same time, progressive conduct of this school during its first session, which, in the minds of many people without faith, was somewhat experimental, is due in a large measure to our efficient president, W. L. Weber. Complimentary references might be added concerning the other members of the faculty, the local trustees who have aided by wise business counsel, and others.

The comparatively small debt on our building will be easily met by the annual income from the Shreveport tax. The third story will be completed by the opening of the fall session, so that twice the number of boys can be accommodated. The number of the faculty will be increased by one.

On Tuesday night the alumni address was delivered in a vigorous manner by Judge A. J. Murff, of the class of 1884, who has recently attracted attention by his vigorous enforcement of the prohibition law in Shreveport. After the address an elegant repast was furnished the alumni and old students who were present by the ladies of the church, and a number of interesting talks were made by class representatives. The Alumni Association was reorganized and steps were taken to increase the G. H. Wiley Memorial fund of \$1000 to an amount sufficient to erect a president's home on the campus to his memory.

The degree of D. C. S. (Director of College Spirit) was publicly awarded to the young man, I. B. Robertson, who by a contest was decided to be the ideal student during the session, and this will be a feature of the annual commencements. R. H. WYNN.

EDUCATION BOARD MEETING.

On Wednesday, June 9, the day following the closing exercises of Centenary College, a very satisfactory meeting of the Conference Board of Education was held in the basement of the First Methodist Church in Shreveport. Six out of seven clerical members and two out of seven lay members were in attendance. A fair audience of friends of the cause heard the public programme, which was carried out as announced.

The general theme was "The Need of a Forward Movement," and on this basis a number of subjects were discussed. A paper by Prof. C. H. Carson, Jr., of Ruston, was read in his absence on "The Need of Greater Efficiency in Our Ministry and Laity."

Rev. W. W. Drake presented the subject of "Our Responsibility to the Negro," calling attention to the C. M. E. Industrial School in Homer, which may, under certain well-guarded conditions, become the object of our benevolence in the future.

Rev. J. M. Henry discussed "the Inadequacy of Our State Education." Prof. W. L. Weber, "The Immediate Needs of Centenary College." Rev. K. W. Dodson, "The Immediate Needs of Mansfield," and Rev. Briscoe Carter, "The Prospect of a Forward Movement."

A number of others took part in the discussion.

The Commissioner of Education presented his report to the Board which, considering depressed finances, was an excellent showing. He has kept the expenses of his office at a minimum, having traveled over 5000 miles at a total expense of \$82. He is putting into this work all the time and energy at his command, and for the sake of the great cause he represents should have the practical and sympathetic co-operation of every member of the Conference.

With an absolute guarantee of only five hundred dollars from the Board, owing to the fact that its resources are for the most part already directed, he undertook this work and when no other man would have assumed such responsibility, and in the face of many discouragements goes forward with unremitting zeal. The five hundred dollars which was advanced by the Board was borrowed from the appropriation to Centenary College, and an appeal was made early in the year to pastors to collect Conference education money sufficient to cover this amount. This amount is now needed to make a settlement of the expenses of the session just closing, and I make another appeal for this collection to be forwarded to Rev. W. W. Drake, Treasurer.

First Church, New Orleans, Homer, and Monroe have made payments, but no others, and over \$200 is still needed. I also again urge pastors to make special efforts to bring up educational assessments in full at this critical time in our educational work, and by no means to discriminate in any way against so vital a claim. Our educational fund is pledged to the amount of \$1,600 annually to Centenary College and also pledged to pay the interest of the bonds which the Mansfield Board are now placing to take care of our indebtedness on that property and to save the institution for a new era of prosperity.

Rev. K. W. Dodson, President of Mansfield Board, has been appointed by said Board to travel during the summer in the interest of these bonds, and to canvass for students, and this action was indorsed by the Conference Board.

The meeting of the Board was in every way satisfactory and harmonious, and the general opinion is that the forward movement is slowly but surely gaining impetus.

By permission granted at Conference, President W. L. Weber was elected as member of the Board to fill a vacancy.

Mr. Harrell, the newly-elected President of Mansfield College, was present and addressed the Board. The past record which he has made in church school for efficiency in teaching, economy of administration and for splendid Christian character challenge us generally enthusiastically to his efforts to increase the attendance of the school next fall.

R. H. WYNN.

President Board of Education

COMMENCEMENT AT MILLSAPS COLLEGE.

The seventeenth session of this institution closed on June 9, under most gratifying and flattering auspices. The promise of future usefulness far surpasses the surest prophesy of its friends and patrons. The work of the landscape-gardener is showing up with the most pleasing effect until the campus with its varied growths is indeed a thing of beauty. The buildings and grounds generally show marked improvement in their consideration for comfort and health of the student body.

Of the student body it is doubtful if any enjoy more conveniences and benefits of modern improvements than are here furnished. To turn a faucet and have the water flow into pitcher, bucket or bath tub is improvement indeed over sending a bucket to the bottom of a deep well, or carrying from a distant spring. To touch a button and have in response the electric light is not to be compared with the inconvenience and worry of the coal oil lamp. As soon as the mains are completed a system of sewerage connections looking to the better sanitary conditions of the community has been ordered by the Board of Trustees.

All in all, we can see no reason why the Methodists of the State should pass by this institution in search of more healthy or pleasant surroundings.

During the session just ended, there has been an



Louise has twice the strength of ordinary brands—goes twice as far.

LUZIANNE is a palate-pleaser—has a smooth, rich, satisfying flavor.

LUZIANNE is of perfect freshness—always crisp and savory in its airtight, easily-opened can.

LUZIANNE is popular—the most popular brand on the Southern Market—six million pounds sold annually.

AT ANY GOOD GROCER'S.

THE REILY-TAYLOR CO.,
New Orleans, U. S.

enrollment of 288 students, seventy-five per cent of whom are in the advanced classes. Of this number, sixty-nine are beneficiary students—sons of ministers or students for the ministry. Of the twenty-seven young men preparing for the ministry, one is a representative of the Protestant Episcopal Church. During the annual revival under the auspices of the college Y. M. C. A., forty-eight young men professed conversion. The moral atmosphere of the college is of highest order. No infractions of the laws and little need for discipline.

As evidence of the interest felt by the Board of Trustees in the charge committed to them, all but two of the sixteen were in their places during the commencement season. While there was a deep consciousness of our loss in the removal of Bishop Gallo way from the presidency of the Board, the feeling of continued success of the institution was unmistakable. Through the munificence of Major Millsaps, forty-nine acres have been added to the campus and are being improved for athletic fields and other necessary purposes.

After hearing the report of our commissioner, Rev. T. W. Lewis, it was found that we need just \$25,000 to complete another \$100,000 of endowment. If the notes now due and those due within the ensuing six months are paid, this amount can easily be secured. Certainly our friends will not allow this fund to suffer embarrassment when so much needed to accomplish the best work in the college. Of the graduating class, nineteen received diplomas from the law department. While the health of the student body has been excellent during the session, the tragic death of young A. C. Anderson, of the Sophomore class, by drowning, while rescuing some smaller boys, was greatly deplored. Resolutions looking to the placing of a life-size portrait our lamented Bishop Gallo way, our only president, in the college chapel, were passed by the Board.

The Commencement occasion was fully up to the past in interest and a source of inspiration to all who attended. The sermon preached by Bishop Ward was up to the established standard of such utterances and elicited much praise because of its depth, comprehensiveness and thorough adaptability to such occasions. One said: "It was a commencement sermon of highest order." Of the addresses delivered hitherto none has surpassed and few have equaled that of the Hon. C. H. Alexander, of Jackson, in depth and scope of thought.

Much might be written of the parts taken by the young men of the college in their contests for the honors which were awarded, but the patience of your readers must have consideration. These years, that it has been my privilege to attend upon these exercises, it has been a source of wonder and gratification at the class of speeches which have always greeted the public, but this has been largely ex-

plained in the excellent library to which these young men have access.

For excellency in debate, J. W. Crisler, Jr., of Crystal Springs, was awarded the medal.

The medal for declamation, restricted to the Freshman class, went to Grover Cleveland Clark, of Eucutta.

The Sophomore oratorical medal was captured by Frederick W. Wimberly, of Wesson, who also received the award of books for best standing in class for the year. He is grandson to Rev. Joshua Herd, once an honored member of the Mississippi Conference.

The prize for best standing in science department was awarded to C. H. Hand, of Shubuta.

Thomas Lowrey Bailey, of Mathison, captured the Senior medal for oratory, and C. H. Kirkland was awarded the medal from the Law Department.

Prof. S. G. Noble, of the University of North Carolina, and Prof. E. Y. Burton, of the University of Virginia, were added to the faculty.

Prof. H. T. Moore, who has held the chair of Modern Languages for some years, was granted leave of absence for one year to pursue studies in Europe.

With such advantages as Millsaps offers to the young men of Mississippi, we confidently expect a large enrollment when the eighteenth session opens on the 29th of September next.

T. B. HOLLOWMAN.

June 10, 1909.

RECENT MILLSAPS COMMENCEMENT.

The recent Millsaps Commencement was a great occasion.

The sermon by Bishop Ward gave intense satisfaction.

Dr. Hill's sermon before the Y. M. C. A. was a gem. Those who heard him are not surprised at the marked success of his pastorate in Vicksburg.

The annual address by Hon. C. H. Alexander, of Jackson, was a great utterance, and timely—"The Majesty of the Law." I verily believe it marks the beginning of the removal of the pistol from Mississippi. Having put out the saloon, let us make the pistol follow. The manufacture and sale of a pistol is a crime against civilization, and should be made a felony by State and Federal statute.

What a great Governor Mr. Alexander would make! No college has such a president as Dr. Murray, and no board of trustees such a treasurer as Major Millsaps. How fortunate we are!

Of course we met under the shadow of a great sorrow. Our greatest and best beloved was not with us. No one can take the place of our great Bishop. The trustees will provide a full length oil portrait of him for the chapel. The hope is to present this to the college with appropriate ceremonies next Commencement. The executive committee has the matter in charge.

Many proposals for a memorial have been made. For some years past First Church, Jackson, has contemplated a new house of worship, to cost \$35,000 to \$50,000. Last Sunday they began a movement to build a memorial church to cost \$75,000—the Charles B. Galloway Memorial Church. Monday evening representative preachers and laymen attending commencement met to discuss the various proposals for a memorial. After careful consideration and thorough discussion, the decision was to ask for the connection the privilege of adding at least \$25,000 to the Jackson fund, so that the church shall cost not less than \$100,000. The privilege was granted. Rev. W. H. LaPrade, D.D., Rev. R. A. Meek, Mr. H. S. Stevens, Mr. J. D. Barbee and the writer were appointed to take the matter in hand. They are now preparing plans by which to proceed immediately with this labor of love. J. R. Bingham, Carrollton, Miss., was authorized to receive and receipt for funds. The first contribution—\$100 from Carrollton—is now in bank, drawing interest till the day the money will be paid to the builder.

Bishop Hendrix will make a statement to the connection. A full statement of plans will be issued soon.

Returning from Jackson, I made the fourteen-mile journey from Winona to Carrollton in a buggy, com-

ing the same road over which in September, 1884, I drove the buggy in which rode Dr. Chas. B. Galloway in order to preach a centenary sermon for us. How my young heart took inspiration from that genial personality and sympathetic talk of that memorable ride on that far-away day! Vividly do I recall the arrival at my mother's home. The walk to the parsonage after supper to spend an hour with our pastor, Rev. H. E. Smith. The sermon on Sunday morning, which marked a new era in Carrollton Methodism. The address to the Sunday School in the afternoon, followed immediately by the return trip to Winona, so that he might take a midnight train in order to be at 112 (now 512) Camp Street on Monday morning.

Again I met the train in Winona on Friday afternoon, in January, 1886, in a terrific rain-storm, and he and I waded to the home of Col. O. J. Moore to spend the night with that Methodist patriarch. The rain continued for forty-two hours. Leaving Winona at noon Saturday, the falling rain, muddy roads, swollen streams and bridges washed away, causing a long detour, made us arrive at Carrollton at night-fall.

The congregation came through the rain on Sunday morning to hear the dedicatory sermon. The clouds did not begin to break away till noon. Then came the return trip to Winona for the midnight train to be in New Orleans Monday morning to furnish matter for the Advocate, and to devote the remainder of the week to his pastoral charge and to driving the saloons out of Mississippi. These incidents were characteristic of his busy brain, active life and useful service.

No one will object to my mentioning these two, with which I was connected, which meant and mean so much to me and mine. Dr. Johnson was not more to Boswell than he was to me. Jonathan did not love David more than I loved him. And Israel's great king was not more magnanimous towards Jonathan than he was to me. God bless his memory forever! We would have kept him with us always, but God had provided for him some better thing. In his remarks at the obsequies, Bishop Candler beautifully and tenderly said: "I remember the last time he went to the Orient he was good enough to meet me in the home of a friend in Carrollton, where I was holding a District Conference, in order that we might be together a day or two before he left for the East; and when we parted I felt a deep sense of loneliness. In private some of us were accustomed to call him playfully our 'Bonnie Prince Charlie' and when I was taking leave of him I said: 'Now, Bonnie Prince Charlie, do not stay too long; make haste and come back, for some of us are very lonesome when you are so far away. How glad we were when he came back to us! But now, alas! our 'bonnie prince' has gone over the sea never to return again, and each day will bring a pang to our hearts because he comes back to us no more.'"

"I stood upon a busy pier
And watched a ship float out to sea.
My friends had gone, and yet I said:
'Some day they will come back to me.
And I shall see them face to face,
And clasp their dear, dear hands in mine,
And they will tell me what they saw
And heard in foreign countries fine.
And I shall be again content
When they come back the way they went.'"

"I stood upon another shore
And watched a strange ship drift to sea.
My friends had gone, and, grieved, I said:
'No more will they come back to me.
But I must sail the way they went
And find the harbor where they bide.
Ere I can see them face to face,
And find no seas divide.
And they shall not be quite content
Till I have sailed the way they went.'"

What a glorious, happy time when we shall go
To the sea to be forever with our Friend and our
Friends!
J. R. BINGHAM.

June 10, 1909.

For a profitable investment, buy one or more of the beautiful Live Oak lots in Gulfport, cheap for cash, or will sell on terms with interest from maturity. Rightful rights with each lot. Address, GEO. L. CARLEY, Real Estate Agent, Gulfport, Mississippi.

The Largest Assortment of all Grades.

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as in some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President, Grenada, Miss.

THE SAFEST AND QUICKEST WAY

—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Cumberland Telephone & Telegraph Co.

INCORPORATED.

— 100 —

THE GREENVILLE DISTRICT CONFERENCE

REV. 1-21-22-23

NEWTON DISTRICT CONFERENCE

W. J. Ellis, Pres. Mrs. John F. Ward, Secy.

The Carlisle Rooms

A home-like place for home-loving people
1018 Canal Street, New Orleans
WELSH'S FURNITURE HOUSE, CATERING ONLY to people
of good homes and good hearts

ROOMS and BOARD

534 and 536 SOUTH STREET
Lafayette Square
Corner St. Charles St. NEW ORLEANS, LA
Telephone Mails. Alex. Porter, Mgr.

W. W. Carré Co., Ltd.
Manufacturers and Exporters of
LUMBER,
NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
 FIRE AND CASUALTY INSURANCE
 720 Union Street Phone Main 385

EXCLUSIVE AGENTS FOR
ALASKA AND SOHY SYLPHON REFRIGERATORS,
GARLAND AND NEW PROCESS GAS STOVES.
THE UNITED HARDWARE CO., LTD.,
"1005-1007" Canal Street, New Orleans.

The Home Circle.

A FRIEND IN THE GARDEN.

He is not John the gardener,
And yet the whole day long
Employs himself most usefully,
The flower-beds among.

He is not Tom the pussy-cat,
And yet the other day,
With stealthy stride and glistening eye,
He crept upon his prey.

He is not Dash the dear old dog,
And yet, perhaps, if you
Took pains with him and petted him,
You'd come to love him, too.

He is not a blackbird, though he chirps,
And though he once was black;
And now he wears a loose gray coat,
All wrinkled on the back.

He's got a very dirty face,
And very shining eyes;
He sometimes comes and sits indoors;
He looks—and pr'aps is—wise.

But in a sunny flower-bed
He has his fixed abode;
He eats the flies that eat my plants—
He is a friendly Toad.

—Julian H. Ewing in *Presbyterian*.

LOST HIS FAITH IN GOD.

A small boy, new to the Sunday School, was greatly pleased with his picture card and its text, "Have faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car and immediately a cry of distress arose: "Oh, I've lost my Faith in God!" Stop, the car! Please stop the car! The good-natured conductor signaled, and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered: "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us."

THE REST IN THE GUNBARREL.

A young soldier was shooting for a prize. Taking his turn with others, he had waited until his chance had come to fire for the heart of the target.

His hand was steady as he drew up his rifle. His eye was clear when he sighted along the gleaming barrel. He had calculated the distance well, and felt quite sure that he could send his bullet straight to the center.

But he failed. The barrel swerved to one side strangely, and he missed gaining the prize. What was the cause of his failure?

A bit of rust in his gunbarrel!

For several days he had failed to clean the inside of that barrel. When the time came for such duties, he was too busy wiping the outside of the gun and making that glisten. On parade, notice would be taken of the shine of his rifle; but who would see the inside of the barrel? So he missed gaining the trophy.

One day you entered an examination for a

coveted prize. You would give anything if only you might win that prize. Many competitors would be in the room with you. It would test all your powers to win.

But you failed. In spite of everything, you missed it. Just at one point, memory did not serve you true. You forgot the link in a chain of reasoning. It was at a crucial point, and you went down.

Rust in the gunbarrel!

At a time when many friends were listening, you did not speak the word you knew you should have spoken. Your friends expected you to say that word. They knew you had taken the pledge which would make it almost necessary that you should stand out brave and true for the Master. Did you not see their eyes turned upon you at the challenging moment? You knew you ought to speak. To be a true soldier, you must speak.

But you did not say the word. A silence born of disappointment ran round the circle, for, say what you will, men of the world love the true soldier of the cross, and they despise the coward. And you went away to grieve over your failure, sick at heart that you had proved yourself a coward.

Rust in the gunbarrel!

It is not all of the Christian life to seem true. Polishing the outside will not keep off the rust within. The heart life must correspond with the outward profession.

Keep the heart right.—Kind Words.

DEDICATION OF BAY SPRINGS METHODIST CHURCH.

Editors Advocate: The Bay Springs Methodist folk and their friends have brought to a finish, free of debt, an elegant church edifice, and on last Sabbath, 30th May, it was dedicated to the worship of God in the appropriate and beautiful formula of the ritual, Rev. T. J. O'Neal, presiding elder of the Newton District, preaching the sermon and officiating on the occasion.

The preacher magnified his office and honored the Lord in a most edifying discourse. The music by the choir, participated in freely by the congregation, was inspiring and spiritual, befitting the occasion. The comely structure was filled to overflowing with eager listeners, and among them all none happier than the modest preacher in charge, under whose discreet and indefatigable leadership the house was built. The members of other churches and people of the vicinity rejoicingly participated in the exercise.

The building is of modern architecture and neat in design, supplied with class rooms and choir alcove. An attractive chandelier and hanging pulpit lamp shed softly a dim radiance that blended harmoniously with the cathedral glass of the windows. The structure is neatly painted in pure white inside and out. The location is a very desirable one, on a leading thoroughfare of the growing little city and in full view of the traveling public when the train pauses at the station.

The congregation has also just completed a sightly and comfortable parsonage on one of the pretty building sites with which the place abounds. Methodism ought to prosper here and doubtless will. The present incumbent of the pastorate, Rev. A. M. Broadfoot, is finishing his fourth year and will leave a good place for some man "called of God, as was Aaron, to this ministry." It is the office of the Holy Spirit to direct, and wise Methodism will confide in the appointment of pastors to care for the flock.

Bay Springs, on the M. J. & K. C. Railway, is one of the two shire towns granted by the General Assembly to Jasper county, and with business sagacity and zeal, is fast forging to the front. It is beautiful for situation, and with natural drainage and a superb mineral spring, electric lights and busy manufacturing plants, has a bright future. In educational interest the community ranks high and deserves

the palm of praise and assured success. There are two Baptist churches, one of them a new and modern structure with lovely circular pews and other desirable appointments. The Presbyterians are organized, but have no building. As fine a brick churchhouse as may grace any town of its size rises majestically from one hill top, and a magnificent two-story schoolhouse of similar material crowns an eminence on the opposite side of the railroad. Brightly located and attractive residences add a charm to the situation and bespeak a cultured and happy people. The dormitory of the new agricultural high school lately located here is just completed, and will afford comfortable quarters for the large number of students who ought to be in attendance next fall.

W. A. BETTS.



**Dr. Tichenor's
Antiseptic**
WELCOME
RELIEF

Follows the use of Dr. Tichenor's Antiseptic on the face after shaving.

Mix with five parts water and bathe the face well each time—and your shaving troubles will all be over.

No more Chafing, Stinging, Chapping or Soreness if you will do this. "It's soothing-coolness is delightful."

ALL DRUGGISTS - 25 AND 50 CENTS

ASK ANY ONE WHO HAS
EVER USED IT!

VISIBILITY. DURABILITY. SYMPPLICITY.
FOR ALL NATIONS AND TONGUES.
Loves the Fine Type of the World.



Universal Keyboard.

35 Languages on One Machine.

A MATHEMATICAL TYPE SHUTTLE.

REASONS WHY YOU SHOULD PURCHASE THE NO. 12 MODEL HAMMOND:

(1) Visible Writing; (2) Interchangeable Type; (3) Fastest Typing; (4) Least Key Depression; (5) Perfect and Permanent Alignment; (6) Writes in Columns; (7) Least Noise; (8) Marvellous Capacity; (9) Uniform Impressions; (10) Best Mimeograph Work; (11) Any Width of Paper Used; (12) Greatest Writing-Line; (13) Simplicity of Construction; (14) Greatest Durability; (15) Mechanical Perfection; (16) Back Space Attachment; (17) Portability; (18) Least Cost for Repairs; (19) Perfect Escapement; (20) Double Line Lock Device; (21) Writes on cards without bending.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW TO DEMONSTRATE AND EXPLAIN IN DETAIL.

WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address: All Correspondence

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY,

Broadway and Locust St.,

St. Louis, Mo.

Christian Advocate.

REV. JOHN W. BOSWELL, D.D., Editor.

REV. H. WHITEHEAD, Ass't Editor.

CHARLES O. CHALMERS, Publisher.

ENTERED AT THE POSTOFFICE AT NEW ORLEANS
AS SECOND-CLASS MAIL MATTER.
OFFICE: 512 CAMP STREET, NEW ORLEANS.

TERMS:

One Copy, one year, \$2; six months, \$1. To preachers
of all Denominations, half-price.

PUBLISHING COMMITTEES:

LOUISIANA CONFERENCE—Rev. N. E. Joyner, Rev.
J. M. Henry, Rev. W. W. Drake.

MISSISSIPPI CONFERENCE—Rev. M. L. Burton,
Rev. W. H. Lewis, Rev. C. W. Crisler.

NORTH MISSISSIPPI CONFERENCE—Rev. J. T.
Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

CHURCH OWNERSHIP.

Dr. Winton's leading editorial in the *Christian Advocate* of June 11 is on "Church Ownership." The concluding paragraph reads as follows:

For all practical purposes Church ownership need not go farther, as concerns such institutions as schools, hospitals, and the like, than the right to intervene in the selection of trustees, either by a veto power or by the actual election of some or all of them. When trustees prove false to their trusts, the matter will have to be thrown into the civil courts in any event. In the interest of efficiency, therefore, they should ordinarily be allowed a large measure of liberty. Unless they know better than the rank and file of their fellow-members of the Church how to administer the institution committed to them, they ought to be removed and others more fit substituted. If they are competent, neither from the civil government nor from denominational bodies should there originate interference, questionings, public criticism. To charge serious and conscientious men with being false to a trust is to asperse their integrity.

We are not surprised at Dr. Winton's utterance concerning church ownership of schools. Nevertheless we must be allowed to enter our protest against committing the general organ of our Church—the Methodist Episcopal Church, South—to a policy, which, if adopted voluntarily, or is forced upon it by civil law, would wrest from the control of the Church every institution of learning that has fixed longing eyes on Carnegie's and Rockefeller's money—to accept which, with the conditions imposed, is humiliating beyond measure.

That an efficient board of trustees "should be allowed a large measure of liberty" goes without saying, but to the statement, "if they are competent, neither from the civil government nor from denominational bodies should there originate interference, questionings, public criticism," we demur. Trustees, be they ever so wise and good, are not infallible. To publicly criticize, or question, or interfere with (?) them—"serious and conscientious men"—is not equivalent to charging them "with being false to a trust," nor is it an aspersion of their integrity. "Great men are not always wise."

DISTRIBUTION OF PREACHERS.

What a pity it is that a man who sees and is able to point out the distress under which the Church is laboring, is wholly unable to suggest the way of relief. Such is the case with our Dr. W. W. Pinson who tells us in our central organ of May 21, that the trouble with the denominations is not the lack of a sufficient number of preachers to do the work. The preachers, he says, "are too thick to thrive." The trouble is

found in the improper distribution of the preachers we have. There are too many preachers in some places, and not a sufficient number in others. There is, says Dr. Pinson, "one ordained preacher to every 546 of our population." Just a sufficient number of people to make a fairly good congregation for each preacher.

But while 546 of the population, on an average, are served by each preacher, such is the distribution of the preachers (and such the distribution of the people, a fact Dr. Pinson seemed to overlook), that they are forced to serve sometimes as many as twenty-five hundred and less, on down to congregations that "range from eight to twenty." The large congregations are in cities; the small ones in villages and towns. It is agreeable enough to work a preacher well-nigh to death in serving a city charge, albeit he is well paid. No sympathy is aroused. The poor fellow, however, who is on the outskirts or in the waste places gets all the attention, not because he works hard, nor always because he is underpaid, but because he is supposed to be in deadly competition with other struggling preachers.

Perhaps Dr. Pinson did well "not to suggest a remedy." There is no remedy. There can be none in the present state of things. There are too many denominations, independent, congregational, and others, with zealous preachers and members who believe their mission is to spread the gospel as they see it and practice it, and to go wherever there is a call or an opening. No Inter-Church Federation can stop it. In the absence of authority to forbid it, the organization of societies and building of houses of worship will go on in towns and villages, not to "build altar against altar," but to save men and build up the church. Our sympathies are with these zealous preachers and members. Believing that Southern Methodism is the best form of religion for Southern Methodists, and all others who desire our ministry, we should certainly do our best to accommodate them. We cannot see that it would be right to deprive them of a church house, and agreeable spiritual food simply because other churches are on the ground. Nor is it to be taken for granted that because we build our altar on the opposite side of the street from another man's altar that we are enemies. Inter-church federation is well enough in any community, if all the people interested agree to it. Otherwise there can be neither union nor friendly co-operation.

Some of the churches are as far apart in doctrine and polity as are the Democratic and Republican parties. Who thinks of federating these two parties in any given community because they happened to be few in number and weak in resources. It could not be done. Nor could the members of different churches be harmonized. If the people are poor, and the preachers are willing to serve them—even at "starvation wages," as is sometimes said, it is their misfortune. Be it said to the credit of thousands of them, they serve nobly, hoping for reward in the future life.

Personally, we would rejoice to see such a distribution of preachers and people as would give every worthy pastor a congregation of 546 persons—men, women, and children. But it cannot be done. In some sections, twenty miles square of territory would not furnish the people, while in cities nine blocks with an area of about six hundred yards square would furnish more than the required number. In the congested quarters of

New York, Chicago, Philadelphia and other cities, one block contains double the number named.

On the whole, we had better dismiss the idea of the distribution of the preachers on any given basis than dwell on it as a problem, and address ourselves to the situation as it is, which, in the Methodist Episcopal Church, South, in few words is this: We are short SEVEN HUNDRED AND FIFTY-TWO men in the itinerant ranks. One reason for this is the continual expansion of the work, requiring the division of large circuits into two or more pastoral charges, while it is often the case that two churches, served by one man are separated, which requires two preachers instead of one. Happily for us, all our charges are supplied with pastors, made possible because we have a class of self-sacrificing men, local preachers, who are always ready to answer the call for service. But for these men we would indeed be in straitened circumstances, and hundreds of our churches, like hundreds of churches in other communions, would be without shepherds. As faithful as these local brethren are, their employment is not the ideal thing under an itinerant ministry. How to bring about the ideal thing is the question. Why is it that we are short in the itinerant ranks?

Dr. Pinson tells of a little town having four churches in a radius of three miles. In one of these churches the congregations range from eight to twenty persons, and has for pastor a Master of Arts from Randolph Macon College, who is also Bachelor of Divinity with the seal of Vanderbilt University. That is a sad case. We are not told whether that Bachelor is serving a select few—intellectual aristocrats, or a handful of "poor trash." No matter. If the itinerant ranks are ever filled, it will still be true, that while a few of the college-bred will be compelled, unfortunately, to preach to a handful of people in a "stuck-up" little town, the "hill-billies" will be preaching to full houses in the country places, and saving souls. Thank the Lord for country places and country preachers!

PERSONAL.

We print this week two articles in reference to Centenary College commencement. We have another in hand, which may see the light next week, if our columns are not too much crowded.

Rev. and Mrs. A. H. Williams, of Mayhew, Miss., announce the engagement and approaching marriage of their daughter, Lucille, to Mr. William Paul Worley, of Jonesboro, Tenn. The ceremony will take place at the Methodist parsonage June 30. No cards.

Rev. L. N. Hoffpaul, of Lake Arthur, La., rejoices over the prospects for good in his charge. He has "good congregations, a fine Sunday school, with an average attendance of 163 during the past quarter, and finances looking up." The new church has just been dedicated by Bishop Ward.

Rev. A. H. Williams, Mayhew, Miss., says: "We have just had a good quarterly meeting at Artesia. The presiding elder, Rev. L. M. Llescomb, is a character and a coming preacher. (Brother Llescomb is a young man). The Artesia people are generally prosperous, and the church movement thrifty and doing well."

In a pleasant note to this office, Rev. W. M. McIntosh says: "I have had some great meetings this year" in Arkansas and elsewhere. He sends us a short account of the meeting just closed at Booneville, Miss. His note was written while en route to Florida, where he goes to assist one of our pastors.

Rev. J. W. Duncan, of North Mississippi, has been transferred to the St. Louis Conference. Rev. J. B. Randolph will take charge of the Myrtle Circuit made vacant by the removal of Brother Duncan, and will enter upon the work July 1st. The work at present is being served by Brothers J. D. Wooten and Olin Ray.

A friend sends us the following note from Olive Branch, Miss.: "Children's Day was observed at Olive Branch, Miss., June 6. The programme was good, and was well rendered. The church was crowded."

and many who could not get inside the church stood outside in groups around the windows. The pastor, Rev. K. P. Foust, delivered an able address, his subject being, "Yesterday, To-day and To-morrow."

Rev. J. A. Simpson, assisted by Rev. W. N. Duncan, of Durant, has just closed a great meeting at Ackerman, Miss. The local paper (the name of which was not in the clipping sent us) says "it was one of the best meetings held in Ackerman in years," and speaks of Brother Duncan in the highest terms, characterizing his visit as "a benediction to the people."

Rev. J. W. Chisolm, in sending his second list of subscribers from Raleigh, Miss., adds this word: "The last named on the list (Jas. Ray) says, 'I cannot do without the Advocate. I have spent over \$100 for it. Have been taking it ever since it started, except while it was stopped during the Civil War.' Brother Ray must be growing old. May the Lord bless him."

Rev. W. W. Holmes, of the Louisiana Avenue Church, preached the baccalaureate sermon on Sunday last to the graduating class of Home Institute, Miss. Sophie Wright's celebrated private school. The discourse was an earnest plea to the young ladies to seek the best things in life: intellectual, social and spiritual, founded on St. Paul's exhortation, "Covet earnestly the best gifts."

Rev. J. H. Hoffman, who conducts a Bible House on Baronne street, and superintends the "Helping Hand Mission," is doing a great work. He not only feeds the bodies of the poor, but ministers likewise to their souls. He has a chapel in which he holds divine service regularly two or three times a week. He has been a preacher in the Lutheran Church nearly forty-nine years.

Rev. T. W. Lewis is happy over the prospect in Columbus. He says: "You ought to see our Sunday School grow. W. H. Carter is a fine superintendent. We have a Baraca class six weeks old, with fifty-one members—growing all the time. We have a Philathea class six weeks old, with thirty-five members. The Baracas are taught by Hon. J. I. Sturdivant. The pastor teaches the Philatheans." We rejoice with our happy and smiling brother.

We tender our prayers and sympathy in behalf of Rev. J. P. Haney and wife, who have been called to mourn the death of their youngest-born, John P. Haney, Jr. This sad event occurred at the parsonage in Greensburg, La., June 6, 1909. The burial services were conducted by Rev. C. C. Miller, and the remains followed to the grave by a great company of sorrowing friends. May the good Lord comfort the hearts of the bereaved family.

Upon making application to the railroads for a special rate to the Preachers' Institute at the Seashore Camp Ground, in what was thought to be an able time, the committee was informed that application has to be filed thirty days in advance in order to secure the reduction. The oversight is much regretted. However, by use of their clergy permits, the preachers will secure practically the same rate that should have been given. The Institute will open Tuesday evening, June 22, and will close July 1.

Rev. W. J. Wood is in the midst of his second year at Paris, Miss., where he has a good and loyal people, not only in the town but at his appointments in the country. He is now preparing to entertain the District Conference (Oxford), and is looking forward to the occasion with much interest. He sends us a notice for publication. Those who read it will see that as Paris is twelve miles from the railroad, the notice is of more than ordinary importance. Unless his request is complied with, some brother or sister may get left.

Dr. W. B. Murrah will spend much of the summer in Europe. He goes with a view to making observations in educational methods, etc., that will be helpful to him in his work as president of Millsaps College. When he will start we do not know. May journeying mercies be his. During the Doctor's absence all persons who desire information concerning the college are requested to address Prof. J. E. Walmsley, who will be on the ground during the whole vacation season. Prof. Walmsley is the secretary of the faculty, who will take pleasure in replying to all communications.

We present on the first page of this issue a picture of Rev. J. N. Ware and his faithful horse, "Old Bob." The old horse has been in the itinerant service twenty years. In all that time he never did a mean trick. He has worn out three or four huggles in carrying Bishops, presiding elders, station and circuit preachers from place to place, and is still in the work. The master has been as true all these years as "Old Bob," but is temporarily laid by—though not an old man. We did want a life-sketch of Brother Ware, but failed to get it. The record is on high.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, passed through the city on Tuesday en route from Bogalusa to Hammond. Brother Miller reports things progressing smoothly on his district. Bogalusa is to have a \$30,000 Y. M. C. A. building, put up at the expense of the Great Southern Lumber Company. Brother Miller reports the programme

furnished at Amite City by the Joint Institute as most excellent. "Dr. F. S. Parker was fine, Colonel Stubbs splendid, Dr. DuBose roseate and Miss Head superb." The District Conference at Slaughter was spiritual and will be productive of much good.

Rev. E. S. Lewis, of the Winona District, sends us the following item concerning a beloved and faithful brother: "Rev. R. A. Ellis, of the Inverness Charge, North Mississippi Conference, has been compelled because of failing health to surrender his charge, at least for the present. He recently suffered some slight, but very enfeebling paralytic symptoms. He rallied soon thereafter, but is not able to continue his work. Rev. J. S. Duke, a Millsaps student, has been appointed to the work and will take charge at once, so there will be no break in the services. Brother Ellis will reside at Yazoo City, where he had made his home for the past two years. Let earnest prayer be made for him and his invalid wife."

HELP NEEDED.

Rev. D. L. Cogdell pastor at Coahoma, Miss., is beginning the erection of a church at Dubbs, one of his preaching places, but the membership is made up mostly of renters who are not able to build such a house as is needed. Brother Cogdell calls for help. Any amount will be thankfully received and properly applied. The generous-hearted will please send their contributions to Rev. D. L. Cogdell, Coahoma, Miss.

BISHOP GALLOWAY'S EARLY MINISTRY.

Dear Dr. Boswell: To prevent published errors being accepted as history, please give the following facts place in our "Advocate."

Charles Betts Galloway graduated from the University of Mississippi, A. D. 1868, before he was 19 years of age; was admitted on trial into the itinerant ministry of the M. E. Church, South, by the Mississippi Annual Conference Nov. 18-24 at Vicksburg, Miss. Bishop H. H. Kavanaugh presiding. First appointment: Sharon and Colored Charge; W. L. C. Hunnicut and Charles B. Galloway.

Bishop Galloway served Black Hawk in 1870. The General Conference of 1870 "set off" the North Mississippi Conference, placing Black Hawk and C. B. Galloway in that Conference. He made report, passed his examination, was admitted into full connection, elected and ordained deacon, and transferred to the Mississippi Conference.

1871. Port Gibson Station. During Conference in Meridian, Dec. 17-19, Bishop H. H. Kavanaugh presiding, ordained elder.

1872. South Warren. Early in the year removed to Yazoo City.

1873. Yazoo City.

1874, '75, '76, '77. Jackson, Miss.

1878, '79, '80, '81. Vicksburg.

1882, '83. Jackson, Miss.

1884. West Jackson.

1885. Brookhaven.

1881. Elected delegate to General Conference.

1882. Elected editor of "New Orleans Christian Advocate."

1885. Elected delegate to the General Conference.

1886. Elected Bishop. Yours truly,

J. A. B. JONES.

Magnolia, Miss.

SEASHORE CAMP-MEETING.

ANNUAL CAMP MEETING JULY 7-15.

Special Rates on the Railroads.

NO ADMISSION FEE AT THE GATES OF THE GROUNDS DURING THE CAMP MEETING.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. Last year the revival fires burned with old-time vigor and we are hoping and praying for a better meeting this year than last.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be ad-

mitted into the grounds and provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board. A great many families own or rent cottages on the grounds. Electric lights, artesian water and gas for cooking give the essential comforts of the city. The seashore drive and electric street car-line extends for thirty miles or more, with comfortable homes on one side and the gulf on the other. The bathing privileges are free to those who make their homes on the camp grounds. The gulf breeze tempers the climate, until it is more delightful than at many Northern resorts. Fresh fish and oysters may be had all the summer through.

A CONGENIAL PLACE FOR CHRISTIANS.

Too often the summer outing has been a time for relaxation of the spiritual life, and even of backsliding on the part of our church members. Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons; but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living. If you spend your vacation on the camp ground, you will not require a month to recover from your "rest," but you will at once be ready to take your place in your work and your church when you return to your home.

ATTRACTIONS FOR THE SUMMER OF 1909.

Preachers' Institute, June 22-July 1. For several years the plans have been maturing for this Institute. It is held under the auspices of the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Able speakers have been provided and a helpful course of study outlined. While called a preachers' institute, the laymen will find much to feast on.

Annual Camp Meeting, July 7-15. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Summer School for Sunday School Workers, July 16-23. In this day, when every school teacher who is keeping up with his profession attends a summer normal somewhere, it is a mark of the enlarged conception given to the most important teaching that we have, that summer normals are being provided for Sunday School teachers. In the school of methods for Sunday School Workers some of the most experienced teachers of the nation will tell how best to conduct the Sunday School.

Seashore Assembly for Christian Workers, July 24-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. C. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans; or Dr. E. L. McGehee, 1502 Webster St., New Orleans, La.

Preachers' Institute: Rev. W. W. Holmes, 2903 Camp St., New Orleans, La.

Sunday School Institute: T. V. Ellzey, Canal-Lafayette Bldg., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

DOUBLE YOUR MONEY.

An agent wanted in every county. You can pick up some easy money at your home or travel with it. By distributing it you bless yourself and become a benefactor to others. Every sale makes a lifetime customer. Only a small amount of cash needed to start you on the road to success. You may take control of several counties, or sell it at your home or store. For full information (give name, post-office, county and State) address Rev. C. H. Gregory, Little Rock, Ark. Write to-day or clip this out for reference.

"POWER FOR SERVICE."

What are you doing? How much does your life as a Christian amount to? We have known some Christians who seemed magnificently equipped for doing things that were yet fruitless in their lives. Such a life reminds one of a monster engine without steam. It is a hindrance to progress, and not a help. Have you read the latest book published on this phase of the Christian life. If you have not, send \$1.15 to Chas. O. Chalmers, 512 Camp street, New Orleans, and secure a copy and give it careful study.

Sunday School

By W. B. Campbell.

LESSON FOR JUNE 20.

REVIEW.

Acts xv:5-21.

Golden Text: "With great power gave the Apostles witness of the resurrection of the Lord Jesus." Acts iv:33.

The missionary spirit of the early Church was not such as we understand the meaning, at the present day, of the sending out of missionaries; it was the widening of the influence of Christianity. It was true that Paul and Barnabas had carried the Gospel to adjacent countries, but it was more to enlighten the people as to the faith and practice of the new doctrine of Christianity, that was becoming everywhere spoken against. Paul was eminently qualified for this work; he most of all, could best tell of how God fulfilled his promise of a new covenant, wherein sins and iniquities would be no more remembered against the penitent.

Peter's vision and subsequent preaching at the house of Cornelius was to show that God was no respecter of persons, that the Gospel was in no manner confined to the house of Israel, but the promise of salvation was universal. The new law of love and pardon was much easier to write on the hearts and minds of the Gentiles than it was to teach the Jews that the old law is only a school-master that brings the offender to Christ. Thus it was that the most difficult work in the Gospel was nearest to hand, even just before them.

It is a question whether he who has been sent to pagan lands has a more difficult work than he who works on the back streets and alleys of our great cities. There were twelve Apostles, and Peter and Paul are spoken of as making missionary tours for foreign missions, if you wish; then can we not conclude that the other ten were home missionaries? Those days were mighty times; angels were sent from heaven to open prison doors. The Son of God appeared to and spoke to men; the Holy Ghost made known the Divine will to the Church. Men were filled with the Spirit and by the power of Jesus' name the sick were healed, the blind given sight, and the dead were raised to life. The disciples received their name; it was in derision from the scornful, yet so appropriate that to-day the name of Christian has more significance than is found in universal vocabulary.

Wherever the Gospel preachers went they encountered opposition. Satan knew that the seed that was then being sown would bring a harvest that angels might desire to reap. The Word of God was published throughout all the region. The people of every section were wonderfully drawn together to listen to the preaching of the Gospel. When Paul preached in the synagogue at Antioch, in Pisidia, the whole city came together to hear him, and the Jews, filled with envy, spoke against the preaching, contradicting and blaspheming.

Right here the point was reached, when Paul declared unto them that the Word of God was first to be spoken unto the Jews; they rejecting, then the Gentiles were invited and accepted. The old Israel made way for the new Israel of God by faith in Jesus Christ. Where the Gospel was heard, churches were permanently established; their meeting places being sometimes in the synagogues, and at other times in the houses of the members.

The religious lives of the disciples were not always harmonious; the people differed on non-essentials as they do in our time. The question of observing certain formalities often produces undesirable discussions, during which personal bitterness arises, causing estrangement among them that should dwell together, "endeavor-

ing to keep the unity of the Spirit in the bond of peace."

It was while men slept that the evil one came and sowed tares among the wheat. The Church at Antioch was torn and tossed by dissension, until it was decided to send Paul and Barnabas, with certain other disciples, to Jerusalem for an authoritative declaration as to essential observances. When they came to the church council, they found some there who were ready to take up the useless contention in endless argument.

Peter was there with the testimony that "God is no respecter of persons" and that "what God hath cleansed" cannot be called common or unclean. James was there as the ruling spirit, and his was the decision sent out by letter to the churches, counseling the laying on of no greater burden than a simple Christian life, that while it should not be bound by observance of certain forms, yet conforming as much as would serve to friendliness and Christian charity.

In our quarter's study, we next consider certain evidences of Christianity, such as have been set forth in the Epistle of James, where the relative place of work is defined, taken separately and also close together with faith. "No man can say that Jesus is Lord but by the Holy Ghost." It is the Holy Spirit that bestows upon us a saving faith in the Son of God, and works are the outward evidence of this inward trust. It requires no effort for the child of God to do good works; without his volition this outward sign appears attesting to a life within. Then we are led along the path trod by the heroes of faith, those that bore the shield given of God in the mighty conflicts wherein by "lightnings without and within were fears," making a warfare in which every Christian pilgrim is to engage, having put on the whole armor of God.

Then back again to the Epistle of James is given another evidence of Christianity—the "taming of the tongue." "Out of the abundance of the heart the mouth speaketh," the conversation being the index to Christian character. Speech does not control thought in the mind of the speaker; on the contrary, it is the channel through which flows the thought, and is kept clean for the most effective work.

Ending the review, the lessons are brought before us in collective form, impressing on the whole the great work of God in providing not only the blessing of salvation, but laying before us the manner in which we can please him, which is by a life of perfect faith.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capudine. Relieves the aching and feverishness, restores normal conditions. It's liquid—pleasant to take—affects immediately.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

BELLS.

Steel Alloy Church and School Bells. For Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

OLYMYER BELL CHURCH BELLS. UNLIKE OTHER BELLS, THESE BELLS ARE LIGHTER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The Canal-Louisiana Bank & Trust Company,

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be allowed INTEREST at the rate of 3 1/2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupons and every class of income. It will pay taxes and insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.,

New Orleans, La.

The one sure way to have money is to save it.

3 1/2 % PAID ON SAVINGS DEPOSITS OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank, 621 GRAVIER ST., NEW ORLEANS.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE, LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00
Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street,

New Orleans, La.

LOSSES PROMPTLY PAID.

Louisiana Railway and Navigation Company.

PASSENGER SERVICE.

Daily Passenger Trains between Shreveport and New Orleans. Daily Passenger Trains between Shreveport and Winnfield.

FREIGHT SERVICE.

Exceptional good time on carload traffic. Special attention given less than Carload Shipments, all of which moves in.

DAILY THROUGH PACKAGE CARS.

CLARENCE ELLERBE,

Assistant to President.

H. B. HELM,

General Superintendent.

E. C. D. MARSHALL,

General Freight and Passenger Agent.

Shreveport, La.

Quarterly Conferences.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Monroe	June 20, 21
Lake Providence	July 4
Mer Rouge	July 9
Bastrop	July 10, 11
Bonita, at Jones	July 17, 18
West Monroe, at Logtown	July 24, 25
Waterproof, at Wesley	Aug. 1
Gilbert, at Magnolia	Aug. 4
Mangham, at Union	Aug. 7, 8
Winnsboro, at Boeuf Pr.	Aug. 9, 10
Florence, at Tensas	Aug. 14, 15
Oakridge	Aug. 21, 22
Farmerville	Aug. 25, 26
Floyd	Aug. 29, 30
Eros	Sept. 4, 5
Brookland	Sept. 8
Delhi	Sept. 11, 12
Downsville	Sept. 15

S. S. KEENER, P. E.

Monroe, La.

ALEXANDRIA DIST.—THIRD RND.

Pineville, at Pleasant G.	June 19, 20
Opelousas	June 26, 27
Boyce, at Hemp Hill	July 3, 4
Alexandria	July 10, 11
Bunkie, at Lecompte	July 17, 18
Pollock, at Liberty Chapel	July 24, 25
Selma	July 25, 26
Simmsport, at Jacoby	July 31, Aug. 1
Eden, at Eden	Aug. 7, 8
Trout, at Good Pine	Aug. 8, 9
Jena and Harrisonburg, at Jena	Aug. 9, 10
Glenmora Camp Ground	Aug. 14, 15
Melville, at Wards Chp.	Aug. 21, 22
Natchitoches	Aug. 26
Chicot, at Chicot	Aug. 28, 29
Masters Chapel	Sept. 4, 5
Colfax, at Montgomery	Sept. 11, 12

Special attention will be given to questions 17, 20 and 22.

Pastors will please be prepared to answer them in full.

PAUL M. BROWN, P. E.

NORTH MISSISSIPPI CONFERENCE

SARDIS DIST.—THIRD ROUND.

Batesville	June 13, 14
Como	June 20, 21
Sardis	July 3, 4
Cold Water	July 10, 11
Mt. Pleasant, at N. Salem	July 17, 18
Wall Hill, at Bethel	July 24, 25
Eureka, at Cole Spr.	Aug. 1, 2
Byhalla, at Emory	Aug. 7, 8
O. Branch, at O. Grove	Aug. 10
Hernando and Hinds, at H. Aug.	Aug. 14, 15
Cockrum, at Independence	Aug. 21, 22
Pleasant H., at Lewisburg	Aug. 23
Senatobia	Aug. 24
Harrison, at Ebenezer	Aug. 28, 29
Tyro	Sept. 4, 5
Arkabutla, at Harmony	Sept. 11, 12
Crenshaw, Henschcliff	Sept. 14
Courtland, Wesley Chp.	Sept. 18, 19
Long Town, at Davis Chp.	Sept. 25, 26

W. M. YOUNG, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany Ct., at Bethle-		
hem	July 3,	4
New Albany, at N. A.	July 4,	5
Corinth Ct., at Mt. Carmel	July 10,	11
Corinth, South Side, at		
South Side	July 11,	12
Booneville Ct., at O. G.	July 17,	18
Booneville Sta., at B.	July 18,	19
Iuka Ct., at Hebron	July	24
Iuka Station, at Iuka	July 25,	26
Dumas Ct., at New Hope	July	31
Ripley and Blue Mountain,		
at Blue Mountain	Aug. 1,	2
Kossuth Ct., at Pleasant H.	Aug.	7,
Corinth Sta., at Corinth	Aug. 8,	9
Mantachie Ct., at Hebron	Aug.	14
Guntown and B., at Pleas-		
ant Valley	Aug. 15,	16
Rainey Mission, at Bethel	Aug.	21
Myrtle Ct., at Hickory		
Flat	Aug. 21,	22
Dry Run Mission, at Paul's		
Chapel	Aug.	28

Hatchie Mission, at Mt.	
Carmel	Aug. 28, 29
East Booneville Ct., at Mt.	
Nebo	Sept. 3
Rienzie and S., at Bethel	Sept. 4, 5
Blue Springs Ct., at —	Sept. 9
Mooreville Ct., at Andrews	
Chapel	Sept. 10
Marietta Ct., at Ozark	Sept. 11, 12
Booneville Mission, at	
—	Sept. 17
Wheeler Ct., at —	Sept. 18, 19
Tishomingo Ct., at —	Sept. 24
Belmont Ct., at —	Sept. 25, 26
District Conference at Booneville, opening Tuesday, July 20, at 3 p. m. Let each pastor hand in his statistical report at first session. All local preachers will be required to make written reports. Train from Corinth arrives at Booneville at 12:23 p. m., and the train from Tupelo arrives at 2:9 p. m.	

District Conference at Booneville, opening Tuesday, July 20, at 3 p. m.

Let each pastor hand in his statistical report at first session. All local preachers will be required to make written reports. Train from Corinth arrives at Booneville at 12:23 p. m., and the train from Tupelo arrives at 2:9 p. m.

BEN P. JACO, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aherdeen	June 27, 28
Verona, at Plantersville	June 29
Shannon, at Center Grove	June 30
Okolona Ct., at Boone's	
Chapel	July 1
Buena Vista, at Macedonia	July 2
Prairie Ct., at Muldon	July 3
Tupelo	July 3, 4
Nettleton Ct., at Union	July 5
Pontotoc, at Chesterville	July 6
Palestine, at Troy	July 7
Houlka, at Ashury	July 8
Vardeman, at Hurricane	July 9
Montpelier, at —	July 10
Houston	July 11, 12
Aherdeen Circuit	July 13
Smithville	July 14
New Salem	July 15
Fulton Circuit	July 16
Amory and Nettleton, at N.	July 17, 18

Pittsboro and Bounds Mission will be announced later. Okolona will be filled every Sunday in the absence of the pastor on his western trip by some of the brethren, and the Conference for that place will be held at the pleasure of the stewards.

This is to be an educational round. Rev. W. S. Lagrone, our Conference Evangelist, will be with me at every Conference. There will be two services each day, and the business session of the Conference. It is expected that dinner will be served at each charge, and that the day is to be made memorable by the interest, enthusiasm, and the attendance. Let every interest of the church have right of way, and look to the Great Head of the Church for signal blessing. Don't forget the District Conference at Nettleton, June 22-25. A great time is expected.

JAMES H. FELTS.

RUSTON DISTRICT CONFERENCE.

The Ruston District Conference will convene at Haynesville, June 30. Rev. H. W. Bowman will preach the opening sermon Wednesday at 8 p. m., June 30. Brother R. A. Davis will preach Tuesday night.

Train Schedules.

Anyone arriving on either one of the morning trains at Gibbsland will leave there for Haynesville at noon, arriving in Haynesville at 2:18 p. m. We specially urge all our laymen to be there on June 3, Laymen's Day; be there on June 30, Laymen's Day.

OXFORD DISTRICT CONFERENCE.

To the Pastors of Oxford District—Please send to me the names of the delegates to district conference to be held at Paris, July 8-12. Let all Sunday School superintendents and local preachers who expect to attend write me a card at earliest convenience. As

Paris is twelve miles from the railroad (Water Valley, the nearest point) we will meet southbound train which arrives at Water Valley, 11 a. m., also northbound which arrives at Water Valley, at 2 p. m. on the 7th with conveyance out to Paris free of charge. Will only meet these two trains.

Come one, come all to the conference. We want you, we expect you, we will entertain you as best we can.

Doctor, you have a special invitation.

Come praying for a spiritual power and great revival. Fraternally,

W. J. WOOD.

CHILDREN'S DAY MONEY.

To the North Mississippi Preachers.

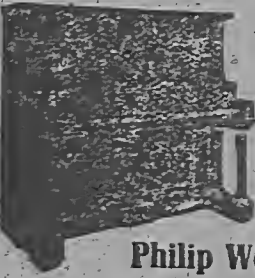
Send your Children's Day money to Rev. R. H. B. Gladney, Treasurer, Starkville, Miss.

DAISY FLY KILLER



placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal. Cannot spoil or tip over. Will not burn or injure anything. Guaranteed effective. Of all dealers or sent prepaid for 20 cents. HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Four Years to Pay for This Piano



UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars—how to save \$108 on your purchase.

Sixty-seven years in business

Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

Weber, Chickering, Mathushek, Behr, Pease, Wegman, Ivers & Pond, Steck, Werlein Pianos and Pianolas. Sheet Music—Victor Talking Machines.

Make Big Money this Summer.

WILL you have any spare time? College graduates, students, professors, teachers, preachers, doctors, business men and farmers can make from \$3 to \$20 per day. We have the best money-making and money-earning proposition to offer you. High-toned and reliable—a proposition so strong that it will appeal to you as a safe, legitimate investment; you will therefore heartily recommend it to others. Town or country. If you will hustle you can make more money in three months than most people make in a year.

Write immediately for our offer. We must have a man in your community at once. Write to-day.

WESTERN & ATLANTIC FIRE INSURANCE CO., Nashville, Tenn.

Monteagle Hotel

OPEN ALL THE YEAR.

On the summit of Cumberland Mountain, 2200 feet above sea level, on Tracy City branch of the Nashville, Chattanooga & St. Louis Railroad, 100 miles south of Nashville; 78 northwest of Chattanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville & Chattanooga. Hotel one block from depot. Grand old shade. Large, airy, well-furnished rooms.

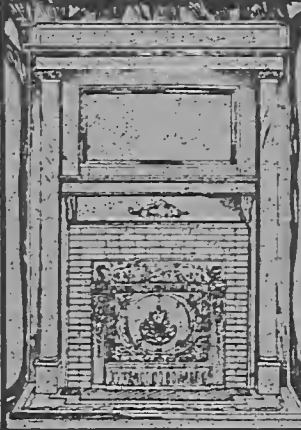
ACCOMMODATIONS FOR 200 GUESTS.

Picturesque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The Hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreations. Rates, \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address:

MRS. KATHERINE PAYNE SAYLES, Proprietor,

Monteagle, Tennessee.

From the Heart of the Oak



THIS BEAUTIFULLY CARVED MANTEL Only \$27.50

Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design.

Will Grace Any Apartment

Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and trices of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 2 inches. Top opening, 42x30 inches. Mirror, 18x36 inches, leveled. Profile, 4 inches. Columns, 4 inches. Price includes tiles for hearth and facing and plated grate, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE: Largest mantel-making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Epworth League

TOPIC FOR JUNE 20.

REJECTED OPPORTUNITIES.

Mark x, 17-22.

As Jesus went forth in the way there came running to him a young man desiring to know what he must do to inherit eternal life. He was in earnest, for he came in haste. He came in reverent spirit, for he honored the Master. There was something worthy about the man, for he won the Master's heart; it is written that Jesus loved him. But looking down into his heart, the Lord saw a lack there, and put a severe test upon him, commanding him to sell his great possessions and follow him. The young man went away sorrowful, feeling that too much had been asked of him. Yet, as we look back upon it to-day, we can see that he was offered one of the greatest honors and privileges. His name might have been borne to the ends of the earth, as one of the apostles of the Lord, he might have been one of the company that the Master promised to honor when he came into his kingdom. This man might have been one of the chosen instruments with which the Lord would have established his kingdom among men. We know not his place or condition to-day, but there is no question that he recognizes that there was offered to him a privilege exceeding all his wealth in value.

Veiled opportunities.

In lowly guise came the offer to this man. Often to us the Christ comes with the privileges of his kingdom, and we fail to recognize his presence or to understand the privileges which he brings to us. Generally the call comes in the form of sacrifice. Of old the Lord showed Paul how great things he must suffer for his name's sake, when he stopped him in the way to Damascus and called him to be a messenger to the ends of the earth. In the present day, and in to-day's task, the Lord stands waiting to use you and to provide for you a richer inheritance.

John Wesley had no conception of the things which he should accomplish when he tried to lift his own life and those about him in the Holy Club at Oxford. When he organized a society for the help of those who were troubled about their soul's salvation, he did not know that he was founding a Church which should spread over all the earth and number its millions. He simply did the task of the hour. When Francis Asbury buried himself in the American colonies and gave his days to traveling an almost trackless wilderness, he had no thought that he was helping to establish a Church that should number its millions and carry the story of love to the ends of the earth, nor did he realize that in shaping the characters of the men of his day, and in proclaiming the gospel in the cities and backwoods, he was helping to lay broad foundations for the civilization of a great nation. He wrought for the day and for the hour. Doubtless, as the years passed, there came to him wonderful visions of the things which God would accomplish, but nothing that measured to the realities. Susannah Wesley had no thought that she was training one who should help to save his own nation from blood-thirsty mobs, such as developed in France, and whose influence for good should reach unto the ends of the earth. Each wrought in patience and sacrifice at the task of the day, and with God were the results.

Lost opportunity.

Some one has written that life is full of opportunity. But the opportunity of to-day once lost comes not back again. To this rich young ruler there was no other offer of service in the Master's company. There may have been other opportunities of life, but this privilege came not again. The greatest opportunity is

that of sharing in the sacrifice of the Christ. He whose heart to-day goes out to the things of the kingdom and would share in the service of men, can well afford to leave honors and privileges to the Lord, who never forgets, and who will not fail his child. Have you an opportunity to brighten some life to-day, use it for the glory of God and do your best. Have you a chance to speak a word to some doubting heart, speak it and leave the result with your Lord. Take the lowliest service and least task as it comes, and some day you will discover your Lord's face smiling upon you, and will wonder at the things which he has wrought through you.

SOMETHING FOR NOTHING.

An Unusual Proposition for Such Times as Now Exist.

The city is connecting all water pipes for the property holders free of charge to the water line. The progressive firm of C. C. Hartwell & Co. are now offering to connect all sewerage pipes, carrying same up to the property line free of all charges.

They also do all plumbing and sewerage work on the most liberal monthly payment plan, which enables all property holders to have the work done at once and get the benefits of same, in place of waiting until the present money situation is relieved.

The plan is a novel one, yet perfectly safe for all property holders to enter into, as they get the work done immediately and on such easy terms that they can meet payments and not miss the money.

It will not take much time to write or phone C. C. Hartwell & Co. and get full particulars of their plan, which they give freely and without cost.—Adv.

Good prayers never came creeping home. I am sure I shall receive either what I ask or what I should ask.—Bishop Hall.

Care of Feeble-Minded Children.

One of the most popular institutions in the country for the treatment of nervous, backward and feeble-minded children is the Southern Physiological School at Murfreesboro, Tenn. This institution met with marked success from the first and is to-day a most important establishment. Every child entrusted to its care is given a mother's attention and not only treated with kindness, but encouraged to follow a course of action that will tend to improve its intellect as well as to strengthen its mind and body. Mrs. Cora Bristol-Nelson is its superintendent and working under her is a corps of teachers equally as experienced and capable. The health of the pupils is always remarkably good. The school also accepts adult girls. Mrs. Nelson presented her work before the Tri-State Medical Convention in Atlanta, Ga., recently and was most heartily approved by that body. Dr. G. C. Savage, of Nashville, in introducing her, said he considered her the foremost educator of feeble-minded children on this continent.

Truth is the salvation of the world. It is the friend of all, even of whom it strikes. Wounds made by truth heal and cleanse; caresses of falsehood poison and kill.—Charles Wagner.

Created Newspaper Comment.

The remarkable cure in two extreme cases of opium and cocaine addictions that had been made at Dr. Woolley's Sanitarium in Atlanta, Ga., were freely commented upon by the Constitution, the leading paper in that city. The Constitution said: "These were extreme cases, using both morphine and cocaine, each using from forty to sixty grains of morphine and from twenty to twenty-five grains of cocaine, hypodermically, in twenty-four hours. Their vital forces were impaired, they were emaciated, and were seriously in doubt about ever being cured by any method of treatment; their whole bodies almost a mass of sores as a result of the puncture of needles. Both of these patients were discharged after thirty days' treatment, neither of them taking any medicine the last 15 days. The sores of their bodies had healed, they could sleep, there was no insomnia, no loss of appetite and no material suffering. They progressed nicely from the first dose of medicine and gained strength and flesh rapidly."

A HOUSE WITH A GOOD REPUTATION

T. DUMAS and SONS CO.,
Limited.

FURNITURE and HOUSE FURNISHINGS,
Stoves, Refrigerators, Go-carts.

924 Canal st., New Orleans.

SAFES
W. T. COATS,

AGENT DIEBOLD SAFE & LOCK CO.

FIRE AND BURGLAR PROOF SAFES
OF ALL DESCRIPTIONS.

LARGEST SAFE HOUSE in the SOUTH.

Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

USE GAS for COOKING and HEATING! USE ELECTRIC
CURRENT for LIGHTING and POWER FURNISHED by US.

WE OFFER A FACTOR OF SAFETY!

NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Bibbey, Shreveport,
Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

SUMMER TOURS

VIA

SOUTHERN PACIFIC
CALIFORNIA RESORTS,

ALASKA-YUKON PACIFIC EXPOSITION,
SEATTLE, WASHINGTON, JUNE 1, OCTOBER 31, 1909.

PORTLAND, ORE.—THE CITY OF ROSES,
ELKS' CONVENTION, LOS ANGELES,
CAL., JULY 13-17, 1909.

GO ONE WAY THROUGH CALIFORNIA, RETURN VIA PORTLAND
AND SEATTLE, ALL ON ONE TICKET. LOW ROUND TRIP RATES.

THROUGH TRAIN TO CALIFORNIA DAILY.

OIL BURNING LOCOMOTIVES. PULLMAN SLEEPERS. CHAIR
CARS AND COACHES. STOPOVER ANY POINT.

ASK YOUR AGENT FOR INFORMATION AND LITERATURE, OR
WRITE

D. ASBURY, Div. Pass. Agt., J. H. PARSONS, Gen. Pass. Agt.,
LAKE CHARLES, NEW ORLEANS.

EDUCATIONAL.

Stanton College for Young Ladies.

NATCHEZ, MISS.

College and Preparatory Courses. Vocal and Instrumental Music, with teachers of the best European and American Training. Art, Expression, Physical Culture. Fifteen teachers. Beautiful location. Modern conveniences. Two students to the room. Especial care as to thoroughness, health, womanly culture and pleasant home life. Sixteenth Session opens SEPTEMBER 14, 1909. For handsome catalogue address H. P. TODD, President, Box 221, Natchez, Miss.

The Jefferson County High School,

PAYETTE, MISS.

The only County High School in the State offering courses strictly in Literary, Music, Elocution, Commercial Departments. Girls only taken to board in the Dormitory. Strong faculty of Christian men and women. Most healthful and pleasant location. Considering the high class work done in our four-year High School course, our prices are very reasonable. Cost of session is from \$150 to \$175. For further particulars write M. L. McCleskey, Supt.


American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmetic, Civil Service, Preparatory, Free Employment Department. Individual Instruction. Write for Catalog. A. WALTER M. GATES and S. CARTER SCHWING.

Whitworth College,

A High-grade College for Young Ladies. Session 1908'09, 240 students and 22 teachers and officers. Next session begins Thursday, Sept. 9, 1909. For catalogue, address, WHITWORTH COLLEGE, Brookhaven, Miss.



VIRGINIA INSTITUTE

Patronage from Many States.

DELIGHTFULLY located 1900 feet above sea level. Climate like Asheville, N. C. Picturesque mountain scenery. Ideal spot for health and study. Four-story brick and stone building—165 rooms. Modern equipment. University and Conservatory trained teachers. Music, Art and Expression. Twenty-eight new pianos. Board and regular courses from \$200 to \$300. Write for catalog to Pres. J. T. Henderson, M. A., Box 30 Bristol, Va.

Belmont College

For YOUNG WOMEN. Nashville, Tenn. College and Preparatory Courses. Music, Art, Expression, Modern Languages, Physical Culture and Domestic Science. Matchless location. Register now. Catalogues on request. Address Box T. IRA LANDEITH, D.D., LL.D., President. Miss HOOD and Miss HERON, Principals.



Rail-Road Help Wanted

Thorough and practical instruction given in Telegraphy. Good Positions Guaranteed. Largest schools in the South. Expert teachers. A good telegraph operator can always command a good, paying position. Write for full particulars and terms. Address BIRMINGHAM TELEGRAPH COLLEGE, 1917 First Avenue, Birmingham, Ala.

Obituaries.

MISS KATE LANE was born in Madison County, Miss., Sept. 29, 1855, and died in San Antonio, Tex., March 23, 1909. She was laid to rest in the little cemetery at Pochontas, Miss. The burial services were held in the church which she so much loved, by her pastor, Rev. J. W. Ward, and the writer of these lines. She became a member of the M. E. Church, South, in early life, and was ever afterward a bright, cheerful Christian. Her consecration was beautiful. She was a woman of sterling worth and character. She had no acquaintance with the principle of selfishness. The poor and destitute had in Miss Lane a sympathetic friend. A strong principle of her religion was to minister to the suffering. She had many friends and no enemies. She held in the highest degree sacred the character and reputation of others, never betrayed into the discussion of the failures and errors of her friends. She never permitted the fire of God's love to burn dimly upon the altar of her heart. The weary feet that went often on errands of love will no longer tread the pathway of life; the hands that ministered so unweariedly to the wants of others are cold and stiff, and the heart that was so kind and tender is still in the cold grave. Her last hours were peaceful. She died like a Christian philosopher. She had no fears of the death valley. As a former pastor, the writer knew her intimately, and never knew a more unselfish soul—indeed, she was an Israelite in whom was no guile. We will miss her in the church and in the circle of Christian association. She leaves an aged mother, three sisters, two brothers, many other relatives and a host of friends to mourn her going. May the dear ones left behind be strong in the Lord, whose grace is sufficient in every sorrow. We do not say farewell to this departed dear one. We shall greet her again in that beautiful clime where sorrow and grief will find no entrance, where tears will flow no more. But in that sinless, cloudless, sorrowless, deathless home we will greet her again.

J. R. JONES.

Mrs. FRANCIS L. MITCHEAL CHRISTIAN was born near Huntsville, Ala., June 26, 1829, and died Feb. 9, 1909, at her home near Oak Ridge, Miss. In 1847 she was married to John B. Christian and settled near what is now Boyina, Miss., in "Big Black Swamp," where they lived for several years. In 1875, owing to the bad health of Mr. Christian, they bought a place near Oak Ridge, and in four months after they had settled in their new home, he was stricken with paralysis and died July 10, 1875, leaving her with two children to rear, only one of whom survives her. She joined the Methodist Church soon after moving to Oak Ridge and remained a faithful member until the last. In the early part of 1903 she was stricken with paralysis and all thought the end had come, but she rallied from that stroke and for a time seemed to be almost well. It was my privilege to visit her frequently during her illness and my intimate association with her will ever be a source of blessed memory to me. Time and again she assured me that she had no fear of death; her faith was firm and she was confident of soon meeting her Master she loved so dearly. She would often tell us that our church duties must be attended to. Her daughter, Mrs. Dunn, who has charge of the Sunday School at Bradley's Chapel, would say: "Mother is not well. I hardly know whether to go to church or not," and she would say, "Yes, go; I feel very well. You know, you must not neglect the Sunday School." Her well-marked Bible was her constant companion, and is one of the most precious gifts she has left her loved ones. She was tender-hearted and generous; she gave

with unstinted hand to the cause of her Master and liberally aided every cause of suffering humanity. On Feb. 9, 1909, she was taken with another stroke of paralysis, and passed out into the beyond, where she awaits the final judgment and the gathering together of her loved ones. May the mantle of her spirit fall upon us all. May we so live that we shall meet her in the beyond.

Her devoted grand-daughter,
IRIA C. BELL.

Mrs. EMMA E. VERNON (nee Stephenson) was born Oct. 19, 1847; was married to E. T. Vernon, Feb. 7, 1866. She professed religion quite young, and joined the M. E. Church, South, in which she lived until her translation to the better world. Sister Vernon was much beloved as a kind neighbor, faithful Christian, Palmetto Church, at which her membership was and near where she lived for many years, sadly misses her now, her vacant seat noticed so much will have to be filled by another. Who will it be? Her last affliction was continued, in which she was patient, giving constant evidence of her faith in her Savior. Her last was peace! peace! She leaves several children to mourn their loss. May they overtake their mother in the good world. She died at the home of her son-in-law, Mr. J. E. Johnson, in Pontotoc County, Miss., April 2, 1909.

D. W. BABB.

RESOLUTIONS.

Whereas, It has pleased God in His divine wisdom to remove from our midst our beloved brother, Rev. John W. Chambers, and call him home to glory; therefore be it

Resolved by the Ellisville Quarterly Conference of the M. E. Church, South, First, That in the death of Brother Chambers the Conference has lost a most valuable member whose Christian character and devotion to duty has been an inspiration to us all.

Second, That while we miss his presence here among us and feel the loss of his power and influence, still we humbly bow to the will of him who made us in the full faith and confidence that "He doeth all things well."

Third, That the sympathy of this Conference goes out to the sorrowing family, relatives and friends of Brother Chambers. May the God that he loved so well and in whose cause he was a valiant soldier, comfort you all in this dark hour of misfortune.

Respectfully submitted,
J. T. McKINNON,
H. C. CARTER,
J. T. TAYLOR.

Committee.

TRIBUTE OF RESPECT.

We, your committee appointed to draft resolutions touching the death of our little friend, FANNIE WILSON, beg leave to submit the following:

First—That we, the members of Washington Sunday School, Springville, Miss., deeply lament the death of our little friend, Fannie Wilson, and while we bow in humble submission to the will of him "who doeth all things well," we cannot refrain from expressing our deep sorrow.

Second—That we will ever cherish a fond recollection of her many virtues, and hold in just regard the efficient manner in which she ever discharged her duties as a member of our Sunday School, and in every walk of life; and we will ever aim to emulate her Christian example.

Third—That we tender the loved ones our heartfelt sympathy in this their great bereavement, and that this tribute of our love for our departed little friend be published in our country paper and in the New Orleans Christian Advocate, and a copy of the same be furnished the parents of the deceased.

THOS. L. PORTER,
THOS. G. MOODY,
MRS. NELLIE COOK,
MRS. LAURA FULLERTON,
Committee.

Jewel Barber Shop,

JOHN SCHNEIDER, Prop.,
604 Gravier Street, New Orleans,
Opposite Canal-Louisiana Bank.
Hair Cutting Twenty-five Cents



When Purity and Unsurpassed Quality counts, we invite you to give our

ICE CREAM

A TRIAL.

—OUR MOTTO IS—

"Not how Cheap, but how good"

Yet the price is low for the Quality of goods.

Harris Ice Cream Co.

1302 DRYADES STREET,
Phones, 380-4392.

QUEEN & CRESCENT ROUTE.

SHORT LINE
TO
NEW YORK
WASHINGTON
CINCINNATI
BIRMINGHAM
ST. LOUIS

PERFECT SERVICE
VESTIBULED TRAINS, THROUGH
PULLMAN CARS, DINING CARS.

TICKET OFFICE, 211 ST. CHARLES STREET.

Depot: Terminal Station, Canal St.
Telephone Main 4482.

ILLINOIS CENTRAL

The Double Track Route.

26 Hours to Chicago
21 Hours to St. Louis
22 Hours to Louisville
26 Hours to Cincinnati

Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.

Full Particulars at

City Ticket Office,
141 ST. CHARLES STREET.
Phone, Main 8618.

Gives a Fine Finish to Starched Things

Here is a way of giving better finish to starched clothes and linens. Melt a little Pure Refined Paraffine, add it to hot starch, and when the ironing is done you'll be delighted with the firm, lustrous surface on every piece.



Pure Refined PARAFFINE

applied hot it is the best way to seal fruit jars and jelly glasses.

Nothing makes a better floor finish than Pure Refined Paraffine.

A little of it added to wash water helps loosen dirt from soiled clothes.

Write for a Paraffine Paper Pad to keep your sad iron from sticking—we send it free.

STANDARD OIL COMPANY,
Incorporated

BABY SAVED HER

"I was sick for three years," writes Mrs. N. L. Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones."

"One day I noticed my baby playing with one of your Ladies' Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui."

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies' Birthday Almanacs if you will send postpaid card asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Kodak

Pictures
Developed
Printed
and Enlarged

Plate or Film

We use Eastman's Developing tank system and Kodak paper and get the best results. Fresh films and supplies received weekly. All work finished in twenty-four hours. Low prices. Satisfaction guaranteed. Price list on request.

Everything for the Amateur Photographer carried in stock. Send on call for catalog of Kodaks, Brownie Cameras and supplies. Advice cheerfully given free.

Mail Orders Filled.

E. O. Zadek Jewelry Co.
Dept. K, No. 1 Royal St., Mobile, Ala.

FROM BRANDON, MISS.

Dear Editor: Rev. Walter G. Harbin, the noted evangelist formerly of Kentucky, but now of Haysville, La., has just closed a two weeks' revival meeting in the Brandon Methodist Church. Notwithstanding unfavorable conditions produced by excessive rains the meeting has been productive of much good, resulting in many accessions to the church and general good in the community. He is a man of marvelous energy, great power, and a splendid judge of human nature. He is well equipped for the noble work in which he is engaged and is, perhaps, doing as much good to Methodism and church work generally as any man engaged in the ministry.

Among his many worthy and noble purposes is the establishment of permanent scholarships at Millsaps College for the education of worthy young men who desire to enter the ministry. The invitation extended him to hold the revival meeting here was due to the splendid work accomplished by him at Pelahatchie and Shiloh in this county last year. At the former place he secured more than sixty new members and at the latter place more than one hundred.

He takes an active interest in extending the circulation of the Christian Advocate, and at this place, with the splendid assistance of Miss Ada DeWitt, secured more than twenty subscribers to that paper during the meeting here.

Our local pastor, Rev. C. F. Emery, has done such splendid work during his two years here that the church is now in excellent condition.

S. L. McBAURIN.

REVIVAL IN MERIDIAN.

The protracted services at the Fifth Street Methodist Church drew the largest audiences Sunday, May 30, that have yet assembled, and the results were by far ahead of anything yet obtained. While the weather was not altogether ideal, the enthusiasm of the congregation was by no means relaxed and the zeal of their devotion was eminently manifest.

An inspiration was given the pastor when at a largely attended Sunday School, twenty of its members joined the church, being baptized and received at that service.

This inspiring service was followed by a masterly sermon by the pastor, Rev. C. M. Chapman, at 11 o'clock from the text: "And He Carried His Disciples into an High Mountain."

The total number received into the church during the day was thirty, and the present indications are that this will be the greatest meeting Fifth Street Church has possibly ever known.

Services are conducted every afternoon at 3 o'clock for the children, and at 7:45 p. m. for everybody. Rev. C. M. Chapman is a light and eloquent speaker, and is delighting his audiences, and no one will be disappointed if they attend. The meeting will continue at least through this week.

J. B. H.

CORINTH DISTRICT CONFERENCE.

The district conference for the Corinth District will be held at Booneville, Miss., opening at 3 p. m., Tuesday, July 20th, which is a change of one day from previous announcement for good reasons. Committees will be appointed on the several subjects mentioned in the discipline and their reports will form basis for discussions. Special attention will be given Woman's Home and Foreign Mission Societies on second day. The district secretaries of these societies will be present. Let all the pastors keep this week open for this meeting and see that their laymen attend.

BEN P. JACO, P. C.

Marriages.

At the residence of Mr. E. H. Brothers, Meridian, Miss., May 21, 1909, by Rev. Isaac L. Peebles, Mr. L. P. BROWN, of Shuqualak, and Miss FLORENCE MAY BETHANY, of Scotland, Miss.

On the evening of the 16th of May 1909, at the Methodist Church at Shuqualak, Miss., by Rev. H. E. Carter, Mr. MARSHALL N. PITCHFORD and Miss BELVA L. PACE.

On May 23, 1909, at the residence of the bride's father, near Artesia, Miss., by Rev. A. H. Williams, Mr. A. T. McILWAIN and Miss EFFIE UPCHURCH.

At the residence of the bride's parents, in Lawrence County, Miss., on May 2, 1909, by Rev. R. Bradley, Mr. S. S. DONALD and Miss VIRGINIA TURNAGE.

At the residence of the bride's parents, in Jefferson Davis County, Miss., on May 12, 1909, by Rev. R. Bradley, Mr. J. V. TURNAGE and Miss BETTIE SMITH.

CAPUDINE CURES HEADACHE.

There is no remedy that does the work like Hicks' Capudine. For sick or nervous, headache, headaches from cold, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

FROM DEASONVILLE, MISS.

Dear Dr. Boswell: I have been thinking for some time that I would give you a brief account of what is being accomplished on the Deasonville charge. This is our second year here. We are glad to report progress along all lines on our charge. We have a large circuit containing five societies with a membership of about four hundred; a more loyal people would be hard to find. We had a good year last year. We had an increase in number of prayer meetings, Sunday Schools, and family altars; the number of subscribers to our church papers was more than doubled last year. The stewards raised the assessment for the pastor fifty dollars over the preceding year and paid twenty-four dollars and forty cents in excess. All claims were paid in full. One church repaired at a cost of about one hundred dollars; also some improvement on the parsonage; we had quite a number of conversions; forty-three members were added to the church.

We are expecting greater things this year. The outlook is promising for a good year. We have held our second Quarterly Conference. Our new and efficient presiding elder, Brother J. R. Jones, was on hand, and made a fine impression on the people, not only as a presiding elder, but as a preacher. He gave us four strong sermons, which did great good.

We have held one Laymen's Meeting, which did great good; our people are becoming enthused in this great work; we expect to hold a Missionary Institute the fourth Saturday and Sunday in June. We have two W. H. Mission Societies, both are doing a good work.

The spiritual atmosphere is improving all the time. We have had twelve conversions up to date this year; have baptized twelve infants; also an increase in number of Sunday Schools and prayer meetings. The stewards gave us another raise of fifty dollars on pastor's salary; making an increase of one hundred in two years. We will send a list of new subscribers to the New Orleans Advocate in a few days. I congratulate you on the improvement of the Advocate. I enjoy it very much. I am yours,

J. E. J. FERGUSON, P. C.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle, latest craze; for adults as well as children. Address ARTHUR PETER & Co., 658 Hill Street, Louisville, Ky.

Rider Agents Wanted

In each town to ride and exhibit sample 1000 model. Write for Special Offer. 1909 Models \$10 to \$27. 1907 & 1908 Models \$7 to \$12. All of best makes. 800 Second-Hand Wheels. All makes and models. Good as new. \$3 to \$8. Great Factory Clearing Sale. We Ship On Approval. 100% cash deposit, pay the freight and allow TEN DAYS' FREE TRIAL. Tires, coaster-brakes, parts, repairs and sundries, half usual prices. Do not buy till you get our catalogs and offer. Write now. HEAD CYCLE CO., Dept. H29, Chicago.

BIG PHONOGRAPH VIOLEN

The original Victor A. E. and Co. gramophone. Sold on easy monthly payments. Play water-tight, fire-proof and concert hall quality. Everything. Price \$100. I ship on approval. Write today for my Big Free Catalogue. EUGENE CLINE, 55 Dearborn St., Chicago.

"ASCO" Rubber Roofing.

Durable, Fireproof, Waterproof, Vermine-proof. Easy to lay. No special tools needed. Directions with each roll. Cheapest and best.

1 Ply—\$1.35 per square.
2 Ply—\$1.70 per square.
3 Ply—\$2.00 per square.
American Supply Co., Mobile, Ala.

LONG WRITERS and POETS

Arrange, compose, revise and publish vocal and instrumental music. Send us your poems and manuscripts for free advice and best terms. FOR KREMER CO., 342 Marine Bldg., CHICAGO.

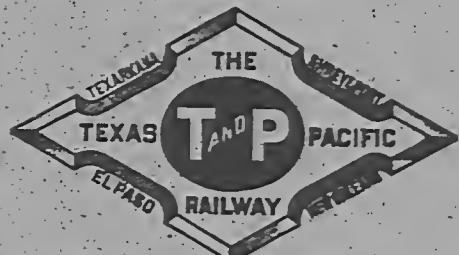
VISIT

MINERAL WELLS

For
HEALTH AND PLEASURE
AND

WEST TEXAS

For
FINE AGRICULTURAL LANDS
REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,
General Passenger Agent.

DALLAS - - - - - DALLAS

Free Trips to New Orleans!

EVERY DAY IN THE YEAR

The Retail Trade Extension Committee of New Orleans will

REFUND FARES TO NONRESIDENTS

who buy for CASH from MEMBERS of the COMMITTEE on the following basis:

For visiting customers traveling by rail:

- On purchases of \$5.00 or more, fare refunded 10 miles round trip.
- On purchases of \$10.00 or more, fare refunded 25 miles round trip.
- On purchases of \$15.00 or more, fare refunded 40 miles round trip.
- On purchases of \$20.00 or more, fare refunded 55 miles round trip.
- On purchases of \$25.00 or more, fare refunded 70 miles round trip.
- On purchases of \$30.00 or more, fare refunded 85 miles round trip.
- On purchases of \$35.00 or more, fare refunded 100 miles round trip.
- On purchases of \$40.00 or more, fare refunded 115 miles round trip.
- On purchases of \$45.00 or more, fare refunded 130 miles round trip.
- On purchases of \$50.00 or more, fare refunded 145 miles round trip.
- On purchases of \$55.00 or more, fare refunded 160 miles round trip.
- On purchases of \$60.00 or more, fare refunded 175 miles round trip.
- On purchases of \$65.00 or more, fare refunded 190 miles round trip.
- On purchases of \$70.00 or more, fare refunded 205 miles round trip.
- On purchases of \$75.00 or more, fare refunded 220 miles round trip.
- On purchases of \$80.00 or more, fare refunded 235 miles round trip.
- On purchases of \$85.00 or more, fare refunded 250 miles round trip.
- On purchases of \$90.00 or more, fare refunded 265 miles round trip.
- On purchases of \$95.00 or more, fare refunded 280 miles round trip.
- On purchases of \$100.00 or more, fare refunded 295 miles round trip.
- And so on.

For visiting customers traveling by water from points North:

- On purchases of \$5.00 or more, fare refunded 10 miles round trip.
- On purchases of \$10.00 or more, fare refunded 25 miles round trip.
- On purchases of \$15.00 or more, fare refunded 40 miles round trip.
- On purchases of \$20.00 or more, fare refunded 55 miles round trip.
- On purchases of \$25.00 or more, fare refunded 70 miles round trip.
- On purchases of \$30.00 or more, fare refunded 85 miles round trip.
- On purchases of \$35.00 or more, fare refunded 100 miles round trip.
- On purchases of \$40.00 or more, fare refunded 115 miles round trip.
- On purchases of \$45.00 or more, fare refunded 130 miles round trip.
- On purchases of \$50.00 or more, fare refunded 145 miles round trip.
- On purchases of \$55.00 or more, fare refunded 160 miles round trip.
- On purchases of \$60.00 or more, fare refunded 175 miles round trip.
- On purchases of \$65.00 or more, fare refunded 190 miles round trip.
- On purchases of \$70.00 or more, fare refunded 205 miles round trip.
- On purchases of \$75.00 or more, fare refunded 220 miles round trip.
- On purchases of \$80.00 or more, fare refunded 235 miles round trip.
- On purchases of \$85.00 or more, fare refunded 250 miles round trip.
- On purchases of \$90.00 or more, fare refunded 265 miles round trip.
- On purchases of \$95.00 or more, fare refunded 280 miles round trip.
- On purchases of \$100.00 or more, fare refunded 295 miles round trip.
- And so on.

Passengers from any point of the Gulf Coast to New Orleans and back must spend an aggregate of at least \$5.00 on purchases at the bank, but north of Bayou, or south of Bayou, or west of Olga, \$60.

IMPORTANT

In no case will any sum be refunded in excess of ACTUAL COST of transportation. In such cases where the full round trip fare can be refunded, owing to insufficiency of customer's total purchases, 5 per cent. of this total sum will be refunded.

You must ask for and obtain from your local railroad or steamboat ticket agent (or train conductor or steamboat clerk), at the time you buy ticket, a receipt for the money spent for your ticket. Present receipt at first store where purchase is made, and ATTACH TO TRANSPORTATION CHECK when you present latter to the bank.

Purchaser must sign name and address on transportation check. When all purchases are made, present to

GERMAN-AMERICAN NATIONAL BANK

620 CANAL STREET, between 10 a.m. and 3 p.m.

After 3 p.m., and until midnight, and on Legal Holidays, present to

MAY'S DRUG STORE, Canal and Chartres Streets

SPECIAL: We do not seek to compete with your local merchant. Every good citizen of any community should **Buy at Home.** But, whenever your local merchant does not carry in stock what you want, we want you to **Come to New Orleans** and inspect our lines. The money you spend in the South stays HERE, and is paid back in taxes, labor and improvements. **Buy at Home!** But, if you can't buy at home, **BUY IN NEW ORLEANS.** For full particulars, and list of merchants who will refund fares, write:

RETAIL TRADE EXTENSION COMMITTEE, 528 Camp Street

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JUNE 24, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 23.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2785.



PARSONAGE OF FIRST METHODIST CHURCH,
YAZOO CITY, MISS.
Rev. Thos. B. Clifford, Pastor.

[illegible]

Glances at the World.

[illegible]

For years past we have heard no more about the "atrocities in the Congo region," under the rule of the king of Belgium. Just what the atrocities are we do not know, save that it is the ill-treatment meted to the native Africans. A certain rubber company or trust, seems to be the chief offender. Not long since, two missionaries of the Presbyterian Church, Rev. W. H. Morrison and Rev. W. H. Sheppard, being cognizant of the cruelties to which the natives are subjected made public their knowledge. They were arrested and imprisoned, and are being held for trial on the charge of "calumnious denunciation" of the Congo Rubber Company. The friends of the missionaries have appealed to the government at Washington in their behalf, and the administration has instructed its representative to watch the court trial. Whether they will get a just verdict is doubtful, as the place for trial is a full thousand miles from the scene of the alleged offence. The missionaries, being citizens of the United States, will, of course, receive all the protection possible to be accorded them by the government.

No little skepticism has been indulged in regard to the practicability of airships. We confess to occupying a place among the doubters, and notwithstanding successful flights through the air, we are not yet persuaded that airships will take the place of railroads and ocean steamers. They may, after awhile. One of the leading papers of the country says: "The dispatches received successively from the German cities over which the aerial monster of Zeppelin's invention passed on Sunday, bring vividly home to the reader's imagination the fact that the successful solution of the problem of aerial navigation is already outstripping conservative hypothesis and cautious conjecture. When a ship of the air as long as the average grayhound travels a distance of some nine hundred miles in forty hours—alighting but once, and then only for a few minutes—and is throughout the unprecedented journey measurably obedient to the single controlling human hand at the helm, it must be admitted that the dirigible balloon has passed quite beyond the experimental stage in its development. The "heavier-than-air" machines,

[illegible][illegible][illegible]

The Supreme Court of Mississippi has rendered a decision of much importance to the prohibition cause. The question before the court came by on appeal from Gulfport. A man in that town engaged in selling what is called "near-beer". The lower court held him guilty of a violation of the prohibition law of the state and accordingly assessed the prescribed penalty. The Supreme Court affirmed the judgment. The plea of the accused man, as we understand, was that the article he sold did not contain sufficient alcohol to intoxicate. The Supreme Court held that "no beverage can be sold in the state that contains any percentage whatever of alcohol." As a matter of fact, the article sold contained four per cent. of alcohol, and therefore the court could not hold otherwise than that "the action of the court below was sound and must be affirmed. This will dry up the "near-beer" trade in Mississippi if the law is faithfully executed. In Louisiana Judge Overton, in his charge to a grand jury held practically to the same view. He charged that the percentage of alcohol made no difference, it is a violation of the law to sell any kind of liquor if the human stomach can hold enough of it to produce intoxication. Judge Overton also charged that it is a violation of the prohibition law for any one while in a prohibition territory to solicit, receive or accept orders for the sale, by retail of intoxicating liquors." No doubt much bad liquor is sold under the name of "near-beer" the "initiated" being able to get all they want in some places.

The liquor dealers seem to cherish the idea that their influence is not only potent but that it may be exercised irresistibly over every individual with whom they have any dealings. In one of the Western states, two years ago an issue was before the people which they supposed involved the fate of the liquor problem. They were considerably exercised over the matter, and sent a secret circular to every retail liquor man in the state. This circular told the retailers that 50,000 votes would be necessary to defeat the pending measure, and as there are 2000 retailers in the state, it meant that every one of them "must himself bring in twenty-five votes on election day." The exhortation to this end was earnest. They said every retailer can get twenty-five votes. Besides his employees, he has his grocer, his butcher, his landlord, his laundryman, and every person he does business with." The idea of a retail liquor seller influencing twenty-five free American citizens to vote as he dictates—and to be assured that he can do it,

It is stated that in the Agricultural Commission of Louisiana that the wheat will this year raise enough corn for home use and for export in excess of 100,000 bushels. This it is said is the first time in the history of the state that a surplus of corn has been raised and is attributable to the fact that the corn crop was so destructive last year as to make the planting of a large corn crop too great a risk. The farmers wisely planted less cotton and increased the corn much more and a large surplus of the result. What to do with this corn is the question as the home market cannot be relied on and the export of corn would be like carrying coals to Newcastle. Much of this corn can be sold in Louisiana for hundreds of persons who own horses and have no hayfields in and around New Orleans and other sections do not raise a bushel of corn or any kind of feed and the farmers are being advised to turn their surplus corn into hogs. Thus they can do so profit. They can likewise raise beef and it will pay largely. We are happy to know that once in history Louisiana has demonstrated the possibility of raising a surplus of foodstuff. Let our farmers keep this up in succession for a few years and they will be the most independent and happiest people in the world. They may not handle as much money but they will have ready to hand that which it takes money to buy.

R. G. Linn & Co., the great reviewers of trade in their April issue of May 21, says: "Almost every development, except the long-pending debate on the tariff, is favorable, and the gains made in spite of the tariff disturbance are a fair indication of what may be expected when that is out of the way." To this Bryan's Commonwealth replies: "Will it ever be possible for the American people to obtain relief from impositions by special interests without being threatened with commercial disaster when they undertake to legislate for their protection?"

The Kansas City Star says: The people of the great central west have the alternative, if Congress does not revise the tariff the right way, of revising Congress. According to our thinking, regardless of the tariff, it would be a good thing to revise Congress.

The Cleveland Leader quotes Dr. Wiley, the government chemist as saying that "ninety per cent of the liquor sold as whisky is a fraud. The Leader adds: "Some suspect the other ten per cent."

Live Oak Lots, in Gulfport City Schools, and other
privileges; riparian rights; electric car line; \$85
cash. Terms, \$10 down, balance \$5 monthly. Six
per cent. interest. Some oil prospects.
GEO. L. CARLEY,
Real Estate Agent,
Gulfport, Miss.

**The Largest Assortment of all
Grades.**

The GRANT FURNITURE Co.,

427-29-31 CAMP ST.

Just Out of the High-Rent District—Lowest Prices.

CHURCH OWNERSHIP.

(The following communication was offered to Rev. G. B. Winton, editor of the Christian Advocate, but publication was declined on the ground that "the editor does not desire to open the Vanderbilt question in the Advocate." I submit that the Advocate's editorial has not only opened that question, but one much wider and of even greater significance to the Church. To the Church I leave the verdict as to the correctness and justice of my position.—H. M. D.)

"CHURCH OWNERSHIP."

Editor Christian Advocate—

An editorial in your last week's edition under the heading, "Church Ownership," expresses, I take it, your opinion touching the question of the Church's ownership of Vanderbilt University, as of other denominational school and church property. It may, therefore, be accepted as indicative of the policy of the Advocate as the general organ of the Church. If the doctrine set forth in your editorial is fairly deducible from the present legal situation in the republic, then I submit that the title of the Methodist Episcopal Church, South, to every piece of property claimed by it is in constant jeopardy, and the sooner we sell our holdings of every kind and conduct our schools and churches in leased or rented buildings, the better. If the doctrine as set forth in your editorial be not accepted by the Church public as a sound, legal deduction, but only as an opinion of the editor, who is also a member of the Board of Trust of Vanderbilt University, you will not object to having your editorial opinion criticised, nor yet to having legitimate inferences drawn from your statements. It is true that no direct reference is made in the editorial to the Vanderbilt controversy, but it is evident that that and kindred school issues were "the last for which the first was made." The first part of your editorial is indeed in admirable figure and treatment. It is a most interesting recital of the story of the avarice of mediaeval monastic orders, whose hold on inalienable lands acquired by priestly artifice from superstitious and dying persons—had to be broken by statutes of mortmain. I do not mean to be captious. I can see how this recital was naturally suggested as part of a historical review of the subject in hand, but I must insist that this lugubrious background in no way expounds the ownership question in the Methodist Episcopal Church, South. There is not a single point of resemblance, nor is there a single precedent to be found in the whole history. The holdings of the Methodist Church are those of a living owner; a common civil integer, a personality before the law. All its properties have been acquired in a constitutional way and have been validated through regular legal and judicial channels. There can be, I am sure, no difference of opinion between us on these points.

You say concerning the property trust clause in our Book of Discipline: "This clause has, however, had a rocky road." Where and how? In a few States some additional legal forms have to be complied with, but to do so has been found easy enough. So far from being inoperative, or proving a source of embarrassment, this clause has been our protection. Nearly all our property controversies have been inherited through agents who have neglected to write the trust clause in their deeds. The vexatious question now in view has come about mainly through the indisposition of certain of our representatives to accept the plain direction of church courts and the letter of the Book of Discipline.

You are in error in saying, "Whether, however, any specified property is property of the local organization or of the denomination to which that property belongs, it will, under our laws be held by trustees." The Publishing House, the most considerable single property held by the Church, is not in the hands of trustees, but is administered by the General Conference through two publishing agents. These agents, with the book committee, act for the General Conference, which body determines the policy of the House from quadrennium to quadrennium.

The agents and the book committee have great liberty; but they act strictly within the lines of policy laid down by the General Conference. They neither transcend nor go around the details of that policy. I am at so much pains to elaborate this point to show that the General Conference can and does, under the laws of Tennessee, as it could under the laws of other States, define the policy and directly supervise the administration of its vast publishing concerns. What hinders it from so administering the affairs of its greatest educational concern? That these concerns are different, is no answer. Is the Church less capable of keeping school than printing books?

You argue that the appointment of a board of trustees for holding any church property—from a chapel to a university—exposes the property so held "at once to some measure of hostility upon the part of laws derived from or in harmony with the mortmain laws." What mortmain laws? Those of the old English common code, which reckoned to be "dead" the hands of the trustees of inalienable lands held by religious orders, or others? Or those later statutes of both England and America that deal with the "dead hand" bequests of dying testators? If the former, you make all our church trustees mortmain or "dead hand" agents; unable to sell or alienate any property, which is not the case, the Discipline providing for such sale and alienation under given conditions. But clearly, you mean another law of mortmain, for you say, "A trust is the imposition of dead hands upon a present administration." In this you seem plainly to argue that when the church creates a board to administer a certain property that it, the church, immediately becomes a mortmain testator, and the board of trust, the living agent, or administrator, or, as you would seem to argue in another place, "a board of directors." This inference is further justified in what you say later, namely: "The crux of the trustee question is bound to be, sooner or later, in the inquiry whether the trustees are administering to please people long since dead or in the interest of institutions vital and present and developing—are they, in short, trustees for the dead or the living?" There may be cases of mortmain gifts—that is of dead men who have left impressed gifts to public charities, for which gifts, either the testator or the courts have appointed trustees—which must answer to this crux, but the properties held by the Methodist Church cannot be made to so answer, for the good reason aforesaid, that the Methodist Church is not dead. It is alive every day, every hour, and is competent to instruct every board of trust created by it as to what to do, and how to do it. For instance, the Vanderbilt trust, created chiefly by a donation from the late Commodore Vanderbilt, never was a mortmain trust. It was given by the bluff, old financier when he was in life, and in expectation of life. It was not an impressed gift. After being properly validated it passed from the living hands of the donor to the living hands of the church which holds it under a title the validity of which has been fully vindicated. The church having already a board of trust, the donation went to that board to be held for the living church, not for the now dead donor. If there is any mortmain element in this, it is too gauzy to be detected by anybody except a Philadelphia lawyer.

You set up a pretty hold claim in this: "For all practical purposes church ownership need not go farther, as concerns such institutions as schools, hospitals, and the like, than the right to intervene in the selection of trustees, either by a veto power or by the actual election of some or all of them." I demur to your theory, and I think the vast body of Methodists will do the same. As a policy, it would likely land every Methodist institution of the expected class on the rocks of confusion, or else it would end in their early alienation from the church. What advantage is there in retaining the empty power to elect trustees, or perchance, only "a part" of them, if those trustees are then to lay down a policy of their own? Especially what profit in such half-soled prerogative in the face of your further theory that "When trustees prove false to their trusts, the matter will have to be thrown into the courts in any event." That is a startling doctrine—at least, it will be to the general church, if still not strange hereabouts. Must the church invoke the civil

courts when it would correct one of its servants, or any group of them? Take the trustees of the Superannuates Fund. If they should mismanage their trust, must the church go to law to correct the abuse? Absurd! The church knows a better way. Wherein are the members of the board of trust of Vanderbilt University better or greater than these, their brethren?

In the following I heartily agree with you, namely: "In the interest of efficiency, therefore, the boards of trustees should ordinarily be allowed a large measure of liberty. Unless they know better than the rank and file of their fellow-members of the church how to administer the institution committed to them, they ought to be removed and others more fit substituted." But I deeply regret that you should have written your last two sentences, to-wit:

"If they, (the said trustees) are competent, neither from the civil government nor from denominational bodies should there originate interference, questionings, public criticism. To charge serious and conscientious men with being false to a trust is to asperse their integrity." These men being servants of the church, must at all times be willing to hear the church's word. Who is to pass upon the competency of the church's servants? Is it not the church itself? Shall the board of trust of a church university, or its officers, be permitted to do as they list in the management of their trust and the church be denied a voice of criticism? I am far from meaning to indict any particular board of trust, or to "charge" or "aspersion" any, but you, my brother, have raised a serious issue which I meet with a serious answer.

H. M. DUBOSE.

THE LAYMEN'S MOVEMENT.

By Rev. James King.

My Dear Beloved Brethren: What a great matter before us after our Lord said nineteen hundred years ago, "Go ye into all the world and preach the gospel to every creature." Yet we are told that there is about one billion of heathen. Oh, what delay and disobedience has done!

"Behold I send the promise of my Father upon you but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv:49, 50, 51, 52. Read also Acts I and II chapters. You will find that the apostles were filled with the Holy Ghost. Now, brethren, you can see if you will, why we have done so little down the ages in bringing the lost to Christ.

We need converted men and women, but what can they do until they go on to perfection, "For everyone that useth milk is unskilful in the Word of Righteousness, for he is a babe." Heb. v:13. We talk about evangelization of the world in this generation. My brethren: If we will become a united body, preachers and people, and go into our churches and pray until we get our Pentecost filled with the Holy Ghost, like the apostles, then we can pay the Lord his tenth and then turn our whisky money, tobacco, coffee, lodge, ice cream, supper, and picnic money and lots of other self-indulgent money and then make an offering unto the Lord and we will let the Lord carry the Bible into every nook and corner of this old world in five years.

Dearly beloved: Let us appoint a day and meet at our places of worship as early as possible and pray day and night until we get the Holy Ghost, and then use the money above-mentioned and support a missionary from every one of our churches and then send an offering to our Board of Missions to manage the work.

Daisy, Miss.

C. C. HARTWELL CO., Ltd.

Sewer and Water Connections Made on Easy Payments.

213 BARONNE STREET.

bush and pulled himself out; the horse returned to the bank from which they had started. The faithful itinerant called to the Indian to bring the horse over the following day, and then he proceeded on foot toward his appointment. Not far from the creek he sank down at the foot of a tree on a pine slope and died. The Indian found him next day. There was the print of knees on the damp earth where he lay. He was borne to the house he was trying to reach, and on the Sabbath the neighbors gathered to his burial. A good many years ago, if the writer is not in error, the Louisiana Conference desired to mark his grave, and appointed Rev. R. Parvin to locate the spot. This he did, with the help of some aged people in the community. At the foot of the grave, on a pine tree, he cut the letters R. N. A monument was erected. But in a peculiar vandalism, which is hard to understand, rowdy youths, in riding by, chipped the shaft with bullets from their revolvers. So the monument was removed to the churchyard in Jena, where it stands to-day. After this the place of burial was neglected and well-nigh forgotten. Several years ago the presiding elder of the Alexandria District at that time, Rev. J. D. Harper, and Rev. Geo. Anders, pastor at Jena, undertook to locate the grave again. They found the pine tree marked with the initials R. N., and from that located the spot.

At this place the conference gathered on Sunday afternoon for a memorial service led by Rev. J. D. Harper. We felt we were on holy ground as we stood with uncovered heads by this lonely, neglected grave under the pines, the grave of an early Methodist preacher who died at his post. Until recently, the tree under which he died, and where the print of Richmond Nalley's knees was found, was still standing. What one of us, if we could only have been there when the man with the ax came, would not have stayed his hand and cried unto him, "Woodman, spare that tree!"

But to the Conference. It began May 29 and closed June 1. It was well attended by the pastors and representatives of the Church work in the State. The lay attendance was small. Rev. Briscoe Carter, Conference Commissioner of Education; Rev. R. W. Vaughan, agent for the Methodist Orphanage; Rev. Herman Knickerbocker, representative of the American Bible Society; Mrs. James, District Secretary of the Woman's Home Mission Society, and Mrs. Sewell, District Secretary of the Woman's Foreign Missionary Society, presented to the Conference the different interests which they represent. There was also present Rev. N. E. Joyner, of St. Mark's Hall, in New Orleans, who spoke on Home Missions, with special reference to Houma Mission. The pastor in charge of the work, Rev. Clyde Breithaupt, was also present, and spoke of the opportunities and the needs of Houma Mission. Brother Breithaupt has been doing a heroic work there. He has worked along, though he has had slim support. As the writer understands it, there was no appropriation made toward that work at all, and the home pastor was thrown almost upon his own resources, a stranger in a strange land. At the conclusion of his own sermon, on Monday, Rev. H. R. Singleton asked for an offering toward this Houma Mission. Over \$100 was raised. Cannot the other districts of Louisiana do as well? Hear Brother Breithaupt tell of that growing little city of Houma, down near the Gulf, and of the vast resources of the parish, of his missionary journeys in a launch, and of the hundreds eager to hear the gospel, and you will want to help, too, if you can.

The preaching at the conference was done by Rev. J. D. Harper, Rev. J. F. Waltman, Dr. C. W. Carter, Rev. Briscoe Carter, Rev. H. R. Singleton and Rev. Herman Knickerbocker. It was as the Discipline directs—prominence was given to religious service. The preaching was strong and helpful. A memorial service of Bishop Galloway was held on Sunday afternoon, just preceding the trip to Nalley's grave. Rev. N. E. Joyner was in charge. Addresses were made by Rev. H. R. Singleton, Dr. Weber, of Centenary College, and Rev. J. D. Harper.

The reports of the pastors showed the condition of the Alexandria District to be fairly good. The financial status is very good despite depression over the country. Here and there a pastor reported marked progress. Rev. H. O. White reported a

"new church project at Columbia. Some reported the extension of the work into neglected places, notably, Rev. J. F. Waltman and Rev. Wilson Moore. The latter reported the building of a parsonage.

Special attention was given to mission territory, of which there is a large area within the bounds of the Alexandria District. Rev. A. W. Turner has been pursuing a wise policy in St. Landry Parish. By donation or otherwise, he has been securing desirable lots for churches in the new towns springing up in that parish, one perhaps, the future seat of a new parish (Evangeline), and another, may be, a future great summer resort. Spiritual condition of the district is encouraging. Almost 125 accessions to the Church were reported.

The licenses of local preachers were renewed, and the following were granted license to preach: W. E. Belleisle, Wm. Simon and G. W. Holloway. W. E. Aikin was recommended for readmission into the Louisiana Conference by unanimous vote.

Mellville was unanimously selected as the next place of meeting of the Conference.

We had a most delightful Conference. Throughout there was nothing to mar the sessions except some inclement weather. Our much loved presiding elder has won his spurs. We brethren already loved him, for he was long one of us in the Alexandria District. Now we have learned to appreciate his administrative ability and his wise leadership. The Conference unanimously adopted a resolution of appreciation as touching his able and kindly presidency during the session.

As stated in the beginning, we arrived in the rain, but there was sunshine in the loyal hearts and royal homes where we were so graciously welcomed. We enjoyed our stay in the little city among the pines. Methodism is strong there. The Methodists are planning to build a new church next year, and to require all a pastor's time. Jena is a growing town. The new courthouse of the young parish of La Salle is to be located there. Some of us think Methodism there will be the lump that will leaven the whole country round about. The Jena Conference will ever be a pleasant memory.

R. H. HARPER, Secretary.

THE METHODIST HOSPITAL.

On June 8th the Joint Hospital Commission of the Mississippi and North Mississippi Conferences met in the First Methodist Church, at Jackson, Miss.

The history and present status of the plan to establish a hospital were carefully considered and a forward movement determined upon. Several propositions looking to the location of the plant were discussed, but no decision was reached on this point.

The commission finally resolved that it was desirable to enlist as much territory as possible in the movement, so that a hospital can be erected and maintained that will worthily represent our great Church and efficiently serve the largest number possible. To this end Rev. R. A. Meek, Dr. A. F. Watkins, and Dr. W. B. Murray were appointed to visit the approaching sessions of the Memphis, White River, North Alabama and Alabama Conferences and seek to secure their co-operation in the movement. The commission indulges the hope that this union may be formed so that the great work committed to them can be efficiently and worthily performed.

J. D. BARBEE, Secretary.

DISTRICT CONFERENCE.

The Oxford district conference will meet at Paris, July 8. Delegates will be met at Water Valley on Wednesday afternoon and will be taken back Monday morning.

Rev. J. C. Park will preach Wednesday night. Friday will be Laymen's Day.

Committees: License and Recommendation—J. W. Bell, G. W. Strickland, D. H. Crowson. Orders—B. P. Fulfillove, J. M. Wyatt, A. A. Martin.

J. E. CUNNINGHAM, P. E.

VICKSBURG DISTRICT CONFERENCE.

Dear Brother: If any of you find it impossible to attend the district conference at Utica, July 20-23, please drop me a card, also, will those out of the district who expect to attend drop me a card what day you expect to come. Fraternally,

C. M. CROSSBY, P. C.
Utica, Miss.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequalled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequalled in the State and unexcelled in the South. Our teachers of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.D., President.
Grenada, Miss.

The Secret of Success in the Spiritual Life.

THIS HIDDEN TREASURE IS ESSENTIAL TO POWER.

What is It? Do You Want It?

Fully Set Forth in

Rev. J. BENJ. LAWRENCE'S New Book,
"Power for Service."

A very full and complete treatise on the work of the Holy Spirit and how to receive Him into the Life.

JUST OFF THE PRESS

With an Introduction by

REV. B. H. CARROLL, D. D., LL.D.

Bound in Cloth 270 Pages
Price, postpaid, \$1.15.

Address:

CHAS. O. CHALMERS, Publisher,
No. 512 Camp Street, New Orleans, La.

"POWER FOR SERVICE."

This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

The annual conference of the Methodist Episcopal Church, South, for the year 1924, was held at the Hotel de France, New Orleans, Louisiana, from June 10 to 14, 1924. The conference was presided over by Rev. R. A. Meek, Bishop of the South.

At the opening session, the Bishop of the South, Rev. R. A. Meek, delivered an address to the conference. He spoke of the progress of the church in the South and the need for continued effort and devotion.

The conference was held in the Hotel de France, New Orleans, Louisiana. The sessions were held in the afternoon and evening. The conference was a success in every respect.

Next Year

GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference was held at the Hotel de France, New Orleans, Louisiana, from June 10 to 14, 1924. The conference was presided over by Rev. R. A. Meek, Bishop of the South. The sessions were held in the afternoon and evening. The conference was a success in every respect.

The first afternoon and evening sessions were devoted to the Laymen's Movement. Addresses were delivered by J. H. Howard, G. P. Maynard, and others. Rev. W. W. Woodard, of Tampa, president of the Board of Christian Education, delivered a splendid address on the Laymen's Movement. We have no more progress along the line of the Laymen's Movement than here, but our District Lay Leader, Brother J. H. Howard, is full of zeal and is alive to the work and the Greenville District laymen will be heard from. This land of big plantations, big banks, big mills, etc., will also have big churches and big laymen when we have had a little more education for millions. These people are busy expanding all energy developing the finest country in the world, the extension of their energy to the uplift of foreign countries had not appealed to the majority, but the spiritual is steadily gaining the supremacy over the material.

The Conference convened for organization Friday morning with our zealous presiding elder, Rev. R. A. Meek, in the chair. Throughout the session he presided with the dignity, tact, and efficiency of a Bishop.

The preachers were in fine spirits, all reporting progress and none with a report to be ashamed of. The work generally is in better condition than at any previous time. Nearly every charge reported additions on profession of faith, good congregations, prayer meetings, and Sunday Schools. Some of the veterans seem to be renewing their youth, and it well behooves the young pastors to quicken their pace, or be left behind. Rev. J. W. Honnoll was there reporting everything in fine shape and all finances up to date, and in advance. Rev. D. L. Cogdell has completed a splendid church at Dundee; remodeled the church at Coahoma, and is now pushing on to completion a church at Dubbs, also all conference collections up to date. New churches are also

being built in many places. The work is progressing well in every respect.

The afternoon session of the conference was held in the Hotel de France, New Orleans, Louisiana. The sessions were held in the afternoon and evening. The conference was a success in every respect.

Rev. W. W. Woodard, of Tampa, president of the Board of Christian Education, delivered a splendid address on the Laymen's Movement. We have no more progress along the line of the Laymen's Movement than here, but our District Lay Leader, Brother J. H. Howard, is full of zeal and is alive to the work and the Greenville District laymen will be heard from. This land of big plantations, big banks, big mills, etc., will also have big churches and big laymen when we have had a little more education for millions. These people are busy expanding all energy developing the finest country in the world, the extension of their energy to the uplift of foreign countries had not appealed to the majority, but the spiritual is steadily gaining the supremacy over the material.

The afternoon session of the conference was held in the Hotel de France, New Orleans, Louisiana. The sessions were held in the afternoon and evening. The conference was a success in every respect.

The afternoon session of the conference was held in the Hotel de France, New Orleans, Louisiana. The sessions were held in the afternoon and evening. The conference was a success in every respect.

RAISING MONEY FOR FOREIGN MISSIONS

Southern Methodists could raise several hundred thousand dollars annually easily and without effort. Here is the plan: Let every user of tobacco cut out one cigar a week (pastors included). This would amount to \$2.50 per annum and who is it that cannot make at least this small sacrifice for the Lord's cause. Pastors could set the example and insist on their members cutting their tobacco bill five cents per week. We have a great deal about prohibition, does not the expensive tobacco habit come under this ban? Let the members of the M. E. Church, South, who have the cause at heart work and pray that this expensive habit may soon be eliminated. We have some pastors who do not participate. Can't we have more? If religion can't help a man to quit this habit, how much religion has he?

A LAYMAN.

The annual conference of the Methodist Episcopal Church, South, for the year 1924, was held at the Hotel de France, New Orleans, Louisiana, from June 10 to 14, 1924. The conference was presided over by Rev. R. A. Meek, Bishop of the South.

At the opening session, the Bishop of the South, Rev. R. A. Meek, delivered an address to the conference. He spoke of the progress of the church in the South and the need for continued effort and devotion.

Next Year

The Carlisle Rooms

(A home-like place for home-loving people)
1016 Canal Street, New Orleans.
A pleasant rooming-house, catering only to people of good morals and gentle manners.

Phone Main

ROOMS and BOARD

634 and 638 SOUTH STREET
Cafayette Square
Corner St. Charles St. NEW ORLEANS, LA.
Unlimited Meals. Alvin Porter, Mgr.

W. W. Carre Co., Ltd.

Manufacturer and Exporter of
LUMBER,
NEW ORLEANS, LA.

GET SOLID PROTECTION AND INSURE WITH
LEON IRWIN & CO.
FIRE AND CASUALTY INSURANCE.
736 Union Street. Phone, Main 585.

EXCLUSIVE AGENTS FOR
ALASKA AND BOHN SYPHON REFRIGERATORS,
GARLAND AND NEW PROCESS GAS STOVES.
THE UNITED HARDWARE CO., LTD.
1005-1007 Canal Street, New Orleans.

THE SAFEST AND QUICKEST WAY
—TO—

TRANSFER MONEY

—IS BY—

Long Distance Telephone

FOR RATES APPLY TO LOCAL MANAGER

Gumberland Telephone & Telegraph Co.
INCORPORATED.

The Home Circle.

A NIGHT OF PRAYER.

Just out of Boston a young girl came to me and asked: "Do you believe that God would save my brother, if my mother and I should pray all night for him?" I told her that I believed God had put the question in her mind, and that I would advise her to put Him to the test.

She told me afterwards that they returned from the meeting about 10 o'clock, and that they began their prayer at that hour. They continued in prayer until midnight, and until 2 o'clock, and almost 3. Then, believing God had heard and would answer, they went to sleep.

To my certain knowledge that young man had not before that been within four miles of the place of meeting; but the next night, with never a word spoken to him, he was in the meeting, and at the first opportunity he arose and said: "I wish you would pray for me. I have been deeply convicted of sin, and all last night I felt the greatest desire to be a Christian." The young man was converted that night, and has since been a constant member of the church.

Such illustrations might be multiplied without limit and they all prove this—God only waits for us to prove him, and he is more willing to give than we are to receive.—Author unknown.

HER UNANSWERED PRAYERS.

At 25 Martha Bates found herself, after many heart-sickening delays, the teacher in charge of the little Pine Island School.

It was not such a position as she had dreamed of in her earlier, more girlish days. Then it was with a college professorship, or, later, with a medical diploma that her dreams had had to do. Because, however, of delicate health these dreams had been only dreams, and advanced scholarship a thing to be thought of with useless regret. She really was thankful for the little school. It meant bread and butter to her; but, more than that, it would give her a chance to acquire what she had failed to have.

She was stronger now than she had been, yet she realized that her strength must be husbanded and improved upon. Accordingly, she began a course of study by mail with a noted instructor of physical culture, passing the instruction along to her own pupils. Much of her time must be spent in out-door life, and she induced many of the boys and girls to follow her example in taking long walks, during which she led them in observing plant and bird life, and awakened in some a strong desire to study.

The young people of the village welcomed her advent, for new faces were not of every-day occurrence, and the strangers who sometimes came were not often as companionable as the tall, slender teacher. Gradually the young fellows of the little town also began to accept the hospitality which Miss Bates' boarding-mistress was glad to extend to the young people. The gatherings were simple in character, but there was good fellowship and fun and music, with now and then modest refreshments, and the young men enjoyed the companionship which their parents had been slow to provide.

And then one day, after three years of faithful work with her boys and girls, there came into her life, as comes into the lives of most women,

a new interest. A "supply" at the village church seeing her had been attracted, and had come again and again to the town, that he might see and know more of the bright-faced teacher. It was the old, old story, which is unfailingly new.

She told him that she was not fitted for the position of a pastor's wife in the city church to which he had recently been called. But the young clergyman felt no hesitation in transplanting his "flower of the world," and half-reluctantly, she prepared to leave her school, with all that the life there meant to her.

On the evening preceding her departure, her friends prepared an impromptu reception for her. There was no pretense of formality, for no one had thought of coming save as an individual to tell her what she had done for Pine Island.

"My girls would have left home long ago," one mother said, grasping the teacher's softer hands in hers, "they were so discontented with life."

"My boy is keen to go away," smiled the physician of the town. "I never thought he'd care for study, but Miss Bates has inspired him with a thirst after knowledge. We've much to be grateful to you for."

A little apart from the rest sat a woman whose sad face was a contrast to the others. To her Miss Bates hastened.

"I don't know what will become of my boys," she said, her voice breaking. "They were all heading straight toward the drink that killed their father until you—"

As if in answer to the cry of their mother, the four boys, young fellows from 17 to 22, entered the room, walking rapidly to the corner where the two women sat.

The oldest boy spoke:

"We didn't mean to make this a scene, Miss Bates, mother, but we wanted to show how much we appreciate what you've done for us, Miss Bates—and so—we decided to let you carry our temperance pledge with you. We make the promise to you and to mother."

When the teacher knelt, an hour later, in her little room, she thanked God for what He had permitted her to do. "Because Thou didst not grant my petition years ago, when I prayed for health and education, I thank Thee, else 'lean-ness of soul' might be mine to-night. Thou hast led me in a plain path."—*Youth's Companion*.

This I saw, that when a soul loves God with a supreme love, God's interests and his are become one. It is no matter when nor where nor how Christ should send me, nor what trials he should exercise me with, if I may be prepared for his work and will.—David Brainerd.

"TRIALS AND TRIUMPHS OF A YOUNG PREACHER."

Such is the title of an autobiography by Rev. E. G. Kilgore. The book is well named—"Trials and Triumphs." It tells of great disadvantages under which the author struggled in his early life and ministry, straitened circumstances and lack of education. It tells also of his abundant labors, first as a member of the North-Mississippi Conference of the M. E. Church South, his connection with other conferences and of his work in the evangelistic field in later years.

The spirit of the book is admirable, fraternal and kindly. The style is easy and unaffected. To one acquainted with him, the author seems to be telling in a familiar way his experiences and "ups and downs," as a gospel minister. In an introductory note he says: "I have traveled more than a hundred thousand miles in as many as twenty-eight States and Territories." * * * "Held revival meetings definitely in twenty of these States, in which more than ten thousand conversions have been reported, with upward of eight thousand additions to the Church."

The reading of Brother Kilgore's book cannot fail to be encouraging to the young preacher starting out under great disadvantages; it will be helpful also to those beginning their ministry under more favorable conditions. The lay reader and the older preacher will find it an interesting and profitable volume. Order the book from Rev. G. W. Bachman, Winona, Miss. T. C. WIER.

VISIBILITY. DURABILITY. SIMPLICITY.
FOR ALL NATIONS AND TONGUES,
Does the Fine Typewriting of the World.



Universal Keyboard.

35 Languages On One Machine.

A MATHEMATICAL TYPE SHUTTLE.

21 REASONS WHY YOU SHOULD PURCHASE THE No. 12 MODEL HAMMOND.

(1) Visible Writing; (2) Interchangeable Type; (3) Lightest Touch; (4) Least Key Depression; (5) Perfect and Permanent Alignment; (6) Writes in Colors; (7) Least Noise; (8) Manifolding Capacity; (9) Uniform Impression; (10) Best Mimeograph Work; (11) Any Width of Paper Used; (12) Greatest Writing Line; (13) Simplicity of Construction; (14) Greatest Durability; (15) Mechanical Perfection; (16) Back Space Attachment; (17) Portability; (18) Least Cost for Repairs; (19) Perfect Escapement; (20) Double Line Lock Device; (21) Writes on cards Without Bending.

OUR SALESMAN WOULD BE PLEASED TO FOLLOW, TO DEMONSTRATE AND EXPLAIN IN DETAIL, WRITE FOR CATALOGUE.

THE HAMMOND TYPEWRITER CO.

Address All Correspondence

ST. LOUIS BRANCH, THE HAMMOND TYPEWRITER COMPANY,

Broadway and Locust St.,

St. Louis, Mo.

DR. TICHENOR'S ANTISEPTIC

And the life or usefulness of a valuable animal is ruined, unless Dr. Tichenor's Antiseptic is applied promptly—if this is done, the wounds will not inflame and will heal promptly leaving but little scar.

Always keep a bottle in the stable.

AT ALL DRUGGISTS
25 and 50 Cents
Also in quart bottles.



IT
OFTEN
HAPPENS

ing lists of your Advocate subscribers, and attending to their renewals at once.

S. B.—Be sure you send in renewals with the same initials as last year, or notify us of change.

PERSONAL.

Rev. H. W. Van Hook has been elected president of Edward McGehee College at Woodville, Miss., to succeed Miss Swanson.

Rev. J. B. King who looks after the saints on Topisaw Creek is happy—he serves a pleasant charge and, "everything moves along nicely." May he have great success!

At the close of one week's work at New Iberia Rev. W. G. Haglin reports the application of eighteen persons for membership into the church, and the work still progressing.

Dr. W. B. Murrah and wife will sail from New York for Europe July 2. We trust they may have a safe and pleasant journey. The good wishes of many friends go with them.

Dr. Sawyer returned Monday from Cheneyville, La., where he assisted the Rev. John Sholars in an eight days' meeting. He reports a successful meeting, very many testifying on Sunday night to having been blessed.

We have been given "officially and personally, a warm invitation to a warm seat in a warm district conference, the hottest days in July." It would warm our old heart mightily to be there, and we are grateful for the invitation.

Rev. J. M. Henry, of Baton Rouge, was visiting friends in the city the early part of this week. He was a pleasant caller at the Advocate office, where he is always welcome. Church matters move pleasantly and successfully under his charge.

Mrs. O. A. Thrower, beloved wife of the pastor of our church in New Iberia, was reported on Saturday last as being quite ill. As we have received no word since then we trust there has been a change for the better and that she will soon recover.

The address of Rev. Simpson J. Tubby, the missionary, is Moscow, Miss., R. F. D. No. 2, and not Damascus, as published in the conference minutes. Brother Tubby has had trouble getting his mail. It will be obviated in the future if letters are sent to Moscow.

All delegates and preachers to the Durant District Conference at Louisville, Miss., June 20 to July 4, who will go down to Ackerman from Durant over the I. C. railroad on Wednesday the 30th, are requested to drop Rev. J. D. Simpson a note at Ackerman, Miss., and oblige. This is by special request of Brother Simpson.

Rev. Hilary Westbrook serves the Hub. Being the center, we should know where it is, but we do not, only that it is in Mississippi, and a good place. The people like the preacher and he likes them. They pound him with good things to eat, and promise better things in the future. The preacher is hopeful and happy, and reads the Advocate.

Rev. O. S. Lewis, Broad Street, Hattiesburg, has been blessed with the assistance of Rev. Geo. H. Thompson, of Lumberton, in a revival. The meeting, still in progress, is an "old-fashioned Methodist revival." Brother Thompson's preaching is powerful and convincing. Sinners are being converted, and backsliders are coming back to God.

We print this week on our first page the picture of the parsonage of First Methodist Church, Yazoo City, Miss. It was purchased last year at a cost of more than \$7,000, and recently improved by the addition of two coats of paint. Our good friend, Rev. Thomas R. Clifford, is the present occupant. We hope he will be allowed to enjoy this delightful home for a full quadrannium.

Rev. H. W. Knickerbocker attended the Preachers' Meeting last Monday morning. He is specially interested in raising money for the American Bible Society. Mrs. Russell Sage has promised the Society \$500,000 on condition that the country at large give an equal sum. The friends of the cause in Louisiana will give their share of this amount, and Brother Knickerbocker is endeavoring to secure it.

Rev. Wm. V. Falcon, sometime an assistant to Rev. M. Hebert in the French Mission, spent last session at Millsaps College. He is now in the city canvassing for Current Literature, a monthly magazine. He is trying to secure a sufficient number of subscriptions to purchase a four years' scholarship, which, if he succeeds, will be honored at Millsaps College. He is hereby commended to our friends in this city and elsewhere.

The quarterly conference still attracts the people in some sections of the country. They are occasions of interest and profit. Rev. T. J. O'Neil, of the Newton district, in a note to this office, says: "I had the pleasure of administering the Sacrament of the Lord's Supper, Sunday, June 12, at Lorena, to one of the largest classes of communicants I ever saw except

at an annual conference. Among the communicants was an aged Lutheran preacher."

We have received an invitation, accompanied by an elaborate programme, to the Semi-centennial celebration of Tulip Street Church, Nashville, Tenn. The exercises are now in progress, and will continue until Sunday. Tulip Street Church is one of the very best in the connection, and the celebration, we have no doubt, is of the highest order. In its early years Tulip was served by the best preachers in Southern Methodism—McTyeire, Summers, Baldwin, Young, Barbee, Hanner and West—giants in the days of giants.

Rev. J. E. Wray, who wrought so faithfully at First Church in this city, the work of whose hands has been established, is now working hard to build a house in Houston, Texas. The lot was purchased some time ago at a cost of \$50,000, and on June 17, the contract was let for a building, which, when finished and furnished, will cost \$175,000. This will run the value of the Shearn Memorial plant in the neighborhood of a quarter of a million dollars, and make it one of the greatest churches in the country. Brother Wray is greatly encouraged.

GALLOWAY MEMORIAL CHURCH.

To the Members of the Methodist Episcopal Church, South.

One of the important things which Bishop Galloway wished to see completed before his death was a thoroughly representative church in Jackson, Miss., on the site where now stands the First Methodist Church built twenty-six years ago, during his ministry as a pastor. The officials of the church there have resolved to build such a church, costing some \$75,000, to be called "Galloway Memorial." This gives it more than a local character, and at a meeting of visiting Methodists attending the Millsaps College commencement, permission was asked to add not less than \$25,000 that not only Bishop Galloway's many friends in Mississippi, but throughout the connection and the country might have some part in making the "Galloway Memorial Church" a fitting monument to the noble Bishop, opposite whose home it will stand. It will cost \$100,000. Committees were appointed to co-operate in the two Mississippi Conferences in receiving contributions for this purpose.

Mr. J. R. Bingham, Carrollton, Miss., a warm, personal friend of Bishop Galloway has been appointed to receive all contributions other than the local contributions of Jackson, and he will see that the amount received draws four per cent. interest until used, being placed in a savings bank.

Already, the local church at Carrollton has paid in \$100, the result of a week-night service where the matter was mentioned, and without solicitation the amount was at once contributed. It is not designed to solicit funds but to make known what is being done and to give all who have felt the touch of Bishop Galloway's ministry an opportunity of aiding in the erection of this noble monument alike to the servant and his Lord. The site fronting the park and within a block of the capitol invites just such a worthy building as the many friends of Bishop Galloway would wish to see erected. It is enough to mention this noble enterprise to our congregations to secure the willing contributions of thousands of grateful hearts.

EUGENE R. HENDRIX.

BISHOP HOSS' INDORSEMENT.

My Dear Doctor Boswell: It gives me the greatest pleasure to add my endorsement to the letter of Bishop Hendrix concerning the proposed Galloway Memorial Church. Such a church as he describes is needed in the capitol city of Mississippi, and it is eminently proper that it should bear the name of our ascended Bishop. As much as any man of his day he impressed himself on the public mind. For more than forty years he labored unselfishly, unremittingly, and effectively for the general welfare. If the people of his native State, and his friends throughout the country, desire to show him honor, they can do so in no better way than by rearing near the spot where he lived so long and so recently died, a noble house of worship.

I trust that there will be no delay in carrying out this worthy enterprise. The funds ought to be promptly forthcoming for it. Let everybody that means to give, do so at once.

E. E. HOSS.

Our friends at Jackson will proceed with all diligence having due regard to the care needed in perfecting plans and specifications for a building of such magnitude. They are entitled to know as soon as they may, how much more than \$25,000 will be given by the people at large.

Therefore, I urge prompt response on the part of those who contemplate contributing. Your money will bear interest from the day it is received to the day it will be used by the building committee. Thus our funds will increase themselves, and the sooner remittances reach me, the faster they will increase.

J. R. BINGHAM.

Carrollton, Miss.

SEASHORE CAMP-MEETING.

ANNUAL CAMP MEETING JULY 7-15.

Special Rates on the Railroads.

NO ADMISSION FEE AT THE GATES OF THE GROUNDS DURING THE CAMP MEETING.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. Last year the revival fires burned with old time vigor and we are hoping and praying for a better meeting this year than last.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grave, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be admitted into the grounds and provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board. A great many families own or rent cottages on the grounds. Electric lights, artesian water and gas for cooking give the essential comforts of the city. The seashore drive and electric street car line extends for thirty miles or more, with comfortable homes on one side and the gulf on the other. The bathing privileges are free to those who make their homes on the camp grounds. The gulf breeze tempers the climate, until it is more delightful than at many Northern resorts. Fresh fish and oysters may be had all the summer through.

A CONGENIAL PLACE FOR CHRISTIANS.

Too often the summer outing has been a time for relaxation of the spiritual life and even of backsliding on the part of our church members. Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living. If you spend your vacation on the camp ground, you will not require a month to recover from your "rest," but you will at once be ready to take your place in your work and your church when you return to your home.

ATTRACTIONS FOR THE SUMMER OF 1909.

Preachers' Institute, June 22-July 1. For several years the plans have been maturing for this institute. It is held under the auspices of the Louisiana, Mississippi, North Mississippi and Alabama Conferences. Able speakers have been provided and a helpful course of study outlined. While called a preachers' institute, the laymen will find much to feast on.

Annual Camp Meeting, July 7-15. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Summer School for Sunday School Workers, July 16-23. In this day, when every school teacher who is keeping up with his profession attends a summer normal somewhere, it is a mark of the enlarged conception given to the most important teaching that we have, that summer normals are being provided for Sunday School teachers. In the school of methods for Sunday School Workers some of the most experienced teachers of the nation will tell how best to conduct the Sunday School.

Seashore Assembly for Christian Workers, July 24-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans; or Dr. E. L. McGehee, 1502 Webster St., New Orleans, La.

Preachers' Institute: Rev. W. W. Holmes, 2903 Camp St., New Orleans, La.

Sunday School Institute: T. V. Ellzey, Canal-LA Bank Bldg., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

A College of broad culture and fast track of preparation and above. Non-
strategic - strong in high class. Some interest in moderate and new
logical - some commercial branches. Organizational - strong in
trading. High potential in reason. Moderate terms. For information on
trading catalog and terms address
M. A. Beeson, B. S. President, P. O. Box 6324, Meridian, Miss.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portions of the ear. There is only one way to cure deafness, and that is by constitutional treatment. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh which is itching but an inflamed condition of the mucous surface. We will give One Hundred Dollars to any case of Deafness caused by Catarrh that cannot be cured by Hall's Family Cure. Send for circulars free. P. J. CHESEY & Co., Toledo, O. Sold by Druggists, 75c. Take Hall's Family Pills for constipation.

Sunday School

By W. B. Campbell.

LESSON FOR JUNE 27.

TEMPERANCE LESSON.

Romans xiii: 8-14.

Golden Text: "Put ye on the Lord Jesus Christ." Rom. xiii: 14.

When considered apart from the great divine plan of the universal preaching of the gospel, there was something strange in Paul's persistent desire to go to Rome. He must have been well informed of the condition of the people of Rome generally, and the Christians there in particular. At the time the Epistle to the Romans was written the ruling class of that city knew nothing of morality to practice it, and discouraged every movement toward a better influence among the people. The time was fast approaching in the providence of God when the religion of Jesus Christ was to become a victorious power over the prevailing debauchery of the times. Paul knew of all this and determined to precede his visit by the wonderful letter that it is our privilege to have as a rule of life. By the subject matter of this epistle, and of the one to the Corinthians, and by the account of Paul's sermon on Mars Hill at Athens, the needs of the people were apparent. A reasoning of righteousness, of temperance, and of judgment to come, was everywhere appropriate. As wicked and debased as was the governing power of Rome, Paul counseled loyalty, the hardest part to be conceived was, that even that power was ordained of God. He also says in another place, that prayer must be made for all in authority; when the Christians of Rome were persecuted, and even blamed for the discontent that prevailed, their duty was hard to perform. Not only for the people of Rome was this Scripture written, but it is also for us, that it has been so wonderfully kept and guarded, and we have it in all its own adaptability for present day warning and admonition. No debt of long standing must be contracted, except that we must owe to every man the debt of eternal love as shown us by the Savior of the world, who in his unspeakable love fulfilled all the law.

If there is obedience to the command: "Thou shalt love thy neighbor as thyself," there is no fear of breaking any of the commandments named, or of any other commandment.

"Now it is high time to awake out of sleep," seems to be directed to the lethargic tendency of our times. The active work against intemperance and other prevailing vice is manifested by a small number, considering the strength of opposition. Even the small army of faithful soldiers has made tremendous inroads in the ranks of the enemy, until the advocates of so-called "personal liberty" are panic-stricken. When the power of Satan is given a blow, he becomes desperate, and turns him this way and that in order that his position be more secure. In times past, shame and common decency would allow no man to openly champion the cause of the liquor dealer; but now, even where in convention assembled, the intellectual, the brilliant sons of the commonwealth, listen to an argument questioning the constitutionality of laws that have been enacted for the relief of helpless, habit-chained victims, and their wives and children. To the winds with shame and consistency, says Satan, it is determined action of every kind that must supply the insatiable maw of death and disgrace. The strength of the cause of temperance is augmented by the religious zeal of the worker. The battle is between the church and the world. The liquor people recognize this and call prohibitionists "psalm-singers." They also recognize that it is no weak force working against them; for God is always on the side of "prisoners of hope," who would put off his shackles and put on the Lord, Jesus Christ.

James calls the commandment "Thou shalt love thy neighbor as thyself," the royal law. So it is royal, kingly in that it is enabling in itself and makes a courtier of him who obeys it. Kingly as representing authority over disobedience to any law; thy neighbor being safe when he is loved.

As love is so comprehensive in power for good; just so is intemperance in its effects for evil. It is not the poor, habit-bound inebriate that is fighting against temperance, he cries aloud for deliverance. The advocates of vice and drunkenness are of the wealthy and influential class, they organize associations, assemble in conventions, distribute literature, employ eminent counsel; thus lending the fluid extract of hell a dignity, appearing as natural as the genuine. The present condition of warfare was not effected suddenly. Slowly and stealthily silent, as the serpent crawls, the adversary has summoned his forces, until no hall of legislative enactment is devoid of his presence, he is there in coil, ready to strike when least suspected. It is high time, for all who uphold purity of life, to awake out of sleep. County after county, city after city and state after state joins in the march of reform, giving cause for rejoicing that the night of rioting and drunkenness, chambering and wantonness, is far spent and the day of putting on the armour of light, and of honest work in life is at hand. Let the advocate of virtue and purity make himself invulnerable; let him put on the Lord Jesus Christ, as the soldier puts on his coat of mail; lest the enemy make use of his time-worn weapon and bring accusation of hypocrisy.

In Paul's preaching he emphasized consistency and the worker in any cause must practice what he expounds. Thus it is appropriate that certain seasons be devoted to instruction in the Sunday School along the lines of personal conduct. No frivolous or profane character can be the foundation for advocating abstinence of drink or of any other vice. Put ye on the Lord Jesus Christ is sufficient for all that would uphold the noble qualities of good citizenship, and for good church membership. Let us not forget that to effectually combat evil we must follow the steps of the Master. He went among them and was defiled for it; but his reply was "They that are whole, need not a physician, but the sick."

TO DRIVE OUT MALARIA

AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

A RELIGIOUS BANK OPENING.

Two Christian Chinese opened a bank at Chefoo, China, last summer, and marked the occasion by a religious service. Every opening of a heathen business firm is attended with superstitious practices. It is understood that one-twelfth of the proceeds of this Christian bank are to go to the Lord's work, one-twelfth to the employees, and the balance to the firm. What would be the result if our church members at home would conduct their business enterprises on this basis?—The Missionary Review of the World.

A REAL COLD AND GRIP REMEDY.

The new scientific remedy for Colds and Grip, the most effective ever brought out, is Hick's Capidine. Relieves the aching and feverishness—restores normal conditions. It's liquid—pleasant to take—acts immediately.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut Street, Kansas City, Mo.

The Canal-Louisiana Bank & Trust Company,

Embraces every function of Financial Business.

It solicits your DEPOSIT ACCOUNT subject to cheque.

It solicits your SAVINGS ACCOUNT, upon which will be

allowed INTEREST at the rate of 3-1-2 per cent. per annum, compounded semi-annually.

It will safeguard your SECURITIES in its BURGLAR and FIRE-PROOF SAFETY DEPOSIT VAULTS. It will collect Bonds, Rents, Mortgages, Interest, Dividends, Coupon and every class of income. It will pay taxes and insurance, sell property and undertake the care and management of Estates. It will act as Executor, Administrator, Guardian or Trustee under will or by appointment of Court.

Corner Camp & Gravier Sts.

New Orleans, La.

The one sure way to have money is to save it.

3½% PAID ON SAVINGS DEPOSITS OF \$1.00 AND UPWARDS.

Whitney-Central Trust & Savings Bank, 621 GRAVIER ST., NEW ORLEANS.

PIANOS

To reduce stock we have quite a number of very fine bargains which we are offering at greatly reduced prices and on extremely low terms. Come and see them. We will make it worth your while.

JUNIUS HART PIANO HOUSE,

LIMITED.

J. P. SIMMONS, President.

938-940 CANAL, CORNER UNIVERSITY PLACE, NEW ORLEANS.



THE BEST MADE

Angell's Cough and Whooping Cough Syrup

For Whooping Cough, Bronchitis, Coughs, Colds and Throat Trouble.

Contains no Opium or Morphine.

All Druggists, Price 25 and 50 Cents.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.

Capital.....\$200,000.00

Assets.....479,860.90

HIBERNIA INSURANCE CO.,

No. 303 Camp Street.

New Orleans, La.

LOSSES PROMPTLY PAID.

NOW IS THE TIME

TO VISIT

THE COOL SUMMER RESORTS

OF

COLORADO, CALIFORNIA, WASHINGTON,

THE

LOUISIANA RAILWAY and NAVIGATION COMPANY

IS THE WAY TO GO.

Tourist Tickets on sale to all the places of interest in the West, North-west and Southwest at very low rates. Good until October 31st, 1909, with liberal stop-overs.

Inquire of H. W. BRECHTELL, Agent, 727 Gravier St., or address E. C. D. MARSHALL, Gen. Pass. Agent, Shreveport, La.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

N. Wesson, at Union Chapel July 10, 11
 Wesson, at Union Chapel July 11, 12
 La Branch, at Farnwood at
 La Branch July 17, 18
 McComb, Centenary July 18, 19
 Pearlhaven, at Hawkins C. July 24, 25
 Brookhaven, at Old Crystal July 25, 26
 Gallman, at Old Crystal July 31,
 Springs
 Bogue Chitto and Norfield, at
 Bogue Chitto Aug. 1, 2
 Prentiss, at Santee Aug. 7, 8
 Crystal Springs Aug. 9
 Topisaw, at Topisaw Aug. 12
 Oryza, at Muddy Springs Aug. 14
 Magnolia Aug. 15, 16
 Summit Aug. 21, 22
 Monticello, at Monticello Aug. 28, 29
 Silver Creek Sept. 1
 Georgetown, at Georgetown Sept. 4, 5
 Hazlehurst Sept. 8
 Tylertown, at Waterhole Sept. 11, 12
 J. T. LEGGETT, P. E.

Hattiesburg District—Third Round.

Pachuta, at Pachuta July 3, 4
 Seminary, at Bethel July 10, 11
 Oloh, at Baylis Chapel July 13, 14
 Vossburg, at Sandersville July 17, 18
 Eucutta, at Boyles Chapel July 20, 21
 Taylorsville, at Okahay July 25, 26
 Mount Olive Aug. 1, 2
 Magee, at Oakvale Aug. 4, 5
 Ellsville, at Ovet Aug. 8, 9
 Summerland, at Bay Spgs. Aug. 15, 16
 New Augusta, at Richton Aug. 22, 23
 Hattiesburg, Court Street Aug. 26
 Collins Aug. 27
 Lucedale, at Crossroads Sept. 4, 5
 Eastahutchie, at Mafie Sept. 11, 12
 McLain, at Cox Chapel Sept. 16, 17
 Leakesville, at Rounsaville Sept. 18, 19
 M. B. SHARBROUGH, P. E.

Newton District—Third Round.

Carthage, at Carthage July 3, 4
 Walnut Grove, at Pleasant Hill
 Forest and H., at Hickory July 10, 11
 Harpersville, at Good Hope July 17, 18
 Decatur, at Good Hope July 24, 25
 Laurel, Main St., 8 p.m. July 29
 Laurel, 5th Ave., Friday, July 30
 Laurel, Kingston Sat. July 31
 Rose Hill, at Pleasant Grove Aug. 3
 Indian Mission, at Tallachulak
 Neshoha, at Hester Chapel Aug. 7, 8
 Raleigh, at Pleasant Hill Aug. 14, 15
 Lake, at Lake Aug. 21, 22
 Philadelphia, at Philadelphia Aug. 27
 Edinburg, at Stallon Aug. 28, 29
 Morton and P., at Lindsey Chapel
 Shiloh, at Shiloh Fri. Sept. 3
 Trenton, at Burns Sept. 11, 12
 Homewood Mon. Sept. 13
 Montrose, at Garlandville Sept. 18, 19
 Newton Wed. Sept. 22
 Bay Springs, at Holders Sept. 25, 26

The pastors will please to be ready to answer questions 17 and 20, and see that question 22 is answered correctly.
 T. J. O'NEIL.

Seashore District—Third Round.

Brooklyn and Bond, at Brooklyn July 2
 McHenry and Wiggins, at Inda July 3
 Vancleave, at Shiloh, 11 a.m. July 6
 Ocean Springs, at Oak Street, 11 a.m. July 17
 Purvis July 24, 25
 Biloxi July 28
 Long Beach, at Sunshine July 31 Aug. 1
 Gulfport, 25th Avenue Aug. 4, 8
 Handshoro Aug. 5, 8
 Huh, at Oakvale Aug. 14, 15
 Columbia Aug. 16
 Lumberton Aug. 17
 Coalville, at White Plains Aug. 20
 Moss Point Aug. 21, 22
 Escatawpa, at Orange Grove Aug. 23
 Pascagoula Aug. 24
 Poplarville Aug. 28, 29
 Carriere and McNeil, at Pica-yune Aug. 30
 Pearl River Mission, at Byrd's Chapel Aug. 31
 Americus Sept. 4, 5
 Wolf River Mission Sept. 8
 W. B. JONES, P. E.

Vicksburg District—Third Round.
 Silver City, at Lanier July 1,

Rocky Springs, at Hickory.

Ridge July 3, 4
 Port Gibson July 17, 18
 Anguilla, at Bethel July 24, 25
 Rolling Fork, at Cary Aug. 1
 Edwards, at Edwards Aug. 6
 Bolton, at Brownsville Aug. 7, 8
 Oak Ridge, at Bradley's Aug. 14, 15
 Crawford Street Aug. 21, 22
 Warren, at Shiloh Aug. 28, 29
 Mayersville Aug. 31
 Harriston Sept. 2, 3
 Rodney Sept. 4, 5
 The district Conference will meet at Utica, July 20-23. Let all the delegates be personally notified by the pastors and urge them to attend. A subject of vast importance will be thoroughly discussed.
 G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Shreveport District—Third Round.

Pelican, at Benson July 10, 11
 Keatchie, at Logansport July 16
 Grand Cane July 17, 18
 Bossier City, at Kingston July 24, 25
 Texas Avenue July 25, 26
 Wesley, at Holly Springs July 30, 31
 Coushatta, at Coushatta Aug. 1, 2
 Provincial, at Marthaville Aug. 7, 8
 Ida, at Gilliam Aug. 14, 15
 Mooringsport, at Vivian Aug. 18, 19
 Hornbeck, at Holly Grove Aug. 21, 22
 Leesville Aug. 22, 23
 Greenwood, at Greenwood Aug. 25
 Bon Ami Aug. 28, 29
 DeRidder Aug. 29, 30
 Merryville Aug. 31
 Hopewell Sept. 4, 5
 Fullerton Sept. 5, 6
 Shreveport, First Church Sept. 12, 13
 Noel Memorial Sept. 13
 Many, at Loring Sept. 14
 Zwolle Sept. 16
 Pleasant Hill Sept. 18, 19
 Lachute Sept. 22, 23

Our district conference will meet at Logansport, July 13. The opening sermon will be preached by Dr. J. M. Brown, Tuesday morning.

Of course, all the pastors, local preachers and delegates are expected to attend this conference. Any others, who wish to honor us with their presence, will please send their names to Rev. C. M. Morris, Keatchie, La., in order that homes may be provided.

We appoint the following committees: On License to Preach and Recommendation to the Annual Conference—Dr. J. M. Brown, K. W. Dodson, and B. H. Sheppard. On Orders—Dr. H. M. Whaling, C. B. Carter, and A. C. Holder.

T. J. WARLICK, P. E.

Monroe Dist.—Third Round.

Lake Providence July 4
 Merrouge July 9
 Bastrop July 10, 11
 Bonita, at Jones July 17, 18
 West Monroe, at Logtown July 24, 25
 Waterproof, at Wesley Aug. 1
 Gilbert, at Magnolia Aug. 4
 Mangham, at Union Aug. 7, 8
 Winnsboro, at Boeuf Pr. Aug. 9, 10
 Florence, at Tensas Aug. 14, 15
 Oakridge Aug. 21, 22
 Farmerville Aug. 25, 26
 Floyd Aug. 29, 30
 Eros Sept. 4, 5
 Brookland Sept. 8
 Delhi Sept. 11, 12
 Downsview Sept. 15

S. S. KEENER, P. E.

Monroe, La.

Alexandria Dist.—Third Round.

Boyce, at Hemp Hill July 3, 4
 Alexandria July 10, 11
 Bunkie, at Lecompte July 17, 18
 Pollock, at Liberty Chapel July 24, 25
 Selma July 25, 26
 Simmsport, at Jacoby July 31, Aug. 1
 Eden, at Eden Aug. 7, 8
 Trout, at Good Pine Aug. 8, 9
 Jena and Harrisonburg, at Jena Aug. 9, 10
 Glenmora Camp Ground Aug. 14, 15
 Melville, at Wards Chp. Aug. 21, 22
 Natchitoches Aug. 26
 Chicot, at Chicot Aug. 28, 29
 Masters Chapel Sept. 4, 5
 Colfax, at Montgomery Sept. 11, 12

Special attention will be given to questions 17, 20 and 22. Pastors will please be prepared to answer them in full.

PAUL M. BROWN, P. E.

Four Years to Pay for This Piano



UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of \$10. The monthly payment is \$6. This is for a \$400 piano. Write for particulars—how to save \$108 on your purchase.

Sixty-seven years in business

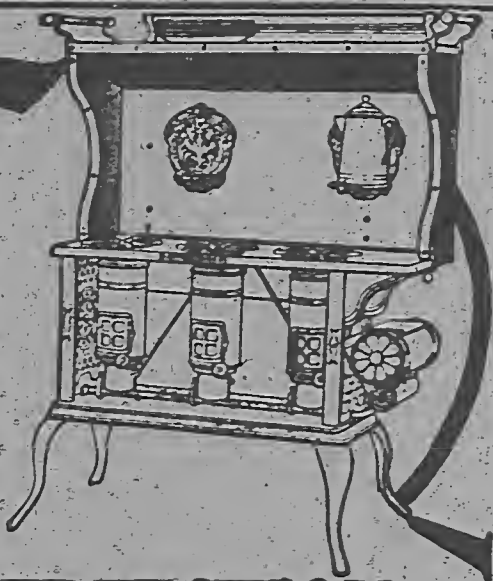
Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

Weber, Chickering, Mathushek, Behr, Pease, Wegman, Ivers & Pond, Steck, Werlein Pianos and Pianolas, Sheet Music—Victor Talking Machines.

For the Summer's Cooking

No kitchen appliance gives such actual satisfaction and real home comfort as the new Perfection Wick Blue Flame Oil Cook-Stove.

Kitchen work, this coming summer, will be better and quicker done, with greater personal comfort for the worker, if, instead of the stifling heat of a coal fire, you cook by the concentrated flame of the



NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

Delivers heat where you want it—never where you don't want it—thus it does not overheat the kitchen. Note the CABINET TOP, with shelf for warming plates and keeping food hot after cooked, also convenient drop shelves that can be folded back when not in use, and two nicked bars for holding towels.

Three sizes. With or without Cabinet Top. At your dealer's, or write our nearest agency.



The **Rayo LAMP** never disappoints—safe, economical and a wonderful light giver. Solidly made, beautifully nicked. Your living-room will be pleasanter with a Rayo Lamp.

If not with your dealer, write our nearest agency.

STANDARD OIL COMPANY (Incorporated)

Monteagle Hotel

OPEN ALL THE YEAR.



On the summit of Cumberland Mountain, 2200 feet above sea level, on Tracy City branch of the Nashville, Chattanooga & St. Louis Railroad, 100 miles south of Nashville; 75 northwest of Chattanooga; 14 miles from Cowan, where direct connection is made four times daily with all trains from Nashville & Chattanooga. Hotel one block from depot.

Grand old shade. Large, airy, well furnished rooms.

ACCOMMODATIONS FOR 200 GUESTS.

Picturesque scenery. No mosquitoes. No malaria. Morning and evening concerts. Dancing. The Hotel is within five minutes walk from the auditorium of the Monteagle Assembly whose entertainments furnish an unceasing round of mental recreations. Rates, \$2 per day, \$8 to \$10 per week. Special rates to teachers, families and clubs. For further information address, MRS. KATHERINE PAYNE SAYLES, Proprietor, Monteagle, Tennessee.



Furniture for School Rooms, made

in the South, of Southern wood, by Southern people, with Southern capital. New factory—one of the best equipped in America, employing skilled labor only.

Lowest Prices—Advantageous Freight Rates

We make Desks, Seats, Teachers' Desks, Book Cases, Library Tables, Magazine Racks, etc. Write for illustrated catalog and price list. Address

W. A. PRICE & SON, West Jackson, Miss.

YOU CAN AFFORD

a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL." Round or Shape Notes, for \$3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Third Round.

Sardis	July 3, 4
Cold Water	July 10, 11
Mt. Pleasant, at N. Salem	July 17, 18
Wall Hill, at Bethel	July 24, 25
Eureka, at Cole Spr.	Aug. 1, 2
Byhalia, at Emory	Aug. 7, 8
O. Branch, at O. Grove	Aug. 10, 11
Hernando and Hinds, at H.	Aug. 14, 15
Cockrum, at Independence	Aug. 21, 22
Pleasant H., at Lewisburg	Aug. 23, 24
Senatobia	Aug. 24, 25
Harrison, at Ebenezer	Aug. 28, 29
Tyro	Sept. 4, 5
Arkabutla, at Harmony	Sept. 11, 12
Crenshaw, Henscheliff	Sept. 14, 15
Courtland, Wesley Chp.	Sept. 18, 19
Long Town, at Davis Chp.	Sept. 25, 26

W. M. YOUNG, P. E.

Corinth Dist.—Third Round.

New Albany Ct., at Bethel	July 3, 4
New Albany, at N. A.	July 4, 5
Corinth Ct., at Mt. Carmel	July 10, 11
Corinth, South Side, at	
South Side	July 11, 12
Booneville Ct., at O. G.	July 17, 18
Booneville Sta., at B.	July 18, 19
Iuka Ct., at Hebron	July 25, 26
Iuka Station, at Iuka	July 25, 26
Dumas Ct., at New Hope	July 31, 1
Ripley and Blue Mountain	
at Blue Mountain	Aug. 1, 2
Kossuth Ct., at Pleasant H.	Aug. 7, 8
Corinth Sta., at Corinth	Aug. 8, 9
Mantachie Ct., at Hebron	Aug. 14, 15
Guntown and B., at Pleas-	
ant Valley	Aug. 15, 16
Rainey Mission, at Bethel	Aug. 21, 22
Myrtle Ct., at Hickory	
Flat	Aug. 21, 22
Dry Run Mission, at Paul's	
Chapel	Aug. 28, 29
Hatchie Mission, at Mt.	
Carmel	Aug. 28, 29
East Booneville Ct., at Mt.	
Nebo	Sept. 3, 4
Rienzie and S., at Bethel	Sept. 4, 5
Blue Springs Ct., at	Sept. 9, 10
Mooreville Ct., at Andrews	
Chapel	Sept. 10, 11
Marietta Ct., at Ozark	Sept. 11, 12
Booneville Mission, at	
	Sept. 17, 18
Wheeler Ct., at	Sept. 18, 19
Tishomingo Ct., at	Sept. 24, 25
Belmont Ct., at	Sept. 25, 26

BEN P. JACO, P. E.

Aberdeen Dist.—Third Round.

Okolona Ct., at Boone's	July 1, 2
Chapel	July 1, 2
Buena Vista, at Macedonia	July 2, 3
Prairie Ct., at Muldon	July 3, 4
Tupelo	July 3, 4
Nettleton Ct., at Union	July 5, 6
Pontotoc, at Chesterville	July 6, 7
Palestine, at Troy	July 7, 8
Houlka, at Asbury	July 8, 9
Vardeman, at Hurricane	July 9, 10
Montpelier, at	July 10, 11
Houston	July 11, 12
Aberdeen Circuit	July 13, 14
Smithville	July 14, 15
New Salem	July 15, 16
Fulton Circuit	July 16, 17
Amory and Nettleton, at N. July	17, 18

JAMES H. FELTS.

Columbus Dist.—Third Round.

Columbus Ct., at Murrah's	July 3, 4
Chapel	July 3, 4
Starkville Ct., at Lebanon	July 10, 11
Starkville	July 12, 13
West Point	July 14, 15
Crawford, at New Bethel	July 17, 18
Hebron, at Hebron	July 24, 25
Columbus, First Church	July 27, 28
Columbus, Second Church	July 28, 29
Macon	July 30, 31
Brooksville, at Xprairie	Aug. 1, 2
Shuqualak, at Cooksville	Aug. 7, 8
Winstonville, at	Aug. 14, 15
Mayhew, at Kilgore	Aug. 21, 22
Mathiston, at Long Beach	Aug. 28, 29
Cedar Bluff	Sept. 4, 5
Cedar Bluff, at	Sept. 4, 5
Sturgess, at	Sept. 11, 12

L. M. LIPSCOMB, P. E.

Third Round—Durant District.

Rural Hill, at Whitehall	July 10, 11
Poplar Creek, at Bethel	July 16, 17
Vaiden, at Columbiana	July 18, 19
Pickens, at Richland	July 22, 23
Ebenezer	July 24, 25

Lexington	July 25, 26
Chester, at South Union	July 27, 28
Kosciusko Station, at East	
Union	July 29, 30
West, at Hebron	July 31 Aug. 1, 2
Durant	Aug. 1, 2
McCool, at Shady Grove	Aug. 4, 5
Sallis, at Pleasant Hill	Aug. 7, 8
Kosciusko Ct., at Salem	Aug. 9, 10
Tchula and Sidon, at Sidon	Aug. 15, 16
Black Hawk, at Black	
Hawk	Aug. 18, 19
Louisville, at Rocky Hill	Aug. 22, 23
Ackerman, at Mt. Airy	Aug. 29, 30

District Conference at Louisville, June 30 to July 4.

N. G. AUGUSTUS, P. E.

CAMP MEETINGS.

Bethel and Sam Jones.

It has been arranged by the parties concerned, that these Camp Meetings shall occur as follows:

Bethel to begin Friday morning, July 23, and close Sunday evening, Aug. 1. Sam Jones to begin Friday morning, Aug. 5, and close Sunday evening Aug. 15.

We plan to have old-style Camp Meetings, without special evangelists, singers or other "star attractions." We invite the preachers in the Natchez District especially, and throughout the Mississippi Conference generally, to attend and help. Let all the people come, and let all Christians come praying and ready to help in every way possible. Bring your Methodist Hymnals and help in the singing.

H. W. FEATHERSTUN, P. E.

SOMETHING FOR NOTHING.

An Unusual Proposition for Such Times as Now Exist.

The city is connecting all water pipes for the property holders free of charge to the water line. The progressive firm of C. C. Hartwell & Co. are now offering to connect all sewerage pipes, carrying same up to the property line free of all charges.

They also do all plumbing and sewerage work on the most liberal monthly payment plan, which enables all property holders to have the work done at once and get the benefits of same, in place of waiting until the present money situation is relieved. The plan is a novel one, yet perfectly safe for all property holders to enter into, as they get the work done immediately and on such easy terms that they can meet payments and not miss the money.

It will not take much time to write or phone C. C. Hartwell & Co. and get full particulars of their plan, which they give freely and without cost.—Adv.

Imposing pageants or religious displays may excite enthusiastic religiosity or devotionism; but they do not, and never can promote spiritual vitality. Far from this.—Haslem.

RUSTON DISTRICT CONFERENCE

The Ruston District Conference will convene at Haynesville, June 30. Rev. H. W. Bowman will preach the opening sermon Wednesday at 8 p.m., June 30. Brother R. A. Davis will preach Tuesday night.

Train Schedules.

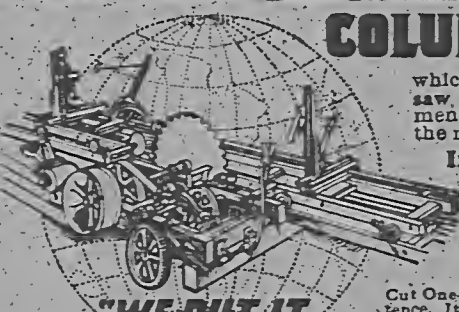
Anyone arriving on either one of the morning trains at Gibbsland will leave there for Haynesville at noon, arriving in Haynesville at 2:18 p. m. We specially urge all our laymen to be there on June 30, Laymen's Day.

W. T. WOODWARD.



FLORENCE UNIVERSITY FOR WOMEN FLORENCE, ALA.

Magnificent buildings, costing \$100,000. Elegant appointments. Refined and Christian home. Planes and furniture all new. Ideal location near the mountains. All college courses. Conservatory, unsurpassed. Teachers from the best schools of Europe and America. Opens September 1. For a handsome catalog, address: M. W. HATTON and O. W. ANDERTON, Presidents, Florence, Ala.



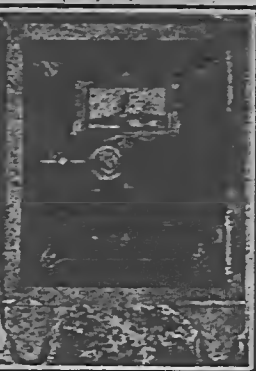
COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oil-ling Bearings.

Using the same horse power we guarantee it to cut one-third more lumber than any other mill in existence. It is designed right. Its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS Chattanooga, Tenn.



SAFES W. T. COATS,

AGENT DIEBOLD SAFE & LOCK CO.

FIRE AND BURGLAR PROOF SAFES OF ALL DESCRIPTIONS.

LARGEST SAFE HOUSE in the SOUTH.

Phone Main 4843. 527 Carondelet Street NEW ORLEANS, LA.

USE GAS for COOKING and HEATING! USE ELECTRIC CURRENT for LIGHTING and POWER FURNISHED by US.

WE OFFER A FACTOR OF SAFETY!

NEW ORLEANS RAILWAY and LIGHT COMPANY.

USE THE L. & A. RAILWAY

"EVER ON TIME"

Double Daily Passenger Service

Between Alexandria and Winnfield, Jena, Trout, Sibley, Shreveport, Minden, Ruston, Etc.

Daily Service

Hope, Stamps, Hot Springs, St. Louis, etc.

OUR FREIGHT SERVICE IS UNEXCELLED.

B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

SUMMER TOURS

VIA

SOUTHERN PACIFIC CALIFORNIA RESORTS,

ALASKA-YUKON PACIFIC EXPOSITION,

SEATTLE, WASHINGTON, JUNE 1, OCTOBER 31, 1909.

PORTLAND, ORE.—THE CITY OF ROSES,

ELKS' CONVENTION, LOS ANGELES, CAL., JULY 13-17, 1909.

GO ONE WAY THROUGH CALIFORNIA, RETURN VIA PORTLAND AND SEATTLE, ALL ON ONE TICKET. LOW ROUND TRIP RATES.

THROUGH TRAIN TO CALIFORNIA DAILY. OIL BURNING LOCOMOTIVES. PULLMAN SLEEPERS. CHAIR CARS AND COACHES. STOPOVER ANY POINT.

ASK YOUR AGENT FOR INFORMATION AND LITERATURE, OR WRITE

D. ASBURY, Div. Pass. Agt., LAKE CHARLES. J. H. PARSONS, Gen. Pass. Agt., NEW ORLEANS.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering."

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living."

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

Sold everywhere.

2 ROCKING CHAIRS LIKE THIS FOR \$5

The White Mountain King

Just the thing for the country or seashore cottage. These rockers are substantially built, well finished and above all comfortable. We have been nearly snowed under with orders lately, but can now ship promptly. Goods carefully packed. You could pay more to some dealers than we ask for this chair, but you would not get any better wearing goods. Satisfaction guaranteed. Order today.

EDWARD LOGGINS, Winona, Miss.

Anniston Marble Works

ANNISTON, ALABAMA.

Manufacturers of and Dealers in Marble and Granite Monuments, Tombstones, Tablets, Iron Fencing. All Kinds Cut-Stone Work. Write for prices. A few reliable agents wanted in unoccupied territory.

DROPSY—all swelling in 8 to 20 days. Cured; quick relief; removes 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box m, Atlanta, Georgia.

USE OUR MONEY AS A SNAP FOR LIVE AGENTS

Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$3.50. We begin with nothing; are now worth \$100.00; what we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit now ready and ALL FREE. Write now. Consolidated Portrait & Frame Co., 290-10 W. Adams St., Chicago, Ill.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

BLMYER BELL CHURCH BELLS.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 249 Walnut St., Kansas City, Mo.

FROM GREENVILLE, FLORIDA.

Dear Dr. Boswell: I am now in the middle of my second year in Florida, which is indeed the land of sunshine and flowers, and where the song-birds feel like singing.

I was transferred from Mississippi, my native State, by Bishop Hendrix and given an appointment by Bishop Galloway, in December, 1907. I was appointed to Aucilla, forty miles east of Tallahassee, the capital of the State, on the S. A. L. railway.

We spent a very pleasant and profitable year at Aucilla; here we added forty-seven to the church, and overpaid the preacher's salary and all other claims; saying nothing of the improvements made on the church property.

In December, 1908, I was moved only seven miles to my present appointment; this is the third appointment that Bishop Galloway gave me, the first was one year to Scooba, Miss., the second to Aucilla, Fla. and the third to Greenville Fla.

Greenville is a picturesque town with broad, well-kept streets, many beautiful trees, and two railroads. We have two churches, the Methodist and Baptist. Our population is about fifteen hundred. I have added to my membership to the present twenty-nine on profession of faith and have not held my meeting yet; and some of my brethren will not be surprised when I say that I am planning to build the nicest church that I have ever built.

These things are all nice, it is true, but how often, O! how often, I feel creeping over me a longing to be at home with my own people and work for the upbuilding of our dear Zion in my native State. It is true that sun does not shine there so much; and that it is not perpetual spring there, but it is home, sweet home.

I read the dear old Advocate each week with the same degree of interest that I did when I was at home. I pray for my brethren back there just as I did in the days of yore; I am just as anxious to-day to see our men succeed there as ever, and may God grant it.

I came here that my wife might regain her health, and so she has. The fact is, one cannot but be well down here in this balm Southland of birds, flowers, lakes, rivers, and sea. It makes one glad to stand on the banks of the old Suwannee and see its crystal waters flowing toward the sea.

Yours in him,

H. B. PERRITT.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches from heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

THE BOONEVILLE REVIVAL.

Dear Advocate: We have just closed a great union meeting at Booneville. The revival was one of deep conviction and of great power. The whole town was stirred. The stores closed both day and night for the services.

There were over one hundred conversions and nearly one hundred accessions. There were over sixty accessions to the Methodist Church.

Brother Holder is our pastor, and he is doing a great work. He has the finest Sunday School I know of in the State. The number in attendance upon Sunday School far exceeds that of the membership. There were ninety-nine grown people in the business men's class. So you see that it is possible to get men to attend. Brother Sanders is our superintendent and he is a live man. The pastor and his good people are preparing to enlarge the church building by building a Sunday School room.

The town of Booneville has grown very much since I held a meeting there, fourteen years ago. Many of the old converts of that meeting are still there and useful in the church.

Brothers Allen and Moberly, pastors of the Presbyterian and Baptist

Churches, helped me much. The Lord bless Booneville. I shall never forget my visit there.

Yours fraternally,

W. M. MCINTOSH.

FROM PINEVILLE, LA.

Editors Advocate: For the past eight days I have been holding a meeting at one of my appointments (Fellowship). We had more than a meeting, we had an old time Methodist revival. The preaching was done by the Holy Ghost, through the pastor. There were fifteen conversions and six added to the Church. The membership was greatly revived. We had six good altar workers, who did their part. Strong men bowed and tears of repentance coursed down their cheeks. On the last night of the meeting it was 11 o'clock when the congregation broke up.

We begin a meeting at Holloway on the 20th of June, in which we will be led by our beloved presiding elder, P. M. Brown. We are praying for a great revival at that place. While the heavens are open let our Christian army press the enemy.

Will send you another club of subscribers in a few days.

Pray for us.

F. J. MCCOY.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calhoun St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2532 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 973.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Laverne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Jewel Barber Shop.

JOHN SCHNEIDER, Prop.,

604 Gravier Street, New Orleans,

Opposite Canal-Louisiana Bank.

Hair Cutting Twenty-five Cents

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and best cure for chills and malarial fevers of all kinds everywhere. No arsenic or other poisons; no injurious effects; not bad to take. As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

PUZZLE FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle, latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

It Is a Burning Shame that so many Churches are without sufficient insurance, and not properly safeguarded against fire.

The National Mutual Church Insurance Co., of Chicago--The Methodist Mutual

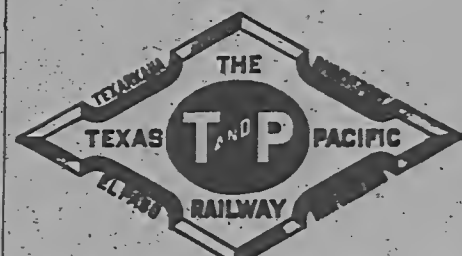
furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money. Advantages: rates; easy payment; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU. For applications and particulars address HENRY P. MAGILL, Sec'y and Manager, 184 LaSalle St., Chicago, Ill. Mrs. Alice H. Barclay, Agent M. E. Church South South Brook Ill., Louisville, Ky.

VISIT MINERAL WELLS

For HEALTH AND PLEASURE AND

WEST TEXAS

For FINE AGRICULTURAL LANDS REACHED VIA



EXCURSION TICKETS ON SALE DAILY.

Write for Free Booklet.

E. P. TURNER,

General Passenger Agent,

DALLAS TEXAS

The Prudential

Newest Monthly Income Policy

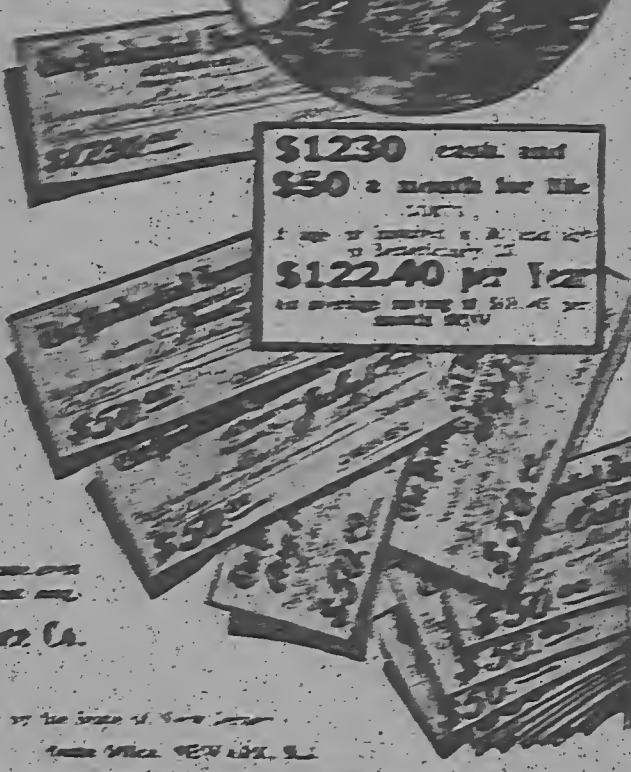
Provides a
Cash Payment at Death
of Insured

and then
A
Monthly Income

To the Beneficiary
for Life



\$1230 cash and
\$50 a month for life
if you insure a \$100,000
policy for \$122.40 per year
the average being \$52.45 per
month per \$100,000



The Greatest
Life Insurance
Protection ever
Offered to the
Family

The insurance of life insurance
policy of that practice which is
to insure the family.

It is the policy your wife could
get, which is a policy for a **MONTHLY**
Monthly Income for Life.

This is the Safest Way
to make your life insurance. The
monthly income cannot be in-
creased or decreased. The
policy cannot be lost. It
will continue to pay for life.

The income can be arranged
for in Monthly payments of \$10 per month
or more.

Write for Particulars
and cost for you.

Give both your age and age
of beneficiary.

Address Dept. 122

The Prudential Insurance Co.
of America

Insurance is a business. The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

Marriages.

The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

PEELED-POPE EYEGLASSES

The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

THE PREACHER'S FILING CASE

The Prudential Insurance Co. of America is the largest and most successful life insurance company in the world.

Royaline Oil

The GREAT ANTISEPTIC



FOR
PAINS
& WOUNDS

Y... is the most effective antiseptic... for all kinds of wounds, cuts, burns, and sores.

For Headache, Dizziness, Burns, Swellings, Rheumatism, Colic.

The Royaline Oil is the most effective antiseptic... for all kinds of wounds, cuts, burns, and sores.

ROYALINE MEDICINE CO. LTD., New Orleans, La.

Have you tried... the quality of... the Royaline Oil?

The Royaline Oil is the most effective antiseptic... for all kinds of wounds, cuts, burns, and sores.

No one who does not enjoy work can... enjoy anything else.—President Raymond.